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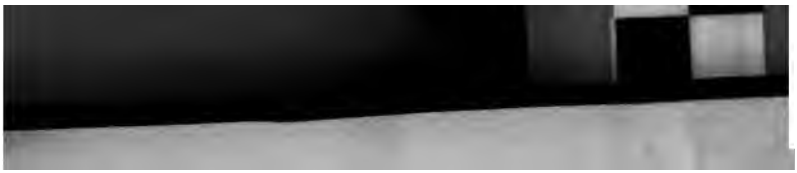

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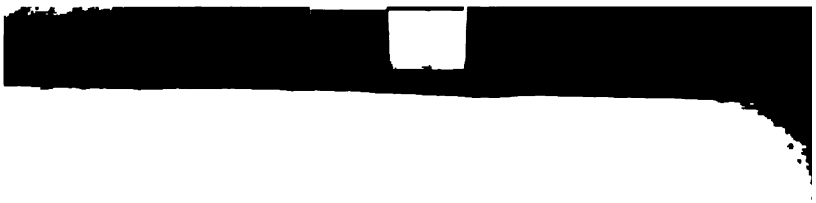

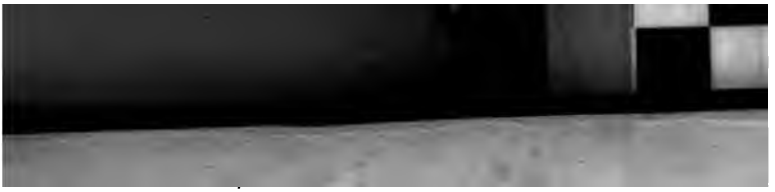

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THE

BAPTIST MAGAZINE

FOR

1828.

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VOL. XX.

(VOL. III. THIRD SERIES.)

Speaking the truth in love.—Eph. iv. 15.

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PREFACE.

THE readers of the Baptist Magazine are respectfully reminded that the "New Series" which commenced in January 1813, was originated by the Rev. Messrs. Fuller, Ryland, Hinton and Fawcett. On the cover of the first number will be found an Address to the Christian public, particularly to the Baptist denomination, written by Mr. Fuller, who, after assigning the reasons for commencing such a work, proceeds to state the ends proposed to be answered by it, and the principles on which it would be conducted.*

From that time to the present the Editors have endeavoured to make the Magazine subservient to the interests of the denomination, whose name it bears, both by diffusing and defending the principles to which it was originally pledged, and by the appropriation of its entire profits, amounting to upwards of £3000, to the necessities of those for whose benefit they were specifically intended.

That during this period their editorial labours have been free from imperfection, that imperfection which attaches to every work carried on by human agency, it would be as vain in them to pretend, as it would have been folly in their readers to have expected. Perfection is not the attribute of man; and in reference to every class of literary productions, the critic has long since declared—

> "Whoever thinks a faultless work to see,
> Thinks, what ne'er was, nor is, nor e'er shall be."

Whatever measure of success, however, may have attended their labours, of which it becomes not them to speak, they can with confidence declare, the simplicity of their aim to promote the divine glory, and to contend earnestly for the faith once delivered to the saints.

The readers of this periodical are aware of the unhappy controversy relative to the Baptist Missionary Society, which has been urged on the attention of the denomination during the past year:—

* We must be satisfied by a reference to this address, our limits not allowing of extracts from it, *as we intended.*

a controversy, however, by no means exclusively denominational, or of local concernment, but one that relates to questions of the widest practical bearing, and which claim the impartial consideration of all who feel themselves interested in the great principles involved in missionary enterprize. Deeply as the occasion is to be regretted, which rendered it necessary to occupy so many pages of the present volume with that painful subject, the Editors had no alternative, when several pamphlets issuing from respectable quarters, and abounding with counter statements, and conflicting testimony, were laid upon their table. Under these circumstances they were desirous to place before their readers a concise and connected view of the evidence bearing on the points at issue, which in the progress of the discussion had accumulated upon them. And thus summoned by their official duty, they have fearlessly contributed their feeble aid, to what they verily believe to be the cause of truth and righteousness, before whose authority all human suffrage must bow. But they have not rushed with eager impatience into the contest, nor resembled the warlike animal that "paweth in the valley, and smelleth the battle afar off."

To their respectable correspondents, whose contributions have enriched the pages of this volume, the Editors embrace the opportunity of expressing their grateful acknowledgments, and of soliciting their continued support. Notwithstanding the testimonies to the improvement of the Magazine received during the past year, its conductors are not disposed to rest satisfied with present attainments. They wish to see it still rising in value and extending in circulation. And if the respectable members of the denomination, whose organ it has long been, will second and sustain their efforts, these objects of their desire may be easily accomplished. And surely it cannot be too much to expect the zealous co-operation of their brethren in the ministry, who, in the dearest objects of their affections on earth, hold a sort of reversionary interest in the sale of the work to which their assistance is invited.

To the members of the denomination generally, the Editors respectfully say,—If you deem The Baptist Magazine worthy of being the organ of your sentiments, and the repository for your use; and its benevolent object deserving your support, patronize and recommend it—aid it by your influence, your counsels, your contributions, and your prayers.

THE

BAPTIST MAGAZINE.

JANUARY, 1828.

E OF LUTHER, OR A BRIEF RY OF THE REFORMATION IN ANY.

ed from a German Tract published lin in the year 1817, chiefly as a t for the Young, on occasion of lebration of the 300th Anniver- f that Event.)*

N LUTHER was the son of laborer, Hans Luther, and garet, his wife, who lived, period just preceding his t a village named Moere, distant from the town of n. † To the latter place her had proceeded, for the of making some pur- when the subject of this was born, on the 10th of ber, 1483. The infant was d the following day, in the called St. Peter's, and he d the name of Martin, from umstance of this being what d St. Martin's day.

could have thought at that at the offspring of so poor was to become instrumental ntening half the world! The of the Almighty are in- e. His works, in the be- often appear insignificant, y end in glory. He gene- erforms great things by instruments. The man whom the Lord intends to lish some grand design, e exercised in humility; and thus it was in the case of Luther.

Little Martin was sent to school at a very early age. His pious father carried him in his arms to Mansfeld, for he had determined to lose no time in training him up to that which is good. Martin was so delighted with his studies, that his father soon thought it advisable to have him placed in the high school at Magdeburg, and subsequently at Eisnach, where he was to prepare for more serious studies. Here he suffered many privations; his poor father being unable to make any very suitable provision for his son. Martin, therefore, joined a few other poor scholars in singing hymns in the streets, and his share of the few pence with which they were rewarded, proved some relief to him. It was at this period that the finger of God became strikingly visible in the life of Luther. At Eisnach, the attention of an excellent woman, Mrs. Conrad Cotta, was peculiarly excited in favour of young Luther, from the spirit of piety which seemed to animate him during the performance of the devotional exercise above alluded to. This pious lady felt induced to take the young Christian into her own family, and being thus comfortably provided for, he had an ample opportunity of pursuing his studies; and this he did with so much diligence, that he was admitted, at the age of eighteen, into the university of Erfurth. Here, again, his progress was such, as to procure for him, after the expiration

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Tract has passed through ten edi- to 1826), comprising 108,000

wn of Saxony, *the capital of the Mansfeld, two miles S.E. of and 12 W. of Halle; about* vitants.

I. 3d Series.

of two years, the title of "Magister;" which confers the authority of teaching in public. His invariable rule was to prepare and strengthen himself for his pious labours by prayer to the Lord, a practice he would often and urgently recommend to others.

As the instrument, in the hands of the Lord, through whom those eternal truths, then almost entirely out of practical remembrance, were to be re-published to the world, he was in the first instance led to a knowledge of them for himself. There was at Erfurth a large library, which Luther frequented with a view to the enlargement of his own knowledge. Here he one day found a Latin Bible, and how great was his joy! He never had seen one before. Opening it at the history of Samuel, he read that portion through at once; and as often as he could, returned to read his Bible, and thus he acquired wisdom and divine instruction.

Yet, in order to his proclaiming the truth to the world, it appeared best that he should have an official calling; and this was brought about by the Lord in a wonderful manner. Luther had consented, agreeably to his father's wishes, to embrace the profession of the law. Taking a walk one evening, with a friend named Alexius, they were overtaken by a severe thunder-storm. A flash of lightning struck so near to Luther, that he fell to the ground and remained senseless for some time, whilst his friend was actually struck dead at his side by the same flash. In his great fright, Luther vowed that he would become an ecclesiastic, and enter a cloister. He imagined thereby to please the Lord, and accordingly *he went forthwith into the cloister of Augustine at Erfurth*, in 1507. *His father was much* displeased at this, and Luther was subsequently filled with regret at having provoked the displeasure of his father. Yet he was forced to remain in the cloister, and this was for good purposes—no doubt from an especial providence of God.

About this period, Frederick, Prince of Saxony, conceived the plan of establishing a new university at Wittenberg. Dr. Stanpitz, the Prince's chaplain, was commissioned to appoint the requisite teachers to that establishment. Knowing Luther, as a young man both of learning and piety, Dr. Stanpitz called for him to Wittenberg. In the year 1508 he became a master at the new university. Here his labours, from the very commencement, were matter of astonishment to his colleagues. Dr. Mellerstadt having heard him on one occasion, said, "In this man dwells a fine spirit; he rests firmly on the Bible and the word of Jesus Christ, which no man can overthrow."

Whenever it pleases God to accomplish some divine appointment, all things must combine to work in its favour. Thus it was necessary that Luther should be made acquainted with the great corruption of the church at that time. In the year 1510, the cloister at Wittenberg had some favour to seek at the hands of the Pope. Luther was called upon to proceed to Rome, and this again was a manifestation of God's especial design, for thus Luther became an eye-witness to the wickedness of the clergy there, and to the general wretchedness which prevailed; and at which he felt deeply distressed. He afterwards frequently said, "he would not take one thousand florins not to have seen Rome."

On his return, in 1512, he was commanded by his cloister to become "Doctor of the Holy Scrip-

tures." At first he objected, not knowing the mind of God in this providence; but he presently yielded, and the Prince himself defrayed the requisite expences. The result was favourable. Luther now possessed authority and courage, and was able to dispute with effect. On being reproached with the strictness of his teaching, he would reply, "They have made me Doctor of the Holy Scriptures: I have sworn by the Bible; and to the Bible I will hold."

Before he could apply a remedy against the corruption then prevailing, it was necessary that he should first become more fully acquainted with its nature and extent; and accordingly it pleased God so to order the course of events, that Luther was commissioned by Dr. Stanpitz, in 1516, to visit all cloisters in Meissin and Thuringen. And what did he discover there! How did he speak and teach! The Bible was what he universally recommended to the clergy, and he insisted on order and regularity.

Thus the principal instrument was become prepared and fitted, by various means, for the accomplishment of the great work; and by him the other estimable individuals mentioned before, who saw more and more clearly the justness of Dr. Luther's doctrines, and felt constrained to become his faithful coadjutors, were both instructed and encouraged to proceed.

But how was the work of reformation carried on? Just like all divine operations; gradually, and by means of particular circumstances favourably combining, although accompanied by many hindrances and sacrifices. Among the nearest and most important of these circumstances, was the great abuse existing *with respect to the system of absolutions. Priests at that time, travelling throughout* various countries, offered to the people, in the name of the Pope, and for money, absolution from acts of penitence, and forgiveness of sins. One of these priests, named John Tetzel, belonging to the cloister of the Dominicans at Pirna, was eminently skilful in these wicked extortions, which he accomplished by various sorts of lies and deceptions, pretending he possessed the power of pardoning, by order of the Pope, the grossest sins, even such as they (the people) might intend to commit in future, if they would but pay large sums of money; — a truly horrible state of things. Such as gave what he chose to demand, were furnished by him with letters, testifying that their sins were pardoned. These letters were called letters of absolution.

In the year 1517, Tetzel came into the neighbourhood of Juterbock and Wittenberg, from which places several of the inhabitants went to him to purchase letters of absolution. Luther, upon being informed of this, taught the people in his sermons, that no forgiveness of sin could be purchased for money, but that God was willing to give it gratuitously and freely, for Jesus Christ's sake, to all those who were penitent and willing to amend. Yet several came to him to confess great sins. Dr. Luther explained to them the nature of true repentance, but they replied that they stood in need of none, having procured letters of absolution. Luther, distressed and moved to pity by the deception practised on the people, earnestly told them that their letters could avail them nothing, there being no remission of sins without repentance; whereupon they returned to Tetzel, complaining that they had purchased his letters of absolution in vain. Tetzel became so enraged at this,

that he said Luther ought to have his tongue cut out, and then to be burnt alive. And in order to create alarm, he actually caused a scaffold to be erected at Juterbock. But what did Luther do? Confiding firmly in God, whose glory he sought to promote, he published a large book, wherein he explained how a man might obtain forgiveness of sin. Nay, he wrote down ninety-five especial articles on the subject, and affixed them, according to the custom of the universities, to the walls of the palace church at Wittenberg, inviting all men of learning to discuss the matter with him, and to examine whether or not these propositions were true, or whether they were able to disprove his doctrines. This took place on the 31st of October, 1517, which day is in many places celebrated annually as the anniversary of the Reformation, to which great work this was the first great step. The consternation occasioned hereby was so vast, as speedily to reach the Pope, who, in great rage, commanded Dr. Luther to come to Rome, to be punished; but God protected him. He inclined the heart of the pious Prince (of Saxony) not to let him go. He was, however, obliged, in 1518, to appear at Augsburg, to defend himself before a cardinal, by whom Luther was commanded to recant all his opinions, and to confess that he had been teaching error. Dr. Luther replied, "This I cannot do: prove to me from the Scriptures that it is so." Being threatened by the cardinal with punishment, he answered, "I have given up my will to the will of God, and though I had four hundred heads, I would lose them all sooner than retract my doctrine of faith." *Whereupon, he was for this time set free.*

Some time afterwards, the Pope himself, however, wrote to the Prince, complaining of the protection he was extending to Luther, and demanded anew that he should send him to Rome. But the Prince feared God, and complied not with the Pope's desires. Luther's work, meanwhile, made constant progress: he published many good books, particularly sermons, which travelled through the world, and imparted light and comfort unto many.

The new year, 1519, brought with it a new trial to Luther. The Pope sent his Chamberlain, Mr. Von Miltit, to the Prince of Saxony, to try either to gain the Prince in his favour, or to turn the mind of Luther. To meet this messenger, Luther was invited to come to Altenburg, and was there urged, in a very friendly manner, to change his mind. Luther replied, "What I have taught I cannot retract, for I have taught the truth. I am willing, however, to desist from attacking Tetzel and his followers, provided they hold their peace, and do not provoke me." Thus outward quietness appeared to be restored, but the enemies of truth did not rest. Through their opposition, they helped to forward the cause of reform. Dr. Eck, a learned man, caused a disputation to be held at Leipsic, but he could not prevail against Luther and Carlstadt; incensed at which, he proceeded to Rome, where he raised accusations against Luther, so strong as to provoke the Pope, in great fury, to excommunicate Luther, and all who believed his doctrines; permitting and commanding that they might be deprived of honour, office, property, and life. He caused the writings of Luther to be publicly burnt at Rome. But what did Luther, on hearing this? Surprising is the step he now ventured upon. He took

the Pope's bull and others of his papers, and likewise burned them publicly at Wittenberg; thus proving that he cared not for the pretended visible head of the church. God, no doubt, gave him the courage and the strength he thus displayed.

Still many another hard conflict this brave reformer was destined to sustain. God was with him throughout, and Him he trusted and obeyed; wherefore God did not forsake him. A new emperor, Charles V. had mounted the throne, and before him the Prince of Saxony and Dr. Luther were accused by the Pope; the Doctor being forthwith summoned to appear at the Diet, to be held at Worms, in 1521, before the emperor, princes, cardinals, and bishops, in council assembled. Before these he was to defend himself. He was advised by many not to go, seeing the great danger attending such a step; but the brave Reformer replied, "I am called; I must proceed in Christ, though there should be at Worms as many devils as there are tiles on the roofs of the houses, yet I must go." Some reminded him of the fate of John Huss, who was burnt alive at a Diet held one hundred years before; to whom he courageously replied, "And if they made a fire, reaching from Wittenberg to Worms, yet I must go; I must defend the Gospel of Jesus." How noble a mind was Luther's! He arrived at Worms on the 16th of April, and immediately on the following day was summoned to appear before the imperial assembly. Here lay the books published by him. He was asked whether he were willing to retract their contents. He requested time for consideration, which was granted till the following day. "What *must he have felt then! He spent the whole night in* prayer to God, and then was enabled, by the strength of the Spirit of the Lord, boldly to open his mouth, and to say—"Since your imperial majesty and your princely graces desire a round answer, I will give one that cannot easily be misunderstood. Save that I be proved from God's word to have erred, I neither can nor will retract, seeing it is not good to do aught contrary to conscience. Here I am; I cannot turn; God help me. Amen!"

The whole assembly was deeply agitated. They looked at one another with astonishment. At length Luther was once more invited to retract, but he continued stedfast, requesting he might not be urged to act contrary to his conscience; and then he was dismissed. Oh, brethren, consider the hardness of the conflict, for his life was in danger; but remember also the glorious victory! Oh, the great power of faith and prayer! The emperor had given his promise to have him safely re-conducted to his home, but now the ambassadors of the Pope urgently entreated the emperor not to keep this promise; to whom the emperor nobly replied, "And though truth and faith should be found no where else in the world, they shall yet be found with the Roman emperor." Do you not again perceive here the finger of God?

But our hero for the truth had not yet escaped from all dangers. After his departure, the ambassadors succeeded so far as to induce the emperor silently to permit his being proclaimed "a banished man;" that is, his life was placed at the mercy of every man who might meet him. Luther was thus in the most imminent danger, but his God was with him. He disposed the heart of the Prince to send for him secretly, whilst yet

on his journey home, and to secure a safe retreat for him. This was accomplished by means of armed horsemen, meeting him in a forest, who forced him out of the carriage, placed him on a horse, and hurried with him to a castle named Wartburg. There he was disguised under the dress of a knight, a strange name being given him. Thus he remained concealed for the space of nine months, nobody knowing what was become of Dr. Luther. Yet the work of the Reformation was not hereby stopped. No; that great cause was evidently advancing, for nothing *can* prevent the accomplishment of whatsoever God is pleased to foster. Dr. Luther here commenced the great work of translating the Bible into the German language; he also wrote many other good books, whilst his colleagues at Wittenberg were actively engaged in bringing about a salutary change at that place. Many abuses were abolished, a better style of preaching was introduced, the holy sacrament of the Lord's Supper administered in a manner more consistent with the edification of the people, besides other improvements effected; and thus the Reformation was advancing at Wittenberg, even during Dr. Luther's absence.

Pretend not, feeble man, t'impede
The progress of the work of grace;
God's great design shall still succeed,
To bless and save our fallen race.

The zeal, however, with which the men in the case before us, prosecuted their good work, was very nigh made the cause of a dangerous crisis. They proceeded too hastily, perhaps, to abolish rites and practices, which, from the want of more light in religious matters at that time, were still held sacred by many; they quickly removed all images from the *churches.*

These proceedings excited much agitation at Wittenberg. Philip Melanchthon and Justus Jonas, to whom alone the abode of Dr. Luther was known, gave him information of what had taken place. Luther did not hesitate, although still in that state of great danger as to his life, in which he had been placed by the declaration of "banishment" pronounced against him, he quickly ventured forth to Wittenberg in the garb of a knight, and speedily succeeded in restoring order and peace. For some time he kept himself concealed, but soon resumed his occupations; he taught, he put to print his translated Bible, and he introduced a better arrangement into the Christian service of God, with a view to a greater degree of edification. This was presently followed up by similar changes at other places, and thus the work of reformation succeeded in spite of all opposition and persecution. The Prince Elector himself now declared, "This is the work of God whom no man can resist." In the year 1524, Dr. Luther discontinued wearing the dress of a monk, and in the year following he was married to Catharine von Bora, who had formerly been a nun. In the same year the Prince Elector of Saxony died, and was succeeded in the government by his brother John, a Prince of the same principles of piety, and who upheld the reformed church and its doctrine. In 1528, the reformation was spread through the whole of the principality of Saxony. In the following year, at the Diet held at Speyer, the Emperor ordained that the reformed religion should no where be received; against which, however, the Princes protested, declaring they could not, consistently with their own consciences, obey that order, and they were there-

fore named **Protestants; though** they are more properly called Evangelical Christians. **In the year 1530, a Diet was called by the Emperor at Augsburg, at which those of evangelical sentiments delivered a confession of their faith, which has since been called the Augsburg Confession. It was drawn up by Philip Melanchthon, and approved by Dr. Luther. It was read aloud at the Diet, and then handed to the Emperor. Most European countries soon followed, in embracing the Reformation, and at last in the year 1532, the Emperor's full permission was given for the reformed to teach and preach the Gospel, and to live agreeably to its precepts.**

Thus the victory was gained; God having wonderfully caused all the craft and cunning of the evil disposed to come to nought, and the truth to prevail, the lives of its promoters being mercifully preserved.

This victory the great hero of the faith lived to see, he being spared till the year 1546, the 18th February, when, having attained to the 63d year of a life replete with glorious deeds he died in peace at Eisleben,* full of hope and confidence in that God, who had so wonderfully sustained and protected him.

He was heard frequently, on the last day of his life, to utter the following prayer: "Father, into thy hands I commend my spirit; thou hast redeemed me, Oh Lord, thou God of truth and faithfulness." Being asked immediately before he expired, whether he was willing to die in that faith which he had confessed whilst he lived, he replied: "Yea, yes," and fell asleep in peace. His remains were conveyed from Eisleben to Wittenberg, and there interred in the Palace Church, a funeral sermon being preached from 1 Thess. iv. 13—18. "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

* It is remarkable after all the hazards to which the life of this great reformer had been exposed by his intrepidity, that he died in the town where he was born, in the house of the Earl *of Mansfield.*

"Man is immortal till his hour is come."

A Happy New Year.

We have no disposition to decline the accustomed salutation of the present season: for whether we wish happiness to others, or desire it for ourselves, Christian principles are alike favourable to our design; their genuine influence is, not only to produce "glory to God in the highest," but "peace on earth and good will towards men."

It may, indeed, be said, that these familiar salutations being generally words of course, and employed without reflection, convey *no* definite meaning, and produce *no* lasting impression. Perhaps

so; yet before we abandon the courtesies of ordinary life, we should like to be informed what is proposed to repair, in our common *parlance*, the loss which would be sustained by their withdrawment.

We by no means intend to advocate the cause of mere expletives, much less to defend the practice of insincerity; but we are also unwilling to become the patrons of incivility, or to countenance a system which, though it might effectually banish ceremony from our social intercourse, and restrain the spontaneous expression of kind feeling, would present no barrier to the intrusion of a repulsive coarseness, nor supply any connecting link by which the almost instinctive utterance of the lips, may be associated with the natural sympathy of the heart.

Indeed, while such a change would be obviously for the worse as to our manners, it is not at all certain it would be attended with any improvement of our morals; there being no necessary connection between the absence of politeness and the existence of moral excellence.

Is there not, however, a desirable medium, in regarding which, we may be equally secured from violating the acknowledged precepts of good behaviour, and at the same time, from neglecting the superior obligations of truth and honesty?

In reference then, to the salutation usually employed at this season of the year, it is only for us to reflect on what a mind imbued with Christian benevolence may be supposed to include in the expression, and adopt it ourselves with a similar comprehensiveness.—Should it be objected, that so much as this rarely comes within the *contemplation* of the persons who *exchange these annual* civilities, it surely ought not to be urged as an argument for their omission but merely as suggesting the propriety of endeavouring to render them more effective by an increased exercise of thought and earnestness when the opportunity for their mutual application recurs.

To desire that whatever impedes the attainment of happiness may be removed—that whatever contributes to it may be conferred—and that the new date may be distinguished beyond any former period by its possession, is to wish for "a happy new year."

It must, indeed, be confessed that personal afflictions, domestic trials, and commercial embarrassments, greatly imbitter the cup of human life; yet, if the heart be eminently under the sacred control of Christian principles, and is subdued into a pious submission to the good pleasure of our Heavenly Father; there will remain a source of happiness, which it will not be in the power of these calamitous events materially to affect for by its unparalleled influence it is possible to "glory in tribulations;" and even to "count *all joy* when we fall into divers temptations." In our desire of happiness, therefore, however we may be allowed to include the absence of those distressing visitations, we should be infinitely more concerned that a spirit of insubordination to the divine government and a constant propensity to seek for enjoyment in the paths of disobedience, may be mercifully repressed, by the continual presence and efficient operation of divine grace.

Though to be ungrateful for the external comforts and accommodations of life would be highly unbecoming, yet, it ought ever to be recollected that "a man's life consists not in the abundance of the things which he possesseth."

"Thanks to thy name for meaner things,
But they are not my God."

How supremely excellent are the sentiments and language of the prophet! "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." If wealth, distinction, and voluptuousness secured happiness, then great numbers who are now miserable, would long ago have reached nearer to its summit. Alas! how often are these very things, in the eager pursuit of which the energies of mortals are so frequently put to their utmost stretch, the principal cause of their anxious days and of their sleepless nights! "Riches certainly make to themselves wings: they fly away as an eagle towards heaven"—fame is reluctant in its approach and uncertain in its continuance, and the pleasures of sense, in more respects than one, resemble the crackling of thorns under a pot." To solid and lasting happiness it is essential that the Spirit of God illuminate the understanding, sanctify the affections, and regulate the conduct—the soul must prosper and be in health. In the absence of these substantial and durable blessings, there may be visions and dreams of happiness, but they will entirely vanish, leaving behind nothing but mortifying disappointment—"an aching void." "There is no peace, saith my God, to the wicked."

Should, therefore, the new period of time on which we are now entering, be characterized by many external deprivations, and even by the *presence of some heavy* and unexpected trials, yet *a closer walk with God* will make this the happiest year we have hitherto lived. The nearest approach we can make on earth, to the sublime enjoyments of the heavenly state, consists in habitual communion with God. "Truly our fellowship is with the Father, and with his Son Jesus Christ; and these things write we unto you, that *your joy may be full.*" Such a state of spiritual felicity, too, is inseparably connected with the diligent occupation of every appointed means of instruction, and a conscientious endeavour stedfastly to pursue the directions of Christian obedience: for, if we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. This blessed career will be attended with devout solicitude for the spiritual and eternal welfare of friends and strangers, those that are nigh, and those that are distant; and, as opportunity and ability may be imparted, with cheerful co-operation in every liberal plan which the inspirations of heavenly charity has devised to bless a fallen and benighted world. Thus, living not to ourselves, but to him who "both died, and rose, and revived that he might be Lord both of the dead and living," we shall earnestly desire the arrival of that period when "in every place incense shall be offered to his name and a pure offering"—when Jew and Gentile shall meet in the same temple and worship the same Saviour—when the whole earth shall be of one language, and holiness unto the Lord shall be inscribed on every object. In this manner to commence, and to persevere in conducting the transactions of the new year; receiving every common and special benediction with unfeigned thankfulness, bearing with meekness and resignation the burdens we may

be called to sustain, exercising a generous sympathy to all around us who are in circumstances of depression, and wishing the universal diffusion of happiness in the world, we shall find no year we have yet lived so happy as *eighteen hundred and twenty-eight.*

HORÆ EVANGELICÆ,

Or the Truth of the Scripture History of our Lord Jesus Christ evinced by the Undesigned Coincidences to be found in the Histories of the four Evangelists, when compared with one another, and with the subsequent Books of the New Testament.

WITHOUT depreciating the value of the *external* evidence of the truth and divine inspiration of the Scriptures, it may safely be affirmed, that in several respects the *internal* evidence, arising from the sublimity of the doctrines, the purity of the morality, the extraordinary harmony, and the beneficial tendency of the whole, possesses an infinite superiority, and is entitled to a greater degree of credence than the former. Thus, whatever pretences a book may make to authenticity and inspiration, and by whatever weight of external evidence it may be supported, if it contain immoral precepts, or *real* contradictions, we should justly deem them sufficient to invalidate its truth, and to destroy its pretensions. It is precisely on this ground that we prove the non-inspiration of the Koran of Mohammed, lofty as are its pretensions, much as it is extolled, and widely as it is received by the followers of the wily Arab. For the same reason, the *apparent* contradictions in the Christian Scriptures have been a favourite topic of cavil with the enemies of divine revelation, from Spinosa down to Voltaire, and the puny herd of infidels of our own day, who have servilely copied their objections.

There is another point of view in which the superlative importance of internal evidence is clearly evinced—its universal adaptation to persons of every rank and character, whether learned or illiterate. It comes home to the judgment and conscience of every man, and leaves infidels of every description without excuse. No transcendent talent, no depth of learning is required to apprehend its nature, and to appreciate its force. The talent required is possessed by every intelligent creature—the capability of comparing one thing with another, and drawing an inference; and the only learning requisite, is a knowledge of the Sacred Scriptures. A man of plain, common sense, with the sacred volume in his hand, is fully qualified to understand and decide on every argument which may be adduced respecting its internal evidence. Of such a man, if he honestly examines this evidence, accompanied with humble and fervent prayer for the illumination of that Spirit by whom the Scriptures claim to be indited, it may justly be affirmed, in the language of a distinguished prelate, on a kindred subject, that "the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith."

Of the various species of internal evidence, that which arises from the *undesigned* coincidences between the sacred books, appears the most convincing and satisfactory, and least liable to objections. It was first developed, in the most able manner, by the late Dr. Paley, in his "Horæ Paulinæ; or the Truth of the Scripture History of St. Paul evinced by a compari-

son of the Epistles which bear his name with the Acts of the Apostles, and with one another." It is upon the plan of this judicious and excellent work, that the following papers are drawn up; and to it the reader is referred for a full and clear exposition of the argument. The several instances of agreement, to adopt the statements of that able writer, are disposed under separate numbers, not only to mark more sensibly the divisions of the subject, but also to remind the reader that they are independent of each other, and complete of themselves. Nothing has been advanced which did not appear probable, but the degree of probability by which different instances are supported is undoubtedly very different. If the reader, therefore, meets with a number which contains an instance that appears to him unsatisfactory, or founded on mistake, he will dismiss that number from the argument, but without prejudice to any other. He will also please to remember this word, *undesignedness*, as denoting that upon which the construction and validity of our argument chiefly depend; and which, it is hoped, will be sufficiently apparent from the instances themselves, and the separate remarks with which they are accompanied. It should also be observed, that the more *oblique* or *intricate* the comparison of a coincidence may be, the more *circuitous* the investigation is, the better; because the agreement which finally results is thereby further removed from the suspicion of contrivance, affectation, or design. And it should be remembered, concerning these coincidences, that it is one thing to be minute and another to be precarious; one thing to be unobserved, and another to be obscure; one thing to be circuitous or oblique, and another to be forced, dubious, or fanciful. These are distinctions which ought to be always retained in our thoughts.

THE GOSPEL OF ST. MATTHEW.

No. I.—Chap. x. 2—4.

"Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."

In this passage the twelve apostles are enumerated in *pairs;* a mode of arrangement adopted by no other evangelist, though the same order is in some measure preserved. The reason for the adoption of such an arrangement is not immediately obvious. Consanguinity might justly be assigned as the cause in the cases of Simon Peter and Andrew his brother, James the son of Zebedee and John his brother, and James the son of Alpheus and Lebbeus or Thaddeus, also called Judas the brother of James (Luke vi. 16.); and if Bartholomew be the same with Nathanael, as some have supposed, he might with propriety be associated with his friend Philip, who first introduced him to a knowledge of the Saviour. John i. 43—46. But there appears no reason why Thomas, a fisherman of Galilee (John xxi. 1—13.), should be united with Matthew the publican; nor why Simon the Canaanite, or Zelotes (i. e. the Zealous, Luke vi. 15.) should be associated with Judas Iscariot, the betrayer of our Lord.

If it be said, that, as there were but four of the Apostles who remained to be classed, it was im-

material which of the two possible modes of arrangement were adopted, and that there might be no reason why the present one was chosen, the possibility is readily conceded: though apart from every other consideration, it seems more probable, that the association of persons so different in their ordinary avocations as Thomas and Matthew, and so dissimilar in their characters as Simon Zelotes and Judas Iscariot, was not a fortuitous circumstance, but the effect of choice, grounded upon some determinate reason of preference. In fact, it appears, that neither consanguinity nor friendship, nor yet the blind direction of chance, was the proximate cause of this arrangement; for Simon, who was the third son of Alpheus, and brother of James and Lebbeus or Judas, (Matt. xiii. 55.) is disjoined from them, and united with Judas Iscariot, in *consequence* of this mode of arranging in pairs having been adopted. A circumstance, however, related by St. Mark, we conceive, furnishes us with the true reason why St. Matthew has thus enumerated them. He relates, that our Lord having "called unto him the twelve," "began to send them forth by *two and two*." (Mark vi. 7.) From this statement we at once clearly perceive why St. Matthew should have thus arranged them in *pairs*. It also satisfactorily accounts forevery circumstance connected with this arrangement; our Lord having, as a pious man remarks, "united by *grace* those who were before united by *nature;* and intending, perhaps, to counteract the timidity and unbelief of Thomas by the firmness and faith of Matthew, and the worldly-mindedness of Judas Iscariot, by the zealous fervour of Simon.

Now this minute and striking coincidence between the accounts of these Evangelists, appears on the very face of it, to be wholly undesigned; and consequently, clearly proves that they wrote independently of each other, and establishes the truth of their respective relations. Had St. Mark possessed a copy of St. Matthew's Gospel, and merely abridged his larger history, as some have imagined, it can scarcely be conceived that he would have concluded from St. Matthew's arrangement that our Saviour sent out his twelve apostles "*two and two;*" and, if we can suppose that he could have inferred this, yet it is highly improbable that he would have been content with merely stating the fact, without giving the order in which they were sent out. But, so far from this being the case, where he does enumerate the Apostles, he not only does *not* arrange them in pairs, but differs materially in the order of the names; interposing James the son of Zebedee, and John his brother, between Simon Peter, and Andrew his brother, adding, that our Lord called the former two "Boanerges, which is, the sons of thunder," and placing Matthew before Thomas. (Mark iii. 16—18.) On the other hand, if St. Matthew had had St. Mark's gospel before him, (which, we believe, has never been imagined,) it will scarcely be supposed that he drew up his arrangement of the Apostles from the simple assertion of St. Mark, that Jesus sent out his disciples "two and two;" or, that, if he did so, he would omit, as he does, the statement of the fact. As, therefore, neither of these suppositions can be admitted, it must be inferred, that each of these sacred writers wrote independently of the other, and related in their own manner the circumstances of a act with which they

were well acquainted; and the reality of which cannot consequently be questioned, being thus confirmed by two writers who agree respecting it in the most minute and undesigned particulars.

London. W. G.

EXTRACT FROM AN ORIGINAL LETTER OF THE LATE REV. J. HINTON OF OXFORD.

Oxford, 25th March, 1818.

"DEAR BROTHER,

I NEVER shall use the *diploma* of which you speak.* I request you forbid, in my name, its insertion on the cover of the Baptist Magazine. I have no right to it, and if I had I should decline it as Mr. H. has done. I wish the M. A. to my name always to be omitted. I took it merely as a ticket of admission to the Bodleian Library, because they would not admit me without such an appendage to my name. On the Magazine I wish it not to stand. Your affectionate brother,

J. HINTON.

SLAVERY.

THE following attack upon Slavery, in the form of a defence, the production of an American pen, is so ingenious and novel, that we cannot be satisfied to withhold it from our readers. The writer, of course, as he twice informs us, did not mean seriously to apologize for Pharaoh; his shrewd irony being intended not to exculpate that tyrannical monarch, but to shew the proportionably greater criminality of those who, possessing an infinitely higher code of faith and morals, act like him, and with far less plausible semblances of argument for their proceedings.

"Having often heard Pharaoh censured for enslaving the Hebrews—having often heard the expressions, "Egyptian slavery," "Egyptian bondage," "Egyptian oppression," as well as "Egyptian darkness,"—it came into my mind a few days since, to examine what kind of bondage the Hebrews were held in, and what excuses Pharaoh could have made to himself for such a course towards that people. The result of my inquiry was rather surprising to myself; and led me to make some remarks on the case, under the above title.

"Let me not, however, be misunderstood. I do not mean to justify the conduct of Pharaoh towards Israel. My apology is not absolute, but comparative. I only object to the practice of representing the slavery of Israel as the hardest ever endured; and of Pharaoh as the most unjustifiable of all slave-holders. It is not correct. And the people of every country where slavery is tolerated, and especially slave-holders, would do well to borrow their proverbs respecting slavery and oppression, from a different quarter than ancient Egypt. If I am not mistaken, these two facts can be fully made out, from the Hebrew account of their bondage;—first, that it was not as hard as several kinds of modern slavery; and secondly, that Pharaoh not only had more plausible, but better, reasons for his course, than many modern slave-holders have. In proof of the first, I adduce the following facts:—

"1. The Hebrews were allowed to live separate to themselves, and retain their own manners, customs, and religion. (Exod. ix. 26.) They formed a community by them-

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* *It was known that a Doctor's degree had been sent to Mr. Hinton, from one of the American universities.—ED.*

selves. Their slavery was rather political than personal. They were held as public, not as private property. The labour exacted from them was for the benefit of the state, rather than of individuals. (Exod. i. 9—14.)

"2. They were not bought and sold, transferred from hand to hand, and removed from place to place, as caprice or profit might dictate. They formed family connexions as they pleased, which were not broken in upon. The education and management of their own children were left to themselves; and all the endearments of the domestic circle were untouched; the temporary attempt to destroy their male children excepted, which we will notice presently.

"3. They remained where they were first settled, in the best part of the land of Egypt. (Gen. xlvii. 4—11; Exod. ix. 26.)

"4. They not only were allowed to retain the property which they brought into Egypt, but greatly increased it during their stay. (Gen. xv. 14; Exod. xii. 38.)

"5. They lived well, by their own confession;—so much so, that they afterwards lamented the loss of their good living; and had almost returned to slavery for the sake of it. (Exod. xvi. 3; Num. xi. 4—6.)

"6. They were made to labour; but their great increase is against the notion that their labour was so very oppressive as some suppose. (Exodus, i. 9—14.) Experience proves that oppressive labour, especially on the part of females, operates against a great increase. But the increase of the Hebrews, while in Egypt, I think unparalleled.

"7. It does not appear that they were shut out from any of the common modes of improvement and education. The various works *wrformed—as spinning*, weaving, and embroidery; working in wood and iron; in gold, silver, and brass; even to the cutting and setting of diamonds, with many other things connected with the erecting of the tabernacle—prove a very considerable knowledge of the ornamental, as well as useful arts. (Exod. xxxv—xxxix.; Numbers, vii.) The direction to write parts of their law upon their doorposts and on their gates (Deut. xi. 18—20), seems to imply that the *great mass* of the people, if not all, could read and write. The notice of writing the names of officers (Num. xi. 26), of writing the law on pillars (Deut. xxvii. 3), of writing a copy of the law upon stones (Joshua viii. 32), of the king's writing out a copy of the law for his own use (Deut. xvii. 18), agree with the opinion that reading and writing were common among the people.

"8. The attempt to destroy their male children was the darkest feature in the case. We shall have occasion to refer to this again, in noticing Pharaoh's excuses and reasons. In this place I must notice, that the whole facts of the case favour the opinion that the number destroyed must have been very small. The first attempt to effect it totally failed. The attempt to drown them, appears to have lasted but a short time. It was not, we may infer, in operation at the birth of Aaron; as nothing is said about a difficulty in saving him. Moses was but three years younger. (Exod. vii. 7.) It was in force at his birth. (Exod. ii. 2, 3.) At three months old he was cast out, but was immediately rescued and adopted by the daughter of Pharaoh. No other case is particularly mentioned. From Acts vii. 20, it seems probable some others were cast out. In all probability, the same sympathy which led Pharaoh's daughter to save and

adopt Moses, led her to prevail on her father to abandon the cruel practice. We can indeed hardly conceive of her indulging the full tide of female and maternal kindness for the infant Moses, and not make an effort to save others from the watery grave from which she had rescued him. That the practice was abandoned—that but few were destroyed — I think nearly certain, from the fact that there were 600,000 men contemporaries with Moses when they left Egypt, and that the number of Israelites immediately after leaving Egypt (Exod. xii. 27), compared with their number on entering Egypt (Gen. xlvi. 27), only about 215 years before, shews that they doubled, in less than every fifteen years—an unusual increase. The above statement, I think, proves that Egyptian slavery was much milder than the slavery which has been often practised since, and is now practised by many who profess Christianity.

"The following facts, drawn from the Hebrew records, will shew, I think, that Pharaoh had what he probably thought good reasons for holding that people in bondage;—reasons which at least will bear comparison with what pass for good reasons now:—

"1. The Hebrews were received into Egypt at a time of unexampled scarcity, when like to perish; and were, with their flocks and herds, supported free of cost (Gen. xlv. 10, 11); while the Egyptians, who raised the grain laid up in store (Gen. xli. 34, 35), had to sell their flocks, herds, and even themselves, for food for their families. (Gen. xlvii. 15—24.) While the obligation of Pharaoh to Joseph for his foresight and ability is fully admitted, it is thought that some bounds ought to be set to the returns made to him, *and especially to his whole kindred. His being* made prime minister, the cordial welcome given to his family in their distress,—giving them as a residence the best district in Egypt (Gen. xlvii. 11), supporting them from the public stores for about six years (what they carried to Canaan cost them nothing, as Joseph returned their money, Gen. xlii. 25, xliv. 1), and their prospect of a free trade with Egypt, with Joseph prime minister there, might with some reason be thought a pretty liberal reward. Not many good deeds get better pay.

"2. At the end of the famine, instead of returning to Canaan, as might naturally have been expected, the Hebrews continued to occupy the land of Goshen. Joseph never forgot that he was a Hebrew, or lost any just and proper opportunity of advancing the interests of his own kindred. While Egypt owed much to him in many respects, various things were so managed (perhaps accidentally) that the Hebrews had decidedly the advantage, as to wealth, ease, and the means of improvement, over the Egyptians. The close of the famine found the Egyptians without money, flocks or herds, or even personal freedom (Gen. xlvii. 12—26), and under an engagement to give Pharaoh one fifth part of all their produce. On the other hand, the Israelites were full handed, had lost nothing, were in possession of the best part of Egypt, and had under their management the cattle of Pharaoh (Gen. xlvii. 6); and as all the cattle of the Egyptians had come into Pharaoh's hands, the Hebrews no doubt received a good portion of Pharaoh's fifth, in payment for managing them for him. They had full employment, of the very kind they preferred (Gen. xlvi. 33, 34): no wonder therefore they were willing to have remained where they were.

(*To be concluded in our next.*)

POETRY.

The vanity and incertitude of Human Life.

With solemn measured pace time steals along,
And thrusts his sithe amid the busy throng
Of restless mortals, pitiless of age,
Of life in every form, at every stage.
The smiles of friendship, or the tears of love,
His arm unnerve not, nor his purpose move.

That sithe's keen edge has harmless passed me by,
I yet am spared, perhaps, to heave the sigh
And drop the tear at woeful scenes, or smile
At thoughts of bliss, that tend to chase awhile
Foreboding fears, and cast a gleam along
The vale of life, as lunar beams among
The thicken'd foliage intervene the shade,
Lighten and beauteous paint the deep hid glade.
The ray of hope the Christian's journey cheers,
Life's rugged spots his future home endears.

I yet am spared to endure the ills of life,
To mourn its vanity, turmoil and strife;
To feel a void within this aching breast,
That tells me here my spirit cannot rest.
Could I the world encompass at my will,
A void remains the phantom cannot fill.
Were I to grasp, as solid good, some form
Of earth, as well might he, who 'mid the storm
Struggles with mighty waves himself to save,
Seize the wild foam that glitters o'er his grave.

Remembrances of joys that were, impart
A melancholy pleasure to my heart.
They came the boon of an almighty hand,
They were resumed at its supreme command.
Scenes that are past forewarn me scenes to come
Will prove as vain, may prove as painful some.
Each winding slippery path of human life
Is thickly set with vexing cares and strife,
Like baleful weeds, whilst noxious vapours rise,
Pollute the air and shroud these lower skies.
The emerald verdure of the field soon fades,
The crystal streams dry up, and dreary shades
Pass o'er the fairest scenes; the brightest sky,
The gayest flow'rets soon turn pale and die,
The pearly gems their silvery lustre lose,
Each earthly form some sign of frailty shews.
Through Nature's volume we may clearly see
This truth inscribed—all here is vanity.

No more I would my busy thoughts employ
On painted forms of evanescent joy.
Hope points to skies that fadeless light illumes,
To fields where amaranthine beauty blooms;
Joys to commence when Nature's works shall close,
Sacred their source, and raised above their foes.

Oh, thou Supreme! who art th' unfailing friend
Of him who seeks thy aid; I humbly bend
Before thy throne, and through thy Son implore
Thy guidance, till these circling years are o'er.
When called to mourn o'er faded joys, impart
Some heavenly balm to heal my wounded heart;
Teach me with meekness to resign my will,
My all to thee, whilst I life's course fulfil.
And oh! if he whose sovereign gentle form
Chased the dark terrors of the raging storm,
Deigns to bestow one melting look awhile,
My pallid cheek shall brighten with a smile,
A sacred joy shall animate my breast,
And every care tumultuous sink to rest.
And when my fleeting years are numbered o'er,
And time's keen sithe shall pass me by no more,
Receive my spirit to those blissful plains
Where sweet serenity for ever reigns.

Each trial past, the ransom'd spirit sings
Songs of immortal triumph, heaven's arch rings
With plaudits to the Lamb that once was slain,
Who did himself life's heaviest load sustain,
And through whose sovereign grace his people prove
Trophies of power divine, and matchless love.

SABINA——.

REVIEW.

The Oppressive, Unjust, and Profane Nature and Tendency of the Corporation and Test Acts exposed; in a Sermon preached before the Congregation of Protestant Dissenters, meeting in Cannon Street, Birmingham, Feb. 21, 1790. By the late Rev. SAMUEL PEARCE. Second edition. London: Wightman and Cramp. pp. 28.

We have been informed from what we conclude to be good authority, that the pious author of this sermon very much regretted at a subsequent period of his life, some of the modes of expression which he employed to expose those acts which he justly designates "oppressive, unjust and profane." On this account we regret the republication of paragraphs, which, we are persuaded, had Mr. Pearce been living, he would have expunged from a "Second edition."

No persons can feel greater opposition than ourselves, to the laws which this sermon exposes and condemns, especially as they relate to the required profanation of the Lord's Supper; but we have not been in the habit of considering *exclusion from civil offices*, to be the perfect resemblance to those laws "through which England glistened with the flames, and echoed with the groans of dying martyrs, in the days of the sanguinary queen Mary!" The features of these unjust, impolitic and profane acts, are, when correctly exhibited, most hideously horrible; there is not the least occasion for *caricature!* We are persuaded, had the heavenly minded evangelical Pearce, drawn this picture in 1800 instead of 1790, it would have been much more accurate. Most heartily do we wish success to the measures about to be adopted, by respectful applications to the Legislature, to get rid of these obnoxious and oppressive laws; but we could not, either from a pulpit or a platform, *make use of such incautious language as the following:—*

"Britons! This is the glorious civil and religious liberty of which we boast! A worthy and conscientious man must be *ruined for doing his duty! Truly, methinks no unprejudiced man, that feels as a man, would refuse to strain every nerve in order to break such shackles from his fellow citizens!*"

O no! we shall be thankful if our rulers will "loose us, and let the oppressed go free;" but we would much rather bear our burden than use any other methods, besides those of *petitioning*, for the purpose of "breaking *such* shackles." Whilst we are secured from persecution for *conscience sake*, we shall boast of our "glorious civil and religious liberty."

Mr. Pearce is more at home, when he thus expresses his abhorrence of Dissenters taking the sacramental test.

"No, blessed Redeemer! we will never prostitute the memorials of thy death and sufferings, to obtain secular advantages. We will stand in awe of thy word, which saith, '*As often as ye do this, do it in remembrance of me.*' No, we will never go to *Calvary* to seek *temporal emoluments!* Never will we visit *Gethsemane* with our *feet*, while our *hearts* are set upon our *idols!* We will never make thy *tomb* the path to *earthly preferment*. We will rather endure shame and disgrace, contempt and persecution, than profane with unhallowed hands and lips thy sacred institutions," &c. p. 27.

On Education. A Sermon preached in the Cathedral Church of Wells, at the Anniversary Meeting of the Bath and Wells Diocesan School, on Tuesday, Oct. 9, 1827. By GEORGE HENRY LAW, D. D. F. R. and F. A. S. Lord Bishop of Bath and Wells. Rodwell.

THIS Sermon on Prov. xix. 2. is dedicated to the Earl of Eldon, and the Bishop takes credit to himself, for not having done such a thing while the Lord High Chancellor of England was dispensing the patronage of the crown, reminding us, with a classical apology, that the "ancients did not sacrifice to their heroes till after sun-set.

He seems friendly to universal education, though he is not without some apprehension lest it should produce evil rather than good, and, of course, he strenuously pleads for "the principles and doctrines of the church of England." But in p. 18. he makes a most un-bishop-like distinction between Christianity and the national church.

"We are sure that Christianity is founded upon a rock, and that the gates of hell shall not prevail against it. The security, however, and the permanence of every civil establishment depend on its utility; and its utility is best manifested by its promoting the true interests of religion and morals. The clergy, therefore, must watch the signs of the times, if they wish to retain their wonted influence over the hearts of the people. More exertion, more energy are required now, than were called for in the days of our forefathers. Whilst improvements in other things are taking place, let not the ministers of religion alone stand still."

All this is very intelligible: therefore we add neither note nor comment.

The Bishop anticipates the result of the present universal zeal for education, a speculation highly interesting to the philanthropist, to the politician, and above all to the Christian. His words are worth transcribing:—

"The period in which we live is peculiarly eventful and admonitory. A most important experiment, an experiment which must be highly favourable or adverse to the prosperity of this empire, is soon about to be tried. *Ere long, the British Isles may exhibit an instance never before known, of a whole nation educated and able to read and write.*"

The Parent's Monitor; or Narratives, Anecdotes, and Observations on Religious Education and Personal Piety; designed for the instruction and encouragement of Parents, Guardians, and Teachers. In three parts. By DAVID BARKER, Minister of the Gospel. Second edition enlarged. Richard Baynes.

Piety at home is so powerfully enforced in the sacred writings, and yet unhappily so much neglected, that we are *glad to see any thing* on our table which *appears adapted to promote it.* Mr. *Barker's is a family book of great value.* And in these degenerate days, it is reviving to hear that he has been speedily encouraged to reprint it with enlargements.

The plan is judicious. It is divided into three parts. "Part 1. shewing by many examples drawn from real life, the happy effects of religious education, in leading to early piety, to great usefulness, and to final salvation. Part 2. showing, by examples also from real life, the blessing which has finally attended the patient labours and fervent prayers of Christian Instructors, after great anxiety, fear, and disappointment." This collection, very properly placed by itself, will be read, we trust, with great advantage by many an afflicted parent. "Part 3. shewing how a Christian education ought to be conducted. Here the sentiments and directions of the best writers on this interesting subject may be found. The rules are given which were adopted by wise and holy parents in the instruction and government of their families; and a variety of anecdotes and suitable examples are interspersed."

If the eye of a pious youth should glance upon the touching scenes in the Biographical Sketches, he will be reminded of his obligations to God and to his parents. And if the reader be an impious youth, he may see his face in the glass, and learn the necessary lessons of humiliation and penitence. Here he will be directed and encouraged to place himself under the care and guidance of the adorable Redeemer, who "is able to save unto the uttermost all who come to God by him."

Christian parents will find the most pungent motives to diligence in training up their offspring for their country's sake, and more especially for Zion's sake.

Let the pastors of our churches consider what sort of members their successors will have. We know that God can from the stones raise up children to Abraham; but we are warranted to expect that the ravages of death will be repaired chiefly from the families of those who are now church members. Whether they will be judicious, well

principled, established Christians, will depend very much, under the divine blessing, on the education they now receive.

In the excellent "address to parents" there is one passage in which we cannot concur with the author. Page 378, he says, "Though I have read many volumes on the subject, I have not met with one instance of a child religiously and faithfully educated who died in a wicked and impenitent state. It is contrary to the promise of the God of truth and grace." On the contrary, we believe there have been many instances; though they were not likely to be recorded in the volumes which the author has read, nor in any other. If we ask what *promise* Mr. Barker refers to, he will tell us (as we gather from p. 47.) that he refers to Prov. xxii. 6. "Train up a child," &c. It is obvious, however, that those words contain not a *promise*, but a *proverb*, and a proverb, we may add, which has been verified in all ages and nations. It is sufficient to establish the truth of the proverb, that the thing affirmed appears visible in most instances, though the exceptions may be numerous. The fact is, we conceive, that parents, like ministers, do not always succeed; the means of grace are put into our hands, and we have many and great encouragements, but the grace itself the Lord keeps in his own hands. Dr. Johnson has stated the matter wisely and guardedly in relation to parents, in the motto which our author has adopted for his first part. "*In general*, those parents have most reverence, who most deserve it."

Persecution for Religion Judged and Condemned; first published in London in the year 1615. *The fourth Edition with a Preface.* By JOSEPH IVIMEY. Wightman and Cramp. Price 2s. pp. 82.

THIS is a curious pamphlet, and we are glad to see it republished. We wish the plan of publishing some of the scarce tracts of our ancestors, in our *religious profession, was adopted; it would preserve many that are worth preserving,* but which are in danger of going into oblivion. If the republication of the present pamphlet is the means of exciting attention to other works of the same class, it will be a great advantage to our Denomination, and yield much gratification to many of its members.

The present pamphlet is a clear, distinct defence of religious liberty, avowing the broad principle, that "no man is to be persecuted for his religion, be it true or false, so he testify his faithful allegiance to the king." On this ground the author urges the consequence of a free toleration in a variety of directions; shews that no political danger can arise from it; that, it is true, it bears hard against certain persons then in power, particularly of the Ecclesiastical order; and above all, against the church of Rome, with whom the author is on no terms of amity.

In the course of his work, (the chief part of which is carried on in the form of a Dialogue), he also exhibits and defends his sentiments as a Baptist, and by this means he shews us what were the popular arguments in support of Infant Baptism in his day. At the end of the work, is "an humble supplication to the king's majesty," presented in 1620, in which the cause of religious liberty is again stated and argued at length; and the right of interpreting the Scripture is contended for, freely and boldly. In this part of his labour, the author holds *the learned* in very low estimation, and considers the *Spirit*, which he observes is given "to every particular saint of God," as the best guide to lead us into the sense of his word. This "humble supplication" is addressed to the king, by his "majesty's loyal subjects, not for fear only, but conscience sake, unjustly called *ana-baptists.*"

This work is, we believe, the *first* in which the principle of religious liberty was ever brought forward clearly and distinctly. In the preface, Mr. Ivimey informs his readers, that one reason for republishing it is to settle an historical fact. The Independents, it seems, have claimed, and do still claim, the honour

of being the first Christian denomination who have recommended "religious liberty to the esteem of the world." Mr. Ivimey states, on the authority of Messrs. Bogue and Bennett, in their History of Dissenters, that "the first Independent church in England was not formed until the year 1616, the year after *this* pamphlet was published." (Preface pp. 6, 7.) If the Independents can prove that *before* this time they pleaded the same cause, let it be done; in the mean time, the present pamphlet is a proof that it was exhibited with great cogency of argument in 1615. The author is believed to be Mr. Thomas Helwisse, a character highly deserving esteem and veneration. We unite cordially with Mr. Brook in his "Lives of the Puritans," in saying of the present work, "This was a bold protestation against the illegal and iniquitous proceedings of the ruling prelates, and a noble stand in favour of religious liberty." We need not say more in recommending it to our readers.

Memoirs of the Life of the Rev. David Bogue, D.D. By JAMES BENNETT, D.D. Price 12s. Westley and Davis. 1827.

DR. BOGUE was so well known, and so highly and justly esteemed, that many must have felt a desire to see an authentic account of his early studies, his manner of life, and the steps by which he ascended to that eminence on which he stood for a long course of years.

It may certainly be reckoned among the rare felicities of this distinguished individual, that his biographer is an able and accomplished man, his pupil and his friend. Dr. Bennett has acquitted himself handsomely of the delicate and difficult task assigned him. We cannot but wish he had given us a preface, with a table of contents, or an index; these, however, will be found perhaps, in subsequent editions.

The work is divided into six chapters. *Chapter I. From his birth to the commencement of his ministry at Gosport.*—II. From his settlement at Gosport, to the formation of the seminary for the ministry.—III. From the commencement of the Theological seminary at Gosport, to the formation of the Missionary Society.—IV. From the formation of the Missionary Society, to the afflictions of his latter days.—V. David Bogue's last afflictions and death.—VI. His character and works.

The *narrative* is skilfully drawn out, and more replete with incident than might have been expected. It will surprise many to find that David Bogue, who seemed to be made of sterner stuff than most men, who had a frame so robust, and an aspect so austere, and who often dealt in eight and forty pounders, should be so exquisitely susceptible of all the tenderness and endearments of domestic love,

> 'And all the charities
> Of father, son, and brother.'

The *criticism* is elegant, acute, sometimes profound, sometimes playful, free, though of course restrained by the reverence such a pupil must ever cherish for the memory of such a tutor.

We must make room for a few extracts, which cannot fail to be acceptable to our readers. In p. 35, there is a piece of advice which we heartily recommend to all our students and young ministers as of the highest moment.

"He seems to have commenced his ministry with much anxiety, and to have asked counsel of those to whom he communicated an account of the step. One of these, Mr. Jolly, the minister of Coldingham, gave him the following excellent reply:—'I co. gratulate you heartily on entering upon the important and difficult, but honourable and excellent work of the Christian ministry. I make no doubt but you have taken the field with the most upright motives, and will endeavour to approve yourself a good soldier of Jesus Christ. Dangers and discouragements, trials and temptations, you may lay your account with: but it will be your wisdom and your safety to follow the directions of the Captain of salvation. I dare promise you, in his name, that he will not only teach your hands to war and your fingers to fight, but lead you on to certain victory. As to your public discourses, I give it as my best advice that you study to unite solidity and simplicity, ease and elegance,

strength of thought and force of expression. Truth, like beauty, is never half so amiable as when arrayed in a modest and homely dress."

It will appear from p. 105. that David Bogue never lost sight of this advice, at least, as far as solidity and simplicity were concerned.

"On the eighth anniversary of his ordination he adores God for the good that was done. Some persons he notices as become thoughtful, and some as under convictions of sin. 'Many are become attentive to the word. Family prayer has this year been set up in many houses. Several have been admitted members of the church. Many are going on well in the ways of God, and more attend on public worship than ever before. There is, however, much formality found among those who make a profession. Some, it is to be feared, attend from worldly motives. But we have been settled in the new place more peacefully than I expected. As to my preaching, I see more and more that plain and serious preaching is most useful. Much that is elaborate is thrown away."

"While he was preaching on the question 'How shall we escape, if we neglect so great salvation?' a person was so struck and agitated, that though she strove to the utmost to suppress her feelings, she was at length overcome, and rushed out of the place uttering a tremendous shriek. On another Sabbath evening, he was sent for to converse with one who was in anguish of heart. in consequence of something that was said in the sermon. The preacher found the person "bewailing the guilt of sin, and the want of love to Christ.'"

Memoir of the Life, Ministry and Correspondence of the late Rev. George Sykes, of Rillington. pp. 285. Baynes.

We are so thoroughly convinced that the tendency of pious biography is eminently beneficial, that we always sit down to the perusal of such works, determining, if possible, not to take any exception ourselves, nor present any to the consideration of our readers, and in this sort of good humour we proceed; not suffering ourselves to be interrupted or detained by those critical reflections which in a more rigorous examination of the performance, would be indispensable. We must, however, confess that we now and then meet with something, so much like a dereliction of duty, on the part of the biographer, that we find it extremely difficult to preserve the stedfastness of our purpose, and fulfil at the same time the implied contract between ourselves and those persons who may be accustomed to consult our periodical observations. And this is especially the case, if we happen to think that where the whole truth ought to have been told, a part has been suppressed; or where certain facts have been stated, which, on account of their reprehensible nature, should either have been wholly omitted or their impropriety more severely censured.

In the memoir of Mr. Sykes, of whose piety we entertain no doubt, we have met with much that is justly entitled to our approbation; and we sincerely wish it were in our power to speak thus favourably of the whole. Some of the circumstances connected with his conversion from Arminianism to Calvinism, do not appear to us at all adapted to raise his reputation as a Christian minister. But that against which we consider it to be our incumbent duty to enter our most serious protest, and which we regard with unqualified disapprobation, is the addiction he manifested to jest with the phraseology of the Bible, which, together with certain eccentricities, in which he occasionally indulged, seem almost to justify the asperity of the language in which he was once addressed: "Sure you are not a Methodist preacher! A jocose preacher is an abominable character." p. 98.

LITERARY RECORD.

New Publications.

1. *Conversations on the Corporation and Test Acts. By an old Servant of the Public.* Holdsworth. This excellent little Tract, which is ascribed to Mrs. Copley, will give seasonable information to many of our readers, who will be called to sign petitions to both houses of Parliament, that the Protestant Dissenters may be emancipated from fetters with which they ought never to have been bound. It contains an amplification, and a very pleasant one, of several shrewd answers to questions on that subject, which are given in the "Protestant Dissenters" Catechism.

We cordially wish it all the attention which it so richly merits.

2. *A Key to the Calendar: explanatory of the Fasts, Festivals, and Holidays of the Church of England, with biographical notices of the Apostles and Saints. By Josiah H. Walker.* Westley and Davis, &c. An interesting pamphlet, containing information both curious and useful.

3. *The Child's Commentator on the Holy Scriptures, made plain and familiar to meet the infant capacity; and illustrating many portions in a manner interesting and instructive. By Ingram Cobbin, A.M.* No. 1. price Two Pence, to be continued monthly.

4. *The Domestic Guide to the Footstool of Mercy, a course of Morning and Evening Prayers for one Month, with occasional Prayers, and an Index of Scripture for Family Reading. By Charles Williams.* 12mo. 5s. boards.

5. *The Teacher's Offering. By the Rev. J. Campbell.* No. 1. New Series. Price One Penny.

6. *The Process of Historical Proof explained and exemplified: to which are subjoined Observations on the peculiar points of the Christian Evidence. By Isaac Taylor, jun.* Author of "Elements of Thought," and Transmission of Ancient Books. 8vo. Price 6s.

7. *Selections from the Works of John Howe, M.A. By the Rev. W. Wilson, D.D. the second volume, which completes this author.* 18mo. Price 3s. bds.

8. *The Substance of a Charge delivered at the Ordination of John Greig, A.M. to the Pastoral care of the church then assembling in Mount Zion Chapel, Birmingham. By George Greig, Minister of the Scots Church, &c.* A very solemn, judicious and affectionate charge from a father to his son. We shall be happy to hear of the good fruits it is so well adapted to produce, in the holy, happy, and useful labours of the young minister to whom it was addressed.

In the Press.

Tekel; or the Righteous Sentence: a Discourse in two parts. By G. Pritchard of Keppel Street.

Elements of Mental and Moral Science. By George Payne, A.M. 1 vol. 8vo. This work will state the opinions of our most distinguished philosophers in reference to the various subjects on which it treats; and aim to exhibit the connexion which exists between sound philosophy and revealed truth.

An Original treatise on Self Knowledge. By the late Stephen Drew, Esq. Barrister, Jamaica. 2 vols. 8vo.

Mr. J. Mann will publish a small volume of Hymns early in the present year.

Elements of Geography on a new plan, illustrated by cuts and maps. By Ingram Cobbin, A.M. Author of the Elements of English Grammar, and Elements of Arithmetic, &c. 18mo.

The Missionary Cabinet, comprising a Gazeteer of all the places occupied by Christian Missionaries, with a brief description, notices of the natural history, manners and customs of the natives, &c. the progress of Christianity, with an Introductory Essay by the Rev. C. Williams.

The Rev. J. K. Foster, of Cheshunt College, has in the press a volume, price 4s. entitled, "Memorials of the late Rev. Alexander Hay, Minister of St. John's Chapel, Warrington, chiefly selected from his Diary and Letters, with a sketch of his character.

The Blasphemy against the Holy Spirit, and the Doctrine of Spiritual Influence, considered in several Discourses, with Notes and Illustrations. By W. Orme. Author of "Memoirs of Urquhart." 12mo.

The Life and Opinions of John de Wycliffe, D.D. illustrated principally from his unpublished Manuscripts, with a preliminary view of the Papal System, and of the State of the Protestant Doctrine in Europe, to the commencement of the Fourteenth Century. By Robert Vaughan. With a finely engraved Portrait by E.H. Finden, from the original picture by Sir Antonio More, now an Heirloom to the Rectory of Wycliffe, Richmondshire. 2 vols. 8vo.

Meese (Rev. C.) on Religious Liberty, in Reply to Bishop Burgess's Catechism.

OBITUARY.

MRS. P. SAFFERY.

The importance and felicity of true religion in our friends, as well as in ourselves, is constantly growing in our estimation as they approach the end of life. By their removal to the upper world, this holy impression is much augmented, being then changed into certainty, at least into solid hope, that their religion has secured for them a permanent safety and bliss, above which nothing remains to be desired among the riches and goods of the universe. Of all human acquisitions, it belongs to religion alone to gain in lustre and happiness by exchanging worlds. The assurance of this renders it most consolatory to remember the pious virtues of the dead, who, having served and loved their Redeemer on earth, are gone to the full enjoyment of his presence. That they were pious, that their piety continued to live and improve till life was closed, is the sole consolation that religion permits us to indulge, while mourning over their loss. For, however they were loved, or even admired, for the graces of their natural loveliness, which produced delight to themselves and to those around; these graces bearing no reference to the spiritual enjoyments and virtues of eternity, have ceased to exist with the life which they cheered and adorned; but their piety, untouched by death, now refined and matured to the perfection of holiness, gives the highest joy to themselves, and reflects down comfort upon those whom they have left behind. It is thus one of the peculiar and celestial distinctions of real piety, to give happiness in both worlds at the same time; making its departed possessors supremely blessed in the presence of God, and imparting the best consolation to their mourning friends. This consolation is felt in no slight degree by the relations and friends of the excellent person whose early death, under circumstances of tender and affecting peculiarity, it is our melancholy office to record.

She was born in 1799, at Weymouth, where her parents, Mr. and Mrs. Scriven, are still living to lament the loss of their beloved daughter. Under the guidance of an excellent mother, her attention was very early directed to the concerns of religion. By this means, probably, her mind was prepared for the reception and love of those holy principles which she afterwards cherished and displayed. She received the first truly devout and permanent impressions of religion about eleven years since, under the preaching of the Rev. Mr. Baynes, of Wellington. From that period her character assumed a new and decided form. Soon after, she became a member of the Baptist church at Weymouth. Though her piety commenced at so early an age, in which the most promising and beautiful appearances are of doubtful character, and often decay, it was sustained to a pleasing degree in her temper and conduct. Amidst the fascinations of the world, and the impediments resulting from the gaiety of youth, she habitually manifested a serious attachment and love to the things of God; employing herself with much diligence in those pious and benevolent services, for which religious females are so much distinguished in the present age. So far as our knowledge of her temper and deportment extends, considering the splendid and dangerous character of the place where she lived, we think she was preserved in an unusual degree from the spirit and habits of the world. Having a sister engaged on a distant scene in the service of the Baptist mission, she felt a peculiar ardour and delight in whatever promoted the success of that Society.

In May, 1826, she was married to the Rev. P. Saffery, of Salisbury. This union with a Minister of the Gospel, in a station rendered prominent and happy

by the character and labours of his venerable father, opened many prospects of felicity and usefulness to her pious mind, on which it is natural to suppose she entered with delight. But she was not long permitted to enjoy the happiness, or perform the duties of her new situation. She had just time to look around it, to commence her intimacies, to form intentions of good, and endear her character to those who were best qualified to appreciate its growing excellence; and was then removed from the scene. Her health, which had never been vigorous, gradually declined as she approached near the period when she expected to become a mother. These indications of decaying health were but very slight, and such as appeared likely to be soon removed. None of her friends, not even her watchful and affectionate mother, who had the consolation to be with her for many weeks, had any apprehensions of danger, till a very short time before her death; but she herself, as it appears from several circumstances, had for a considerable time seriously anticipated a fatal result. This awful impression that death was at hand, whether it were the product of a pensive fancy, or a merciful intimation from above, served the happy purpose of exciting her to cherish, with greater fervour, the penitent and devotional temper of mind in which every Christian would wish to die. This anticipation, however, though it involved the extinction of all her mortal hopes and felicities, did not disturb her serenity, nor even impair her cheerfulness. In one so young, so ardent, so alive to the charms of life, so lately united to an estimable husband, whom she loved with all her heart; above all, who had the prospect of so quickly becoming the mother of a child that might survive her;—on one who felt such numerous and vivid attachments to life, religion must have exerted its utmost power and consolation to have enabled her to surrender all this without melancholy sadness, or regret at the expected *command of her Saviour. We look upon this as nothing less than a sublime triumph of religion over the tenderness* of nature, and the attractions of life. This decided preference of the invisible state to the enjoyments of the present, this aspiration towards immortality, was a near approach to the temper of heaven, as rare as it is delightful; more especially in a young person surrounded by many pious and social felicities. Nor did the glory and solemnity of the prospect prevent her from attending to the tender duties which engage the attention of every one in her situation: the only effect it seems to have had upon her was, that she gave much of her time to religious meditation, reading, and prayer. Almost the last, if not the last thing she read was, Howe's magnificent discourse on the Redeemer's dominion over the invisible world. Nothing could be more appropriate and consolatory. One of the most serious and beautiful passages of this discourse, stating the duty and happiness of being ready to meet death whenever the Lord of Eternity shall be pleased to inflict it, was found marked by her pencil under almost every line; indicating the solemn complacency she felt in the great prospect that engaged her meditations. The sufferings she endured in her last hours did not allow her to express the devout consolations and hopes that undoubtedly comforted her heart. She died on the 21st of July last, in the 27th year of her age, a few hours after giving birth to a child, who reposes in the same tomb with its mother. It is almost needless to add, that this affecting event was lamented with a tenderness of grief not often felt.

Both the religious and intellectual character of Mrs. Saffery would justly admit of pleasing and extended description; but though she was held in very affectionate estimation by the writer, he must content himself by the simple mention of her predominant qualities and virtues, leaving to such as knew and loved her, to cherish the image of what she was, to imitate her where she deserved it, and to exceed her in cultivating those graces in which they might have deemed her defective. Hers was not a character which opened itself fully at a first interview, and left nothing

more to be revealed; it did not disclose its best forms, its real beauties, till after prolonged and intimate acquaintance. With more than an ordinary portion of mental vigour, she united a poetic refinement of feeling and beauty of fancy, that frequently imparted an animated charm to her serious, as well as her lighter conversation. Her nature was rich in poetry. She has left various compositions of this sort, which display a pleasing combination of vigorous and beautiful language, with much pathos and elevation of sentiment. But religion is now her all. As in most other characters of a similar cast, some of the manifestations of her piety were strongly coloured by the sensibility and vividness of her temper, being mingled with a fervour to which religious persons in general are almost perfect strangers. The divine tenderness and beauty of the Saviour's character—the affecting declarations of his love—the prospect of beholding him as he is—the devotion and purity of heaven—touched and delighted her spirit in a high degree, whenever they engaged her thoughts. While she diligently attended to all the common duties of religion, her chief excellence consisted in the superior attention she gave to the exercises of devotional retirement. The writer is assured, by one who was intimately acquainted with her private habits, that she employed considerably more time in meditation and prayer than appears to be commonly devoted by sincere Christians to this holy purpose. It conferred no slight excellence upon her, to have excelled in the most difficult and precious of spiritual habits by which personal religion is most nourished and confirmed, and in which most who possess it are extremely defective.

From these brief observations, it may be seen that she possessed the qualities which compose an interesting and beautiful character. Time only, and the continued operations of religion, were required to adjust and mature them into their best form. This was not permitted to be done on earth, but we hope it has been accomplished and ineffably surpassed in the perfect and immortal state which is now become her abode; where we humbly trust she is numbered with the saved, and appears "without fault before the throne of God."

W. Rhodes.

GLEANINGS.

A FORM FOR THE ADMISSION OF MEMBERS OF THE CHURCH OF ROME INTO THE COMMUNION OF THE CHURCH OF ENGLAND. COMPOSED BY ARCHBISHOP TENISON, BY ORDER OF QUEEN ANNE, MDCCXIV.

Extracted from the "Concilia Magnæ Britanniæ, and used at Somer's Town Chapel, Pancras, by the Rev. T. J. Judkin, M.A.

[The Bishop, or some Priest appointed by him for that purpose, being at the Communion table, and the person to be reconciled standing without the rails, the Bishop, or such priest as is appointed, shall speak to the congregation as follows:—]

Dearly beloved, we are here met together for the reconciling of a penitent, lately of the Church of Rome, to the Established Church of England (and Ireland), as to a true and sound part of Christ's Holy Catholic Church. [Nevertheless, if there be any of you who know of any impediment or notable crime, on account of which the profession about to be made should not be looked upon as sincere, let him come forth in the name of God, and shew what that crime or impediment is.]* Now, that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God, for his blessing upon us in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in this, and

* The words within brackets are not the original form.

all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto them that are, or shall be, admitted into the fellowship of Christ's religion, that they may eschew those things which are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

Psalm cxix. from v. 169 to the end.

Let my complaint come before thee, O Lord; give me understanding according to thy word.

Let my supplication come before thee; deliver me according to thy word.

My lips shall speak of thy praise, when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

Let thine hand help me; for I have chosen thy commandments.

I have longed for thy saving health, O Lord; and in thy law is my delight.

O let my soul live, and it shall praise thee; and thy judgments shall help me.

I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE LESSON—Luke xv. to ver. 8.

Psalm cxv. to ver. 10.

[Then the Bishop sitting in a chair, or the priest standing, shall speak to the Protestant, who is to be kneeling, as follows:]

Dear brother (or sister)—I have good hope that you have well weighed and considered with yourself the great work you are come about, before this time; but inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolution, you shall answer plainly to these questions, which we in the name of God and of his Church shall propose to you, touching the same:

Art thou thoroughly persuaded that the books of the Old and New Testament, which are received as Canonical Scriptures by this Church, contain sufficiently all doctrine *requisite and necessary to eternal salvation, through faith in Christ Jesus?*

Answer. I am so persuaded.

Dost thou believe in God the Father Almighty, Maker of heaven and earth? &c. [reciting the "Apostles' Creed."]

Answer. All this I stedfastly believe.

Art thou truly sorrowful, that thou hast not followed the way prescribed in these Scriptures for the directing of the faith of a true disciple of Jesus Christ?

Answer. I am heartily sorry, and I hope for mercy through Jesus Christ?

Dost thou embrace the truth of the Gospel in the love of it, and stedfastly resolve to live righteously and soberly in this present world, all the days of thy life?

Answer. I do embrace it, and do resolve, God being my helper.

Dost thou earnestly desire to be received into the communion of this church, as into a true and sound part of Christ's holy Catholic Church?

Answer. This I earnestly desire.

Dost thou renounce all the errors and superstitions of the present Romish Church, so far as they are come to thy knowledge?

Answer. I do from my heart renounce them all.

[If the convert from the Church of Rome be in holy orders, let these further questions be asked.]

Dost thou in particular renounce the twelve last Articles added in the Confession, commonly called "The Creed of Pope Pius IV." after having read them, and duly considered them?

Answer. I do upon mature deliberation reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Dost thou acknowledge the supremacy of the Kings (or Queens) of this realm as by law established, and declared in the 37th Article of religion?

Answer. I do sincerely acknowledge it.

Wilt thou then give thy faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God; so that thou mayest teach the people with all diligence to keep and observe the same?

Answer. I will do so by the help of the Lord.

Wilt thou conform thyself to the Liturgy of the Church of England (and Ireland) as by law established?

Answer. I will.

[If the penitent be one who has relapsed, the following question is to be asked.]

Art thou heartily sorry, when thou wast in the way of truth, thou didst so little watch over thine own heart, as to suffer thyself to be led away with the shadows of vain doctrine? And dost thou stedfastly

be more careful for the future, recover in that holy profession i hast now made?

I am truly grieved for my former ness, and am fully determined, by so, to walk more circumspectly for me, and to continue in this my to my life's end.

Bishop or priest, standing up, shall say.]

ty God, who hath given you a sense errors, and a will to do all these nst you also strength and power to be same, that he may accomplish which he hath begun in you, sus Christ our Lord. Amen.

THE ABSOLUTION.

ty God, our heavenly Father, who at mercy hast promised forgive- ss to all them that with hearty and true faith turn unto him, ey upon you, pardon and deliver all your sins, confirm and strength- all goodness, and bring you to life, through Jesus Christ our ien.

Bishop or priest, taking the con- y the right hand, shall say unto

bishop of —— (or I, A. B.) do thy solemn profession and earnest receive thee into the holy commu- he Church of England (and Ire- the name of the Father, and of and of the Holy Ghost.

Amen.

e Bishop or priest shall say the Prayer, with that which follows, ding.]

Let us pray.

follows the Lord's Prayer.] *Then,* of truth and love, we bless and hy holy name, for thy great mercy ness in bringing this thy servant communion of this church. Give beseech thee, the stability and nce in that faith of which he hath, sence of God and of this congre- witnessed a good confession. Suffer e be moved from it by any tempta- ations, enticements of the world, the irreligious men, or the revilings of o are still in error, but guard him nce against all these snares. And n instrumental in turning others errors of their ways, to the saving uls from death, and the covering de of sins; and in thy good time, bring, we pray thee, into the way all such as have erred *and are; and so fetch them home, blessed thy flock, that they may be one one shepherd, the Lord Jesus* Christ; to whom, with the Father and the Holy Spirit, be all honour and glory, world without end. Amen.

[Then the Bishop or priest, standing up (if there be no communion at that time), shall turn himself to the person newly admitted, and say:]

Dear brother (or sister)—seeing that you have, by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in the good way into which you are entered; and for your establishment and furtherance therein, that if you have not been confirmed, you endeavour so to be the next opportunity, and receive the holy sacrament of the Lord's Supper. And may God's Holy Spirit be with you. Amen.

The peace of God, which passeth all understanding, keep your heart and mind by Jesus Christ. Amen.

POPISH RELICS.

The following list has been translated from a paper printed, by authority, in French and German, illustrated with engravings of the golden and silver gilt cases in which the relics are contained. The paper is headed "Description of the Holy Relics which are preserved in the Cathedral Church of Aix-la-Chapelle, and which are shewn to the public every seventh year, from the 10th to the 24th of July:"

1. The Chemise of the Holy Virgin, of cotton stuff, in which she was clothed when she gave birth to our Saviour Jesus Christ.

2. The Swaddling Clothes of our Saviour Jesus Christ. They are of very coarse cloth, of yellowish hue.

3. The Cloth in which the body of St. John, after decapitation, was wrapped up and carried away.

4. The Linen with which our Saviour Jesus Christ was covered on the holy cross, on which is still to be seen the marks of his precious blood.

5. A Link of the Chain with which the Apostle St. Peter was chained.

6. An Image of the Holy Virgin, of silver gilt, with several relics.

7. A portion of the Holy Cross, encased in gold, which Charlemagne always wore.

8. Hair of the Holy Virgin.

9. The Girdle of our Lord Jesus Christ, of leather, of which the two ends are sealed with the seal of Constantine the Great.

10. The Cord with which our Saviour was bound to the post at the scourging.

11. The entire Girdle of the Holy Virgin.

12. *Part of* the sponge with which they *gave our Saviour* to drink on the cross, and a thorn of the crown of thorns.

13. The arm of St. Simeon the Just.

14. An Agnus Dei, consecrated by Pope Eugene IV. in 1434, and a portion of the title of the Holy Cross.

15. The point of a nail by which our Saviour Jesus Christ was fastened to the cross.

16. A Drop of the Sweat of our Lord Jesus Christ, and a morsel of the reed which was given into his hand to mock him.

17. The Skull of St. Anastasius, and several other relics.

INTELLIGENCE.

DOMESTIC.

DEATH OF DR. WAUGH.

It is with extreme regret we announce the death of that eminent Minister of the Gospel, the Rev. Alexander Waugh, D.D. The interment of this venerable servant of Christ took place in Bunhill Fields on Saturday, the 22d ult. As the house in which he had resided, in Salisbury-place, New-road, was too small for the reception of the immense number of his friends who were desirous of attending as mourners, refreshment was provided for them at the Rev. T. Stratton's chapel; previous to leaving which, the Rev. R. Hill, M.A., and the Rev. E. Irving, A.M., severally engaged in prayer. A few minutes after twelve the body was deposited in a hearse drawn by four horses, and was preceded by thirty-three of the juvenile members of the congregation on foot, and a mourning coach, in which were the Rev. Dr. Winter and the Rev. W. Broadfoot. The corpse was followed by thirty-eight mourning coaches, each drawn by two horses, containing the surviving members of the deceased minister's family, several clergymen and ministers of the metropolis and neighbouring villages, of various denominations; the elders and deacons of Wells-street, Oxendon-street, and Albion chapels; the directors of the London Missionary Society, and a great number of private friends. Ten private carriages also attended, among which were those of the Rev. R. Hill, the Rev. G. Clayton, Alex. Hankey, Esq., &c. The mournful procession extended nearly half a mile. It arrived at the place of interment about two o'clock, when the Rev. Dr. Winter delivered an eloquent and impressive oration at the grave, and the Rev. W. Broadfoot concluded the solemn service by prayer. The following inscription was engraved on a brass plate, and fixed on the lid of the coffin:

"The Rev. ALEXANDER WAUGH, D.D., born at East Gordon, in Berwickshire, August 16, 1754; ordained Minister of the Scots' Church, Wells-street, Oxford-street, London, on the 9th of May, 1782, of which he continued a Minister until his death, on the 14th of December, 1827, in the 74th year of his age."

The funeral sermon was preached the following Sabbath, December 23, by the Rev. W. Broadfoot, at Wells-street chapel, from Job v. 26, "Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in, in his season." At the same time a just tribute was paid to the memory of this much esteemed and truly useful Minister of the Gospel, by many other Ministers of various denominations.

A correspondent has promised to furnish a Memoir of this excellent Minister, for some early number of our Work.

A LIST

Of the Particular Baptist Churches in Wales, and their Ministers. Those marked in *Italics* are not ordained Ministers, but local Preachers.

ANGLESEA.

Aberffraw ..... Capel Gwyn	Richard Rowlands.
Amlwch.....	Hugh Williams, jun.
Beaumaris..... Llangoed ..... Llandegfan	John Morgan.
Capel Newydd .... Llanerchymedd	John Davies.
Fedw.....	*William Tevar.*
Holyhead ..... Bont-rhyp pont	Wm. Morgan.
Llangefni*..... Beles-dda.....	John Owen.
Llanfachrith ..... Llanddausant..... Bodedern	John Michael.

* Llangefni, or Ebenezer, has been the residence of the Rev. Christmas Evans, for thirty-six years; she also is the mother church: all the rest in the island sprang from her. (See Bap. Mag. vol. ix. p. 55.)

ddlad.....	Hugh Williams, sen.
wr.....	E. Jones.
hls	
r-math-afaru-	
f.....	
coch	
rneddi	*Wm. Roberts.*
acin	
n.....	*John Roberts.*

CARNARVONSHIRE.

.....	Rowland Peter.
.....	
von.....	Thomas James.
en	*Hugh Mathew.*
l-hen-arn ..	
.....	*Thomas Evans.*
-cim	
ôl-ben-maen	Evan Evans.
y-beirdd	Griffydd Jones.
lly	John Pritchards.
n-aion	*William Williams.*
n	
r-wen.....	
nen	Rhobert Ambrose.
eth.....	
fin	
en	John Evans.
dno.....	John Jones.
rdden	Hugh Jones.

DENBIGHSHIRE.

;h	Ben. Owen.
ewydd.....	John Kely.
chan	*Samuel Richards.*
cae.....	
wr	Ellis Evans.
lanercbrigog	
eirlog	Samuel Edwards.
nt-fraid	John Evans.
sfach	
llen.....	John Prichard.
rnog	*Thomas Jones.*
st	John Thomas.
oged	
rniw	
nan	
in	John Roberts.
rn	
lan	Rhobert Williams.
-y-capel	
nam.....	

BRECKNOCKSHIRE.

.....	John Evans.
glish church	Ben. Price.
s-tyll	
engel-nant-	Thomas Williams.
.....	
rr	
.....	Thomas Daniel.
.....	John Jones.
nidr.....	Gregry Jones.

Llanygors	Daniel Evans.
Maes-y-berllan	Robert Edwards.
Cerigiadarn	
Pant-y-celyn.....	James Davies.
Ynys-y-felin	David Davies.

CARDIGANSHIRE.

Aberystwyth.....	William Evans.
Tros-yr-afon	
Cardigan	John Herring.
Siloam	David Matthias.
Ddeinol.....	
Coedgleision.....	Timothy Thomas.
Llanrhystyd	John Lloyd.
Llwyndafydd.....	*Owen Williams.*
New Court.....	John Williams.
Pen-y-parc	William Richard.
Swydd-y-ffynnon ..	Robert Roberts.
Penrhyn-coch	
Tal-y-bont.....	

CARMARTHENSHIRE.

Aberdaar	Timothy Thomas.
Carmarthen:	
1. Priory-street..	Josuah Watkins.
2. Tabernacle ..	David D. Evans.
Cwmifor	
Cwymdu	David Griffiths.
Pom-pren-ar-aeth..	
Cwmpedol.....	Timothy Jones.
Bwlch-y-rhyw	Thomas Thomas.
Pwll-priddog	
Cwm-sarn-ddu	David Jones.
Careg-saw-dde....	Evan Davies.
Cydwelly	
Bwlch-gwynt.....	William Williams.
Bwlch-newydd	Thomas Williams.
Dre-fach	Richard Owen.
Ebenezer	Thomas Williams.
Ffynnonhenry	
Llan-ged-eurn	James Davies.
Llwyd ar-gaeau	
Felin-foel	Daniel Davies.
Llanelli	David Bowen.
Llandyferi.....	
Llandusul	John Jones.
	Daniel Davies.
New Castle-Emlyn	Timothy Thomas.
Porth-y-rhyd	Josuah Watkins.
Pen-yr-heal	D. D. Evans.
Pen-rhyw-goch	John Davies.
Sittim	
Sharon	John Davies.
Soar	
Ramoth.....	David Woolcock.
Rhehoboth.....	Griffith Jones.
	John Jones.
Rhyd-wilim	Thomas Jones.

FLINTSHIRE.

Holywell	John Edwards.
Lixwm	
Pen-y-fron	R. Williams.
Rhuddlan	John B. Roberts.

GLAMORGANSHIRE.

Aberafan	David Thomas.
Aberdâr	William Lewis.
Hirwaen	William Lewis.
Cadixton	David Evans.
Carmel	David Thomas.
Cardiff:	
1. Church	Rhobert Prichards.
2. Church English	William Jones.
Blaenan-glyn-tawe	
Caerfilly	Christmas Evans.
Dowlais	David Saunders.
Gerazim	Daniel Williams.
Hengoed	John Jenkins.
Llan-ell-tyd-fawr	Jabez Lawrence.
Llancarfan	Jabez Lawrence.
Llan-tri-saint	George Griffiths.
Merthyr-tyd-fil:	
1. Ebenezer	Maurice Jones, sen.
2. Sion Chapel	David Sandures.
3. English church	Thomas Harris.
Neath	John Thomas.
Paran	William Williams.
Pen-y-fai	Ben. Davies.
Pen-y-bont-ar-ogwr	John James.
Cortwn	John James.
Salem	David Thomas.
Mount Hermon	David Thomas.
Siloam	*Richard Hansell.*
Sirdis	Daniel Davies.
Swansea:	
1. Beckland and Dinas noddfa	Daniel Davies.
2. English Church	Robert Oxlad.
Twyn-yr-odyn	Thomas Thomas.
Crees-y-pare	Thomas Thomas.
Wern-trodo	James Edmonds.
Ynys-dach	David Nanton.

MERIONETHSHIRE.

Cynwyd	David Richards.
Delgelley	David Richards.
Cefn-cymmera	David Richards.
Llanuwch-lyn	David Richards.
Glyn-dyfrdwy	John Prichard.

MONTGOMERYSHIRE.

Llanfair-cae-yr-cinion	William Roberts.
Llanidloes	Abel Jones.
Llanfyllin	
Machynlleth	Isaac Jones.
New Chapel	Isaac Jones.
Staylotle	Isaac Jones.
Newtown	John Jones.
Caews	John Jones.
New Chapel	Thomas Thomas.
Trallwm	
Tal-y-wern	*William Evans.*
Cwm-llwyd	*William Evans.*

PEMBROKESHIRE.

Blaen-y-waun	David Philipps.
Llandudoch	David Philipps.
Soar	—— George.
New Chapel	—— George.
Blaen-y-ffoes	John Morgan.
Bethel	John Lewis.
Bethlehem	David Rees.
Beulah	Ben. Davies.
Beulah	Joseph James.
Carmel	John Llewelyn.
Cilgeren	John Herring.
Cilfywyr	Ben. Davies.
New Chapel	Nathaniel Miles.
Ffynnon-well-nebawch	Ben Davies.
Ebenezer	William R. Davies.
Pen-y-bryn	William R. Davies.
Fisguard	James Richard.
Haverfordwest	—— Hassell.
Hermon	James Jones.
Jabez	William Owen.
Jabez	William Havard.
Llangloffan	Henry Davies.
Groes-goch	Ben. Owens.
Groes-goch	David Thomas.
Llanrhyd	Ben. Davies.
Moleston	James H. Thomas.
Marlas	James H. Thomas.
Middle Mill	John Clun.
Solfach	Edward Lawrence.
Narbeth	Ben. Thomas.
Pembrook-dock	David Griffiths.
Sandyhaven	Sim Evans.
Tabor	Two Ministers, but their names unknown.

RADNORSHIRE.

Doley	David Evans.
Rock	David Evans.
Nant-gwyn	Thomas Thomas.
Garth	Thomas Thomas.
New-bridge	David Jarman.

N. B. Monmouthshire Churches have been placed in the Magazine already, which are all Welsh except three or four.

PUBLIC MEETING OF THE JEWS.

A public meeting of the London Jews was held on Wednesday evening, Dec. 5. at the London Tavern, Bishopsgate-street.

Mr. Levy of Florida was called to the chair. He stated that the object of the meeting was to take into consideration the extraordinary Ukase published by the Russian Government. It had appeared in nearly all the Papers, and there was no doubt of its authenticity.

He remarked, that if it were not authentic, the Russian ambassador would no doubt have contradicted it; and the source

whence it had originated had been explained to him by a Russian gentleman well acquainted with the subject; who had also detailed to him some of the sufferings it had entailed on the Russian Jews. The restrictions it imposed on the unfortunate Jews were calculated to rouse their feelings and fully justified the friends of humanity in instituting an inquiry respecting it.

For the sake of those of our readers who may not have seen the Ukase, we subjoin a copy:—

*Ukase issued by Imperial mandate for regulating the existing laws concerning the residence of Jews, for a limited time, in any of the cities of Russia.**

I. Those Jews who have liberty to trade and to carry on handicrafts in the provinces exclusively appointed for their settlement, by the enactments of the year 1804,† are not permitted to traffic in the interior government of Russia, that is to say, they are not to offer for sale any articles, either in shops or at their lodgings; still less are they to hawk about any wares or utensils, whether belonging to themselves or others. Neither may they open workshops, still less employ foremen, apprentices, or labourers, whether Christians or otherwise, in any department whatsoever.

II. They may remain for commercial purposes, such as bill business, contracts, or supplies, provided they have an express permission from government to that effect.

III. Professed artizans may settle, in order to perfect themselves in connection with some Guild, or for the purpose of communicating instruction in any particular branch of the art in which they may possess distinguished ability.

IV. Every Jew desirous of learning a craft, or of imparting the knowledge of his peculiar art, must present himself before the city corporation, and give an account of himself, what kind of artizan he is, or what he wishes to learn. When the corporation, together with the officer of the Guild, have examined the certificates of the individual, let it then be ascertained who in his particular line might be called on to judge of his ability; also, whether the art he professes is known in the town, and whether the knowledge of it will be of indispensable advantage to the community at large. And in every such case the opinion of the corporation must be decisive. The said Jews shall be allowed to remain in the town for a specified time, whilst the matter is brought to a termination, agreeably to the tenor of this law.

V. Jews thus obtaining the privilege of commencing business, may not settle any where without having, besides their certificate, a regular government passport.

VI. Even the Police master, himself, may not suffer a Jew, under the above circumstances, to remain in the town more than six weeks; but his further stay must depend on the corporation, who are not to allow it without weighty reasons for so doing. A license for a longer period than six months, cannot be given without still higher authority.

VII. Jews having no government passport, or who having such a passport, have, nevertheless, no license to enter any town in the interior, shall be sent back by the police to the places of their abode, after the expiration of the time specified in the 28th section.

VIII. If, after an order to that effect, they either refuse to go, or return again, they shall be regarded as vagrants; and by virtue of the Ukases of 15th Nov. 1797, 25th Feb. 1823, and 8th June 1826, they, together with those who allow them to remain, or who harbour them in their houses, shall be amenable to the law as vagrants, or abettors of vagrants.

IX. Jews condemned to banishment must not be detained for debtor or creditor accounts, but satisfaction must be sought in the usual way agreeably to the commercial relations subsisting between the different countries to whom the parties belong.

X. The execution of an order of banishment is only to be delayed by the police officer.

1. When the Jew is in one of the town hospitals; or,

2. When he shews a proper certificate from a medical man, stating that he could not be sent away without injury to his health.

XI. Rabbins, or other religious functionaries, are to be sent away by the police officer, immediately on the discovery that they are such.

XII. Jews are not allowed to change their passports. And the expiration of their allotted time for remaining any where, shall furnish an imperative ground for dismissing them.

XIII. Foreign Jews who enjoy the privilege of other foreigners, in those governments only that are appointed for the residence of Jews, are required to be subject in every other respect to the laws and re-

* The friend who brought over this edict from Russia, was himself witness to respectable Jews and Jewesses domiciliated in the Russian towns for sixteen, and even twenty years, craving a respite for a few days, and for leave to depart by sea, compelled to break up their establishments (at what loss may easily be *supposed*), *and driven to the frontiers by the route prescribed.*

† *Lithuania, &c. &c.*

gulations imposed on subject Jews; that is to say, if they have proper passports they may be suffered to enter any of the provinces of Russia for the like space of time and for similar purposes, but in all other cases they must be sent over the frontiers.

Attested by the Grand Master of Police of St. Petersburgh.

Mr. Herrman, a foreigner, and Mr. Cohen opposed the meeting on the ground that the restrictions complained of were not hardships; and that the Russian government had a right to make such political regulations as it thought proper.

In reply to the former, a gentleman said the Ukase was the harshest and most unjust that could have been issued against the unfortunate Jews. Was it no grievance that those who had resided thirty or forty years in the provinces, should be driven from their houses at four-and-twenty hours' notice? If sympathy could relieve the sufferers, they would have the sympathy of every one; but sympathy alone was of no avail. If the Chairman could propose any thing that would tend to ameliorate the condition of the unfortunate people, he was sure the meeting would give it their most cordial support.

The *Chairman* then rose to state his views regarding the object of the present Meeting, which, he observed, had been called to take into consideration the persecution endured by the Jews in Russia, in consequence of the Ukase. It was not for him to anticipate what might be proposed at this meeting. One person might propose an expression of sympathy—another, to send ten thousand pounds to his suffering Jewish brethren—and another, something else. The Russian Government had been aggrandizing its territories to an immense extent. The Jews, who from long residence had been looked upon as citizens of Russia, had extended their numbers and settled there; and yet they were now to be told that they must go away—some of them having only twenty-four hours allowed them for their departure. The calling of the present meeting originated not with him (the Chairman); it had been proposed to a body of 100 or 150 individuals, who had agreed to meet to take into consideration this extraordinary Ukase. Some gentlemen had said, that the issuing of this document was a mere matter of policy on the part of the Emperor of Russia, who might do what he liked in his own country, and no one here had a right to interfere. True it was, that the Government of Russia had a right to do what it liked, and it might even order the heads of *the unfortunate Jews to be cut off*, without *the Jews here being able to prevent it*; but *it was incumbent on us*, as brethren and friends of humanity, to express our feeling and sympathy, and see if we could not d something to relieve them. Some gentle men, who had spoken to-night, had sai that it was no hardship to be subject to th provisions of the Ukase—that the Jews migh either remain in the provinces, under th regulations made by the Government, o take their departure. But was it no hard ship to those that remained to be withou religious instruction? What would the po pulation be at the end of ten or fifteen year but a set of infidels, and a curse to the lan they dwelt in? It had been said, that thi meeting was called for nothing but an ostem tatious display. But what was to be sai of the extraordinary sense, the extraordinar eloquence, and the extraordinary eruditio of him who called it an ostentatious dis play, to express feelings that must and woul lead to something higher. The proceeding here would be calculated to rouse the spir of the Jews in Russia. Apathy, which wa a curse greater than even persecution itsel was destroying the very marrow-bone o our spirit, as well as our moral charac ter. But were the persecutions of th Ukase the only persecutions which the Jew were suffering? No! Unfortunately, withi the last three years, there had been no les than seven or eight persecutions in differen parts of Europe. Some time ago the Duk of Darmstadt had passed an edict excludin Jews from the fairs, and the King of Bavi ria had ordered no less than seven or eigh Synagogues to be shut up.

The latter part of this statement was de nied by Mr. Herrman.

Several gentlemen present said they coul affirm it as a fact.

The *Chairman* continued.—At Darmstadt a law was contemplated to alter the obser vance of the Sabbath to Sunday. At Frank fort, the number of marriages in a year wer restricted to twelve natives, and three fo reigners yearly, although the whole numbe of Jews was upwards of 1,000 families There were other persecutions at Lubeck Bremen, and other places. These wer only specimens of the persecutions to whic the Jews were constantly exposed, and ye such was the want of national spirit amon them, that no inquiry was made into th cause, or efforts made to remove them, by tha part of the nation which was not immedi ately affected by them. The condition o these persecuted men was such that it coul only be compared to that of Job, who com plained that his friends stood aloof fro him. Those who had money, for the greate part appeared to be destitute of proper feel ing, and were so engaged in the improve ment of their fortunes or in fashionabl amusements, or else were so much in dread of exciting any hostile feelings in perso

possessed of power, that he feared any appeal to them would be vain. It was to the poor of Israel, therefore, that he would address himself. Since the Almighty, who was the King and the God of Israel, never refused to listen to the prayer of the destitute, he would call upon them to address their prayers to him, and to this end he would implore them to consider what had been their condition for the last 1800 years; how clearly that condition had been marked out by their lawgiver and prophet, as that which would result from their departure from the laws of their God. He would have them meet again and again, and think of their woes; sympathise with each other in their afflicted and desolate condition, and turn their hearts to that Being who had expressly declared that whenever they did so he would return to them, provide a remedy for their calamities, and restore them again to the possessions and enjoyments belonging to them as members of his family. Mr. Levy then expressed his feelings in terms of the highest reproach at the conduct of those who he thought had evinced apathy and indifference to the unhappy condition of the Jews. Shall we, he continued, find fault with those who inflict the persecutions, when the Jews themselves say "let them do it," and even abet them in what they do. O, if these persecutions could raise the house of Israel, then I would say with David, "It is good that I am afflicted, for then my heart will come back again." He feared very much, however, that the Jews were not yet sufficiently impressed with a sense of their real condition, and that of their afflicted brethren in other parts of the world, to enter fully into this question. He would at present therefore merely propose some resolutions, and request the meeting to appoint a committee to take these matters into consideration. After they had been read, he hoped they would be found so accordant with the feelings of every true Jew, that no one would refuse to support them.

The following resolutions were then read:

1. That this meeting, having been made acquainted with the contents of an ukase recently issued by the Emperor of Russia, relative to the Jews, as part of the Hebrew body, we cannot fail to sympathise with our afflicted brethren, and more especially to lament the deplorable effects of this persecution, as it affects destitute widows and helpless orphans in an extensive empire and rigorous climate.

2. That the proscription of their teachers of religion is calculated to demoralize them, and ultimately to make them infidels.

3. That whilst, on the part of ourselves and our brethren, we feel the injustice of those persecutions which have, from time to time, been heaped on our devoted race, by persons frail and imperfect like ourselves, we at the same time desire to feel deeply affected by the consideration that the Almighty is just, and that these sufferings are the necessary results of our iniquities and those of our forefathers, denounced by our lawgiver and prophets.

Mr. Israel said, that in seconding the resolutions of his respected friend, he could not consent to do so silently. He felt himself indebted to Mr. Levy for the interest he had taken in this business. He thought the occasion a very proper one on which to convene a meeting of the Jews, and was surprised that any Jew should think that such an ukase was not sufficiently oppressive to excite sympathy for those upon whom it operated. He was glad to find that the first gentleman who had spoken to this effect was not an English Jew; indeed, he was greatly disappointed to find that he was called a Jew, for he could not conceive that any person of his nation could be found so destitute of all right feeling as to reflect upon such a document without having his national feelings roused. What (said Mr. Israel) would he call oppression? To what extent would he have oppression go? What demoralizations, what irreligion would he be satisfied with? The ukase not only took away from the Jew his means of religious instruction, but his means of supporting life. These persons were brought up to trade; they had been established in particular spots, many of them born there; all their connexions were there; it was the grave of their fathers; and what more oppressive could be considered than that of saying to a man under such circumstances, "You shall no longer continue here; within twenty-four hours you shall remove with all your family to a strange place, without trade, or any prospect of obtaining a livelihood." No Jew who possessed a spark of national feeling, or whose mind was at all impressed with the religion of his God, could read such a paper, or think of such a state of things as that which it described, without feeling the deepest affliction: by coming forward in a proper manner, the English Jews would not only show to the people of England, but to the inhabitants of Europe, that when they touched one of their nation his brethren felt that he was flesh of their flesh and bone of their bone.

The resolutions were severally put, and unanimously carried, with the exception of two hands held up against them.

Some discussion then arose respecting the committee to be named, and it was finally agreed that the chairman should draw up an address to the Jews of England and that a meeting should be held on the 19th inst., at the same place, at six o'clock in the even-

ing, when the address should be presented and a committee nominated. Several other gentlemen addressed the meeting, and a gentleman stated that a meeting of Christians would be convened in a few days, to take the subject into consideration.

The *Chairman* returned thanks; observing that his wish was to rouse once more the spirit of nationality in his brethren. If this could once be done, their oppressions would cease.

This second meeting of the Jews was held as proposed, on Wednesday, the 19th.

E. Levy, Esq. having been again unanimously voted into the chair, after some ineffectual opposition from the two gentlemen who figured in the minority at the former meeting, requested Mr. Israel to read the Russian ukase, and the resolutions of the last meeting.

This having been done, the *Chairman* stated that, pursuant to their directions, he had prepared an address to the synagogues of Great Britain, which he now proposed for their adoption.

Mr. Israel read the address, and moved that it should be received and adopted.

The following address was read in paragraphs, every one of which was unanimously agreed to.

"To the Children of captive Israel, inhabiting the Dominions of his Britannic Majesty, whom God preserve. Amen.

"Peace and safety be unto you, from our God, the God of Abraham, of Isaac, and of Jacob. Amen.

"Having seen a certain Ukase issued by the Emperor of Russia, respecting that portion of captive Israel inhabiting a certain part of his Imperial Majesty's dominions, which appears to have been enforced on or about August last, we cannot but feel deeply afflicted at the direful calamities which such an ukase must occasion to our unfortunate brethren; more particularly so upon those helpless widows and still more helpless orphans, who have resided in that extensive empire and rigorous climate.

"Keenly do we feel that part of the said decree which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

"Most deeply do we lament this regulation, as depriving such families of all religious instruction and consolation under their sufferings, which will unavoidably produce woful consequences upon their moral and spiritual character; thus spreading the contagion of infidelity among a people hitherto characterised by devoted adherence to the religion of their forefathers.

"*But, alarming* as we consider this decree in its effects upon those upon whom it mediately or immediately operates, we cannot but consider that it will be still more disastrous in its influence on generations yet unborn.

"If the dispersion of our nation and the calamities we have endured are the result of our departure from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction?

"If we and our forefathers, blessed with the means of acquiring knowledge, have been too much estranged from our God, what will be the condition of those who are to come after us, if such persecutions should become general? and if one potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belong to civilised man?

"What but humble and contrite supplication to that great Being who hath succoured our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

"Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions which have operated within these three years past, to the injury of our afflicted brethren in different parts of civilized Europe; such as those in Lubeo, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and, lastly, the cruel and demoralising laws which are even now operating in Frankfort.

"All these persecutions manifest a prevailing spirit, which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own that these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgiver and prophets.

"This meeting do therefore think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascer-

tain their extent, and to point out the most likely means of alleviating the sorrows of our brethren; averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."

Mr. Israel, Mr. Tobias, Mr. Lyons, Mr. Samuel, and several other gentlemen, addressed the meeting, and urged the Jews to arouse their dormant energies, and to present themselves to the different governments of the world as men meriting and claiming equal rights with their fellow-subjects. Several instances of the persecutions to which the Jews were even now exposed were mentioned by different speakers, and the following resolution was proposed by Mr. Israel, seconded by Mr. Lyons, and carried unanimously:

"Resolved, That our nation having, for more than two thousand years, been subject to dreadful persecutions from all the powers and states of the earth, it is right and proper that, at every favourable opportunity, we protest against such persecutions, and earnestly call on governments to render us equal justice."

Mr. Levy was then requested to forward the address to the different congregations of England, which he engaged to do, and expressed his conviction that the Christian states of Europe only required the Jews to regenerate themselves, to arouse their latent energies, and to show symptoms of life and nationality. He hailed the present movements as an earnest of much better things, and expressed his conviction that when the Jews were once more brought to a right spirit, and nationally associated, they would be made by their Almighty King a blessing to mankind.

Mr. Charles Samuel, in a very interesting speech, expressed the obligations he felt, in common with his brethren, to the chairman, to whose disinterested and patriotic exertions the present movements among the Jews were owing, and proposed the thanks of the meeting to him.

This was seconded by *Mr. L. Solomon*, and being carried by acclamation, the meeting was adjourned.

The political condition of the Jews, to which our attention is directed by the above article, is a subject of painful interest, whether we revert to the elevation whence they are fallen, or contemplate the state of degradation and oppression in which they are sunk amongst the nations of the earth. Measures of even a more harsh character than those of the Russian Emperor are said to have been adopted towards them in other quarters. The most absurd of these is a regulation of the Governor of Frankfort, *by which not more than fifty out of a thousand are allowed* to marry in a year. In England, the home and the nursing-mother of all that is noble, good, and free, they are subject to but few disabilities; yet we could wish to see them removed, nor are we aware of any danger, real or problematical, that should bar the way to their removal. None, at least, of the arguments which are urged against the Catholics can be urged against the Israelites. They acknowledge no foreign influence; they offer no divided allegiance. Turning, however, from their *political* to their *moral* condition, we are happy to find that there are individuals amongst them who have discovered the link in the divine dispensations which connect the two; who trace their *sufferings* to their *sins;* who are coming forward, and in public assembly acknowledge that, in relation to the FIRST CAUSE, their persecutions are just. Thus did David their father. When Shimei cursed the monarch of Israel, and cast stones at him and his servants, the latter were incensed against him, and proposed to go immediately and take off his head; but the king heard in his reproach a voice which they heard not; "So let him curse," said the monarch, "because the Lord hath said unto him, Curse David." Could we see a sense of their guilt (which was expressed at the late meeting) deeply felt and widely spreading among the descendants of the house of Israel, then should we hail it as a favourable omen that the promises long on record, and which await but this moral transformation, were nigh to their fulfilment.

"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul: That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayst live. *And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee*, which persecuted *thee*."

MONTHLY REGISTER.

FOREIGN.

Greece.—Nothing decisive has yet arisen out of the battle of Navarino, mentioned in our last. Political opinion continues to vacillate between peace and war, influenced by the adverse rumours which reach us from various quarters. A collateral incident has, however, sprung out of it, as singular perhaps as any which the history of diplomacy can supply.

In the *Gazette de France* is an official document, addressed by the Austrian Minister, Prince Metternich, to the Internuncio, from the Court of Constantinople, chiding him in the severest terms with ignorance or wilful violation of his instructions; letting him know that the EMPEROR and KING "blamed him and disavowed him;" imputing to him motives that could not be comprehended, for refusing to co-operate with the other great powers, "in making the Porte desist from its obstinacy, and obliging it to accept the salutary measures lately proposed to it by Russia, France, and England." For this his ignorance and disobedience of orders—orders of which he had been in possession since the month of December last year—he is commanded to go himself and apologise to the gentlemen of the other nations, and to promise them his co-operation in future; "the wishes of his Imperial Majesty being entirely conformable to those of his august allies, for the preservation of general peace, and the re-establishment of order and security in the East."

There are some remarkable circumstances relative to the date of this despatch, but the principal and most puzzling part of the strange story is, that, bearing the same date as that which is affixed to this disgrace of Baron d'Ottenfels in the German papers (viz. the 30th November), there appears in the *Vienna Gazette* an Imperial instrument, *an order proceeding from the EMPEROR himself, advancing* this same degraded envoy, Baron d'Ottenfels, to the office and state of Privy Counsellor, "in consequence of his able and zealous diplomatic services, in keeping the peace of the Levant." This is the enigma, the solution of which we must refer to time, the safest and most successful expositor of political mysteries.

South America.—Brazilian papers to the 24th of October have arrived, but contain no intelligence respecting the war with Buenos Ayres, and indeed no political news. In the sitting of the Chamber of Deputies, on the 10th of October, Senor Freigo, a member of the Ecclesiastical Committee, offered a separate vote on a motion of Senor Ferreira Franca, and requested that he might be excused from reading it, and that it might be printed. This request not being granted, he proceeded to read a very long paper, the object of which was to call on the Government to apply to the Pope to relieve the clergy from the penalties which at present attach to their marrying, and at the same time to state to his Holiness, that, even if his consent should be withheld, the Assembly could not avoid revoking the law of celibacy.

We should not wonder if his Holiness were sometimes a little perplexed by these things, if it were possible for *perplexity* and *infallibility* ever to be associated in the same mind.

DOMESTIC.

One of the most interesting features in our domestic affairs, of an ecclesiastical character, is the stir among the metropolitan Jews, occasioned by the persecutions of their brethren in Russia, the particulars of which will be found among the articles of intelligence.

Lord Goderich is understood to have tendered his resignation to his Majesty. The motives which induced this step, with its collateral bearings and ultimate results, remain to be developed. Parliament re-assembles on the 22d inst.

IRISH CHRONICLE,

JANUARY, 1828.

THE Baptist Irish Society has received from the Committee of the British and Foreign Bible Society a grant of Bibles and Testaments, both in the Irish and English languages, amounting to the sum of 285*l.* 1*s.* 3*d.* The Committee take this opportunity of publicly returning thanks for this and many former instances of prompt and liberal assistance which they have experienced from the Society.

The Edinburgh Bible Society has also granted its kind assistance, in sending Testaments to the amount of 100*l.*, for which the Committee feel truly grateful. The following letter, addressed to the Rev. John West, Dublin, contains information on this subject:

Edinburgh, 19th November, 1827.

REVEREND SIR.

By the *Erin* steam-vessel you will receive four bales, containing three thousand brevier New Testaments, 12mo. quires, being the amount of two votes of our committee, in favour of the Baptist School Society for Ireland, to enable that institution to supply schools with New Testaments for the use of the children while attending school, with liberty to take them home to learn from, and to read for the instruction of their parents and others who may be willing to listen.

I am, Reverend Sir,
Your most obedient servant,
W. ARNOTT.

Letter from the Rev. Mr. Thomas.

Limerick, Nov. 16th, 1827.

To the Secretaries of the Baptist Irish Society.

MY DEAR FRIENDS,

Since my last letter I have been at Bruff and Cammass, in the county of Limerick, dark, dangerous, and dreadful places. The former is a small town twelve miles south of Limerick, on the Cork road, involved in ignorance and wretchedness, though in the centre of the county of Limerick, and, I believe, the richest land in Ireland. There are but three or four Protestants in this place, browbeaten and carnalized by the influence of priestcraft, where no person was ever encouraged, nor dared to stand to proclaim the Gospel. On the north entrance there is a filthy village of the most wretched huts, called Palatine *Lane, where there was, in the time of Queen Anne, a colony of German Protestants. Their descendants have all become Papists except one individual, and are immersed in indescribable ignorance,* poverty, and dirt. At the entrance of their miserable hovels there are pools of stagnated water, into which they gather their pigs' dung from year to year, and which frequently breeds fever in their wretched dwellings: it is sufficient to communicate contagion through the country, were it not that it is greatly counteracted by the purity of our atmosphere.

You are not at a loss to ascertain the cause of all this ignorance and misery. I am sure had our society been established years before it was, these grievous miseries would have been prevented.

Cammass is the estate and residence of our worthy friends Mr. and Mrs. B., the only Protestants, except Mr. B.'s sister, in the parish. It is two miles west from Bruff. Nothing can exceed their exertions in the cause of truth, since Mrs. B.'s conversion from infidelity to the saving knowledge and service of the Saviour. They collect the poor people morning and evening, to instruct and to read the Scriptures for them. In fact, they never cease to proclaim the truth, though they have received notices to prepare for death, and their relatives repeatedly intreated them to give up, fearing the threats should have been executed; but they are determined to persevere, though they should fall victims to Popish persecution. She is quite willing, and said she would wish to die like a soldier in the cause of the great Captain of her salvation. O, what a mighty change! What is it that divine grace cannot accomplish? She who was once a ridiculing, scoffing infidel, employing her highly cultivated mind and great abilities in the service of Satan, making proselytes for hell, is now the subject of the Redeemer's spiritual kingdom, and the devoted servant of th Lord.

I was for four days, about a fortnight ago, at Cammass. From the time I arose in the morning until a late hour at night, I scarcely ceased to speak the truth, which was shown from the Scriptures, and contrasted with the doctrines of Popery.

Some opposed and were silenced; some acknowledged the truth; all, except *one*, most willingly wished to hear. But the fear of scandal, abuse, excommunication, destruction, and terror of the priests, greatly prevailed, while they seemed convinced of the truth and importance of the matter. This is a new thing with them, and I hope they will get strength. When I retired to bed each night it was with little expectation of seeing another day. We were not protected by any civil or military power; our confidence was in the Shepherd of Israel, who never slumbers nor sleeps.

Some persons came from Bruff to hear; they received a great reprimand. One Roman Catholic said he would not give up his Bible, and desired the priest to come and show him if there was any thing bad in it; until then he was determined to keep it. There was a meeting of priests to suppress the business, if possible; but it must prevail. He who has all power in heaven and on earth said it should, and that is enough to ensure success.

I have just returned from Nenagh, Clough-jordan, Palas, and other places in the county of Tipperary, but neither paper nor time will allow me to enter into particulars. I am industriously circulating the excellent and suitable tracts sent me by the Society. You will see by Bushe's Journal, which I send with the other itinerant Irish reader's journals, what a demand there is for them, particularly for the *Scriptural Reasons for separating from the Church of Rome*. Another box of suitable and beautiful Bibles and Testaments, also sent me by the Committee, has come safe to hand, which I am very glad of, and they will make others glad also. I was teazed for them: I shall soon want more, as they will last but a short time.

WILLIAM THOMAS.

To the Secretaries.

Sligo, November 19th, 1827.

MY DEAR BRETHREN,

I herewith forward to you the journals of the readers in my district, which correspond very much in their statements with those of the last two or three months, as to *the opposition that is given to our operations in general, and yet confirming the fact that the people are determined to hear and read the Scriptures for themselves. As the children have been so fully employed for the last three or four weeks, in the fields, I have nothing particular to say respecting the schools.*

With respect to myself, I have been principally engaged, since my last, in preaching in the Independent place of worship in this town, and to the sailors on board the vessels at the quay, where there has been a very good attendance.

I was yesterday fully occupied, having, early in the morning, baptized two persons in the neighbourhood of Boyle, preached at ten o'clock, after which I received the newly baptized persons into the church, administered the ordinance of the Lord's Supper, and then travelled fourteen miles to preach at Ballinacarrow, where I had an unusually large and very attentive congregation.

J. WILSON.

To the Secretaries.

Ballina, November 15, 1827.

MY DEAR BRETHREN,

Though nothing extraordinary has occurred since my last, yet I have the pleasure to inform you that the plans of the Society are still in successful operation. The schools are well attended, the readers are actively employed, and I am fully occupied in preaching, as opportunity offers, with pleasure to myself, and (permit me to add) with acceptance to my hearers. Our meeting-house here is now literally crowded, so much so, indeed, as to occasion considerable difficulty and exhaustion to myself in conducting the services. But all these inconveniences are nothing, compared with the bare possibility of being instrumental in the conversion of one soul to Christ. One other individual, Tully Haran, has been added to our little church since its formation, and I expect, on next Lord's day week to baptize his brother Pat in the river Moy, which runs through this town. I have not been anxious either to keep the matter secret or to make it public, and yet the report of it has obtained circulation far beyond my expectations or my wishes, so that I suppose a great multitude will be assembled; and if they behave with decorum (of which I have no doubt, unless they are excited to do otherwise) I shall endeavour to preach unto them Jesus.

I forward you the journals of the readers, which, I think, are, upon the whole, satisfactory.

I also forward you a letter addressed to me by Richard Murray, teacher of the school lately established in Carrapadan. He put it into my hand last Lord's day evening, after preaching, and it afforded me some encouragement, as I trust it will you and the Committee. I believe he is thoroughly convinced of the errors of Popery, and I have frequently observed him, when he has at-

tended preaching, affected even to tears. Who can tell what the Lord has to do with him? and if he shall prove a really converted character, we shall all be amply rewarded for our labour.

J. P. BRISCOE.

To the Secretaries.

From Rev. J. M'Carthy.

Eden Cottage, Kilbeggan, Nov. 9, 1827.

DEAR BRETHREN,

I have much cause to be thankful for the goodness of God, as experienced since the 3d of September last, when I despatched my last journal, as there is an increasing desire excited in the minds of the people throughout my circuit to hear the word of life. I have travelled 390 miles since that time, and continued, as usual, distributing the bread of Life to my countrymen every day. My pious and indefatigable young brother, Hutchinson, has been exceedingly active in helping to facilitate the great object of extending the Saviour's kingdom, by proclaiming with me the same glorious gospel. This has not relaxed my feeble efforts, nor kept me from preaching one sermon less, nor, at the usual times, from visiting any one of my places; yet in my absence he has been made useful, in giving the people more constant preaching, and by that means keeping them together. I inclose his modest journal, which will give you but a very faint idea of what he has been doing since I addressed you last. A weekly prayer meeting has been set on foot lately at Athlone, and is in general very well attended, and brother Merry expounds a portion of the word of God to them twice in each week; and, from what I have been told by persons who have heard him, he is not only generally approved of, but has been also made useful. I am endeavouring to collect all the intellect and talent I can find amongst my brethren, and set it in motion. Within the bounds of my circuit, which extends from Keanagh in the county Longford to Donnacleggan in the Queen's county, &c. you may be assured of it, preaching, travelling, and inspecting the schools, forms but a moderate part of what constitutes my labours at the present eventful period; keeping out of sight, also, my morning and evening duty of praying with the families where I visit, and expounding to them the Scriptures. Controverting the numerous heterodox *principles, which like so many beasts, surround me day by day, absorbs almost every moment.*

The opinions of the Roman Catholics are attacked from every quarter, and, if manfully followed up, their system will soon be shaken from centre to circumference. I think the *reformation* meetings lately instituted will be a great means of accomplishing it; and, besides this, ministers of all denominations are now preaching the gospel in the cabins of the poor. Ireland is beginning to see the dawn of a more glorious day than ever she before witnessed. Respectable persons, who would, some time ago, have deemed it a sin or shame to hear the gospel out of what are called consecrated walls, may be seen in some places, with their servants in livery, driving to hear it in a smoky hut, and inviting ministers to preach it at their own houses. Is not this the work of God? I know not of any place in my circuit which is not in general well attended. To excite and keep up the spirit of hearing amongst them, I mostly announce the subject to be delivered next, so it not only attracts their attention, but, in the interim, leads to research. The distribution of well-selected tracts has been made a blessing to some. Lately I travelled about twenty miles through a very destitute country—not of people, for it is numerously populated—but destitute nearly of all means of religious instruction. I folded up sheet-tracts in the form of letters, and all the way I dropped them where I believed they would be taken up. Last Lord's day but one I preached at Mullingar, for the Rev. Mr. Gibson, who is in affliction. A person who was then there, and lives within the precincts of a village where many of the tracts were picked up, and not knowing that I was the person who dropped them, related the circumstance, and said, "they were so esteemed by some who found them, that they would not lend them to their neighbours, lest they could not get them again; and that they were comparing the different kinds, and boasting each had got the best." A contrary effect was produced on others, through not giving themselves time to examine whether the subject was good or bad; they said "they had a mind to follow me, and pelt me with stones." As to the schools, I mean to give you a detailed account of them in my next letter; suffice it to say, as usual they are going on well. At Ballycumber the master has instituted a night school for several adult Catholics; some of them are learning their letters, others are reading the word of God. At Keanagh, after using every other means to induce a Catholic boy to commit the word of God to memory, without effect, I publicly dismissed him from the school. A few days after his father brought him back, humbly soliciting his readmission, which was done. In general I find this to be the most efficient means of maintaining the constitution of the schools.

J. M'CARTHY

From a Scripture Reader.

Moyross Scariff, Oct. 12, 1827.

REVEREND SIR,

I have been out every day during the month ending yesterday, and have visited various places in the counties of Clare and Galway, and in the city and suburbs of Limerick, and have had various interesting meetings, opening and expounding the blessed gospels of the grace of God on every opportunity, and directing poor deluded and perishing sinners to Him who is the way, and the truth, and the life, and upon whom whosoever believeth shall not perish, but have everlasting life. There is evidently an increasing desire for scriptural knowledge; numbers of the Romanists rising above the authority of their priests, and now actively inquiring the way to Zion: and, indeed, such is the desire to receive and read religious tracts, that I disseminated the whole of what tracts you gave me the two last times I visited Limerick. I have been frequently pursued and overtaken whilst going along the way, and crossed by other persons, who ran from their work in the fields, begging these silent little preachers of righteousness. If I had one thousand of my own favourite tract ("Scriptural Reasons for separating from the Church of Rome"), I could find persons who would be thankful for them all. I think you ought to send for a large supply, the people are so desirous for them.

On looking over my journal I scarcely know where to begin; but, however, I will begin near where I ended my last.

13th ult. A few persons came into my cottage: a religious discussion commenced, on the mass, extreme unction, church, &c. &c. which lasted for some hours; and, towards the close of the debate, I asked the principal of them, "if the church of Rome be built upon a rock against which the gates of hell cannot prevail, why are the priests so much against the indiscriminate reading of the Scriptures, or letting the poor children too one the schools where the Scriptures are read?" "A clear case," said a man named G——, "that their church is built on sand, and that their doctrines are not to be found in the Bible." "You are a rotten member, you are a bad Catholic," &c. &c., said the principal advocate; "and when they agreed not among themselves, they departed." I gave G—— a Testament two or three years ago; I trust he is benefitted by it. The *priest threw out* some darts from his altar *against him for finding him in conversation with me, which did not dismay him.*

Lord's day, 14th. Spoke on the word to several Romanists at a funeral, and read and reasoned out of the Scriptures in three houses in Scariff, Tomgrany, and Carbamon. Met with a very bigoted Romanist in the latter place, who entered into a warm argument on the mass, purgatory, praying to saints, &c. &c. Several present were much interested, and paid the greatest attention.

Monday, 14th. Took my way to Scariff, accompanied by Stephen Ryan. Called into the next house to the chapel, and after we gave the family and a few others a short lecture, I gave the man of the house an excellent religious tract, for which he seemed thankful: I frequently read and lectured in this house. From thence to Fletchers. James M'Namara followed us in. I asked him if he read the Testament that I was a means of getting for him? "I do not," said he. "Is it true that you bartered it for a stick or wattle with a man in M'Shannon?" said I. "It is," said he. "What induced you to do so, after being so extremely desirous for getting it as you were?" said I. "Why, man, they were then as honeycombs to us," said he, "but since the priest told us that they were full of poison, thorns, and briars, and commanded us not to read them, I would have nothing to do with them." Stephen asked him what harm they had done. He would not listen to any sort of reasoning, but ran away, declaring that his priest condemned it. Thus, you see that the priests are the chief stumbling-blocks in all parts.

THOMAS BUSHE.

CONTRIBUTIONS.

	£	s.	d.
Mr. Thomas Torr, Lynn.....	1	1	0
Per Mr. Elliott, Portsmouth ..	10	13	8
Per George Lister, Esq.....	10	0	0
On account of Collections in Scotland, per Mr. Davis....	210	0	0
A Friend, Edmonton	1	0	0
Mr. J. Kennerley, per Mr. Pritchard.....	10	0	0
Paisley, for Readers, by the Rev. Mr. Fisher.....	2	0	0
Collected at Sheffield	17	0	0
A Lady in the country, by Mr. Ash, Bristol.....	1	0	0
Mr. Thomas Rose, Haddenham	1	0	0
Mr. W. Phipps, Westbury Leigh	0	10	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury*; *Rev. J. Ivimey*, 51, *Devonshire Street*, *Queen Square*; *and Rev. G. Pritchard*, 16, *Thornhaugh Street.*

MISSIONARY HERALD;

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY;

AND

RECORDING THE PRINCIPAL TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have just received the quarterly account from our missionaries at this important station, which we hasten to lay before our readers.

To the Committee of the Baptist Missionary Society.

Calcutta, April 21, 1827.

By the will of a gracious Providence we are again permitted to address you, respecting our united labours in the kingdom of our Lord Jesus Christ. Since our last communication, at the close of the past year, we have had occasion to sing both of *mercy and judgment; as our course has been marked with prosperity and adversity—with hope and disappointment. At the beginning of the year our ranks were thinned, by the departure of our brethren, Yates and Statham,* to their native land, a measure which seemed absolutely necessary, in consequence of the impaired state of their health, particularly in the case of brother Yates. The latter, who sailed early in January, in the *Mars*, is gone by way of America; and the former, at the close of the same month, in the *Robarts*, direct for England. In addition to these losses, we have to regret the departure of Mr. Boardman, American Missionary, to the Burman country. In consequence of its long disturbed state, he was detained in Calcutta eighteen months, during which time he endeared himself to all classes of Christians here by his pious, zealous, and affectionate conduct, and particularly to us, by the readiness with which he assisted us at the Circular-road chapel, in English preaching, which God has blessed to many in a striking manner.

Sickness also has been permitted to visit our little circle, and increase, for a time, the *weight* of our respective burthens of labour. Mr. Thomas has experienced a very severe attack of bilious fever, which laid him aside from his work for nearly a month; and we cannot but consider it a kind interposition of Providence, that brother Boardman was con-

tinued among us till brother Thomas was enabled to renew his labours, which, we are thankful to say, he has done with a greater portion of strength than might have been expected.

In directing your attention to our several spheres of labour, we regret exceedingly, that, with respect to *native* work, there is much that is calculated to discourage, and occasion the severest grief to our minds. Our great anxiety has been, to witness the conversion of multitudes to the Son of God, but, hitherto, the pleasure has been denied us. Thousands of persons have heard the Gospel every week in our chapels; but, for a long time (with the exception of a female, with whose piety we are well satisfied, and who was baptised in January last), no serious inquirers have appeared. Added to this, the conduct of several who have professed Christ has, particularly of late, given us much sorrow, and constrained us to separate them from the church, or suspend them, for a time, from partaking of the Lord's Supper. Four others also, out of a very small number of native members, have been removed, in the allotments of Providence, to a distance up the country, but, we hope, not out of the reach of Christian privileges. These things, therefore, have contributed greatly to lessen the numbers of the native church. The causes of these afflictive events lie partly in the want of European superintendance; for, before the arrival of our brethren Thomas and Pearce, several of the native Christians were necessarily left almost without control. Imperfect as their knowledge of Christianity must be—surrounded, as they are, with the most iniquitous examples—it could scarcely be expected that their conduct should remain unimpeachable. Nor do our discouragements end here: of late, the enemies of missions seem to have received a fresh impulse of enmity and zeal against the promulgation of the Gospel: every false report, every discrepancy of character, whether in European or native Christians, that can be found, and abundance of unkind and base insinuations are, by means of the public journals, laid before the public; so that we can scarcely take up a newspaper in which we do not find something designed to injure the missionary cause. Notwithstanding, however, we are thus constrained to sow in tears, it is not without hope that we *or* our successors shall reap in joy. We are indeed pressed on every side, yet not distressed; perplexed, but not in despair; persecuted, yet not forsaken; cast down, but not destroyed. Our hope and confidence rest on *the power and promise of* Christ; he must *reign, till he hath put all his enemies* under *his feet. India, of all countries, is the strong hold of Satan; and yet, at the present period, we have abundant and satisfactory evidence that this mighty bulwark*, which has been established for ages, is not impregnable. Many natives of India are living witnesses of this. Great success has not, indeed, been granted to us, yet we rejoice that *others* are not destitute of it: we are thankful to report, that, independent of the gracious outpouring of the spirit in Ceylon, even in Bengal the missionaries of the *church* and *London* societies have recently met with great success, the particulars of which you will, doubtless, soon learn from their respective publications. If others, therefore, prevail, why should not we? The time is not far distant, we trust, when India will, with one voice and soul, stretch forth her hands unto God.

In directing your attention to the *English* department of labour, we feel happy that we are able to present more encouraging details. To the church in the *Circular-road* several additions have been recently made, beyond what we stated in our last letter, and several others are shortly expected. The chapel at *Howrah*, since the departure of Mr. Statham, continues to be well attended, and there are some hopeful appearances in the congregation. We are thankful to state, that the ladies of the Circular-road chapel have lately formed among themselves an *Auxiliary Missionary* society, and, from the spirit and zeal with which they have entered upon this good work, we are led to believe that they will render essential service to the missionary cause. Our young friends of the *Juvenile Society* are proceeding in their exertions with unabated zeal. Of late, their place of meeting has been so well attended, as to render it necessary to seek a larger place, which, not being able to procure, with the advice of their friends, they have commenced a subscription, in order to build a pucka or brick chapel, and have met with considerable encouragement. It was peculiarly gratifying to witness their last annual meeting, held in the beginning of February: the room was completely filled; and several of our young friends on that occasion delivered addresses, the seriousness, good sense, and scriptural sentiment of which, forcibly evinced the beneficial effects of the society. The *Benevolent Institution* continues to prosper, under the care of brother and sister Penney, scarcely a month passing away without some pleasing evidence being given of the power of religion among the elder boys of the school. Among other incidents that we might mention, the conduct of some *Hindoo* youths gives us unfeigned pleasure. Two or three of these lads, who have acquired a tolerable knowledge of English, are in the habit of meeting every Lord's day, with brother Penney, for the purpose of reading the scriptures, and three of them frequently attend to hear the word, at the Circular-road chapel.

The press, under the superintendance of

. H. Pearce, continues to be in-
active, either in sending forth
nich contribute to augment the
ie mission, or in preparing books
ediate use. Among the new pub-
hich have been printed since the
ment of the year, we notice with
faction a work on the comparative
of the Christian and Hindoo sys-
t regards their nature, tendency,
ice, by Mr. Mundy, of Chinsurah.
first intended to print it only in the
guage; but it has since been
at a work of this kind, for the
youth and others in this country,
needed; an edition, therefore, has
ed in English. With a design to
press a useful auxiliary in mis-
rk, 500 copies of a *sheet tract*,
particularly for distribution after
to the natives, have also been
ery month since the beginning of
and will be regularly continued.
of circulating information is cal-
excite attention, from its novelty;
its comparative cheapness, can be
nsively distributed, while the sheet
sufficient quantity of matter fully
the attention of a Hindoo at one

the annual association of mission-
alcutta and vicinity, in February
ere indulged with the gratifying
the designation of a missionary.
rch in the Circular-road having
. Kirkpatrick to the work of the
it was thought desirable, on many
that he should be publicly set apart
k in which he had been encouraged,
mmittee. In this service two of
mpore brethren kindly engaged (Dr.
d Mr. Swan), the latter of whom
the introductory address, and the
ave the charge; the designation
ith the imposition of hands, was
y Mr. Boardman, American mis-
The great interest excited on this
was evinced by the numbers as-
to witness it, composed of mission-
all denominations of Christians in
Some who were present remarked
felt as though they had been sud-
nsported to their native land, so
the scene resemble those delightful
n Britain which you are permitted
to enjoy. Mr. Kirkpatrick, from
nencement of the year, has been
nployed at Howrah, and has occa-
assisted brother George Pearce in
preaching, with acceptance to his
tion.

enwick, *who formerly resided at*
has recently removed to Silhet, by
ment of Government. Since his
here, he has been requested, by a
thority, to undertake a mission

to the Garrow mountains, inhabited by a race of people the most abject that can be conceived. This gentleman assures us that the Government will wholly support him, and allow him to prosecute his own measures for the improvement of their civil and spiritual condition. Mr. F. has written to us, requesting counsel; and we, upon the assurance that he will derive his support wholly from Government, have rather encouraged him to comply, especially as his present situation is by no means a propitious one for preaching the Gospel. Brother Carapiet C. Aratoon has his time fully occupied in supplying the native chapels in the city, and in visiting the native Christians. Brother C. has had with him lately a promising inquirer from the upper provinces, who is of a respectable family, and appears desirous of instruction. Some time, however, must elapse, before we can be satisfied respecting his sincerity.

Brother George Pearce is now residing at Chitpore, where he is engaged in prosecuting the acquisition of the Bengalee language, and occasionally in accompanying the native brother stationed there in his excursions among the surrounding villages, to preach the Gospel of Christ. He preaches twice at Howrah on the Sabbath, when brother Carapiet and W. H. Pearce alternately visit Chitpore, as before, to carry on worship for the benefit of the native Christians residing there.

We have now taken a review of the several parts of our united labour. Much there was, we said at the commencement, that is calculated to discourage, and much there is to balance this feeling. Our discouragements, you perceive, arise not a little from the want of labourers; work is multiplying upon us, while we are not sufficiently strong to do what already engages our hands. We have had additions, it is true; but our reductions more than balance them: and our strength is now less than it was twelve months ago. Since, four missionaries have departed, including the American brethren, who greatly helped us, while two only have arrived.

You will therefore feel, dear brethren, the necessity of sending us help as soon as possible. We hope that the discouraging circumstances which fidelity induces us to disclose, will not cause your hands to hang down, although we have to contend with them every day, and many others, which are only known to ourselves; yet we by no means despair of the final success of these exertions, and would on no account leave the field of labour, so long as we have health and *strength* to work therein.

We remain, dear Brethren,

Yours, affectionately,

JAMES PENNEY. J. THOMAS.
W. H. PEARCE. GEO. PEARCE.

JAMAICA.

In our last Number, we intimated the probability that the Consolidated Slave Act, passed in December 1826, would not receive the sanction of government at home. We have now the pleasure to state that these anticipations were well founded; and that, soon after our December Herald left the press, the Secretary received an official communication from the Colonial office, apprizing him that his Majesty in Council had been pleased to disallow of the act in question. Our readers will see, in this gratifying termination of our anxieties on this subject, new reason to acknowledge the watchful superintending care of the Supreme Ruler of the world; nor will they fail to appreciate the wisdom and liberality of the British government, to whom, on behalf of the Society, it has been necessary on several occasions to appeal; and, hitherto, never in vain.

We redeem the pledge, given last month, to insert extracts from various letters lately received from this island.

From Montego Bay, Mr. Burchell writes thus, under date of June 4th:

"Last week I took down every partition in our chapel, and enlarged it as much as it is capable of,—so that it now measures 65 feet by 37. But this place, which is filled with benches as thickly as they can be placed, was crowded yesterday morning at our six o'clock prayer meeting,—so that it is easy for you to conceive how we were circumstanced at our 10 o'clock service: not a spot of ground unoccupied, and it was distressing to see so many go away for want of room. The spirit for hearing manifested by the poor people really astonishes me, and were it not for the excessive fatigue I experience, my Sabbaths would be a perfect treat. I often wish I could but transport *the sight of our crowded prayer meetings and public services to our Christian friends in England; I am sure they would all unite in pleasing astonishment to exclaim, 'What has God wrought!'* Three years ago I formed a small church, consisting of twelve persons, who were all I could find giving evidence of their attachment to Christ. Yesterday I administered the Lord's Supper to about 400 communicants, most of whom have, since that period, been collected from the world, and who evinced the interest they felt by their tears and seriousness, whilst commemorating the dying love of their Redeemer. Indeed the conduct of the members is truly pleasing and satisfactory, and such as awakens in my heart the liveliest gratitude to God. A circumstance recently occurred, which, though painful in itself, elicited much that was gratifying. One of our members, in an unwatchful hour was overcome by temptation, and fell into sin: on its becoming known, the effect produced on the rest of the members was striking to a degree; for several days I scarcely saw a smile upon the countenance of one, but a pensive gloom told the sad news to all 'that a brother was fallen.' Several came to me in tears, and asked me if I knew what had happened; and after a few days enquired how they must act towards him. I recommended to them the advice of the Apostle: 'Brethren, if a man be overtaken in a fault, restore such an one in the spirit of meekness.' Upon this they acted, and the fallen a few days since told me that the tears and affectionate warnings of his brethren made him feel 'ten times more' than as though they had all forsaken and shunned him: this, he said, he had deserved, but he could not bear their kindness—and certainly the poor man shews in his countenance that Christian love can break the heart, when severity would not affect it. I am more than ever impressed, the more closely we follow the maxims and precepts of Scripture, the greater will be our peace and success: infinite wisdom must assuredly be most capable of dictating the best instructions.

"How to act respecting the enlargement of our chapel I am utterly at a loss to decide. The purchase, new shingling of the roof, and necessary repairs of the premises, will require nearly the whole sum raised in England; and to enlarge, would require a sum full as much, especially since all communication is prohibited between the Colonies and the United States, from which we were formerly supplied with lumber, &c.;—so that I now am purchasing pitch pine boards at 30*l.* per 1000 feet, which I could procure before for 18*l.* To venture, therefore, upon an enlargement at such an expence, with my present very limited means, and the illegality of receiving any subscriptions from the people, rather staggers me,—and yet enlarge I must, for it is suffocating to preach under present circumstances, whilst hundreds are unable to gain admittance at all.

"At Falmouth our prospects are highly encouraging and flattering; our chapel mea-

suring about 40 feet by 37, is crowded on the Lord's day morning and afternoon. We have formed a church, consisting of about fifty members, chiefly dismissed from Crooked Spring, and we might increase the number at once to 200, or more, but we are disposed rather to see their conduct first. Above 500 are received on our list as enquirers, and many others exhibit a pleasing concern to be instructed in the things pertaining to God. Every sermon seems to be attended with the divine blessing, and it is affecting to witness the feelings of the poor negroes, whilst listening to the tidings of mercy: I trust a glorious harvest of immortal souls awaits us in that town and parish. The people have long been beseeching us to come and help them, and now a door being open before us, may the Lord accompany and bless our efforts for his glory."

Mr. Mann, the coadjutor of Mr. Burchell, communicates the following information respecting Falmouth, &c. His Letter is dated July 20th:

"Since I last wrote you I have been visited by a slight attack of fever, but am happy to inform you that the Lord was mercifully pleased to bless the means which were used for recovery, so that the fever was overcome in a few hours. I have much cause for gratitude to the Father of Mercies, for continued health and strength since I came hither: my health has been equally as good as ever it was when in England. This, however affords but little security for the continuance of these blessings, particularly in a tropical climate, where the stoutest are frequently the first persons who fall. May I be enabled to be found watching unto prayer!

"Shortly after I last wrote you, we commenced our operations at Falmouth, under encouraging prospects of success. The supply of that station has, to a considerable extent, devolved upon me, in which I have felt much pleasure, and have had much to encourage me. The congregations continue numerous and attentive, and we have reason to believe that, since we commenced preaching there, we have not run in vain, neither laboured in vain.

"It will be gratifying to you to learn, that, after the number of years which have elapsed since this station was partially commenced by our lamented brother Mr. Rowe, we were still able to trace the effects of his instructions.

"Some we found whom we have good reason to believe are subjects of divine grace, and who have since been baptized, who dated their *first serious impressions to Mr. Rowe's teaching. The seed which was* then scattered, though for a time apparently lost, has been silently and imperceptibly springing up, though under many disadvantages, and we trust that it will bring forth fruit unto eternal glory.

"Last week I visited Westmoreland, and obtained licence to preach at Ridgeland, which I purpose visiting occasionally. Considerable difficulty, however, lies in our way in the supply of this station. The distance from Falmouth is sixty miles, and it is forty miles from Montego Bay. Under such circumstances, and with three other stations on our hands, the supply which we can afford must be scanty, and that at considerable labour."

"A spirit of bitter opposition to the spread of the gospel exists here, as in other parishes of the island. One of our members is to stand his trial at the quarter sessions: last week two other persons connected with us had their houses levelled with the ground, their feet made fast in the stocks, and are now sent to the workhouse in chains—and all for the enormous crime of *praying to the God of Heaven*. However, greater is he who is with us than all they who can be against us: the gospel shall finally be victorious, and all 'enemies shall be put under feet.' 'Lo *I* am with you,' furnishes everything, and ought to cheer us when the clouds blacken around, and threaten to overwhelm."

In a subsequent letter from the same friend, dated August 28th, after referring to the 'vexatious enactments' now repealed, he proceeds to remark:

"Though we have been at times a little cast down, we are not altogether discouraged, but would desire to look to the God of all grace that these things may have the effect of leading us to greater zeal, and more vigilant watchfulness over every department of our conduct, that we may give no occasion for the ministry to be blamed, nor for the enemies of the cross to triumph. At present the poor people are suffering many trials and discouragements. The long drought which we experienced this season has been much felt by the provision grounds, so that scarcity prevailed to such an extent that many of the poor negroes had almost nothing to eat; and, to complete their misfortunes, about ten days ago we were visited by a severe storm, which has made dreadful havoc among what was coming forward, and on which they were looking with earnest expectation for a plentiful supply. Besides, *many* of them are called to sustain much opposition and trouble, for their attachment to the cause of Jesus. It is, however,

pleasing to witness the patience and fortitude which they display under their trials.

"Since Mr. Burchell baptised I have administered that ordinance to sixty-four persons, who, as far as we could judge, had received the truth in the love of it. The experience of many of them was truly pleasing, and the manifest change which, as far as our observation has extended, has taken place upon their conduct, gives us reason to hope that the truth is working effectually in them. May they be enabled to hold fast unto the end. I was happy to learn that several missionaries had been accepted of for this quarter. Surely no part of the world is more worthy of your attention. The general desire for hearing which prevails, and the success which the Lord of the harvest has been pleased already to grant you, may encourage us to hope for better things to come."

In the letter from Mr. Coultart, (Oct. 5.) which announced his safe arrival at *Kingston*, after a remarkably fine passage of thirty-one days, he bears the following pleasing testimony to the usefulness of Religious Tracts:

"The desire for reading is far beyond any thing witnessed in this colony hitherto. Several, I think five or six, persons of colour, and very respectable in their appearance, have joined the class here under the minister's care through reading of tracts. There is a pious soldier at the camp, who reads tracts to one or two and twenty of the same regiment, and Mr. Knibb has been informed that two or three of them have become very thoughtful about the things of eternity. If you can speak to the society about a grant of three or four thousand, I think I could dispose of them to great advantage — tracts against drunkenness, swearing, lying, quarrelling, uncleanness, stealing, &c. written in a very plain style. I could get persons to go from house to house, and read them, who could also explain now and then."

Mr. Knibb has furnished, under date of Oct. 3d, the following interesting particulars respecting the school under his charge:

"The school is still full, and I think the improvement is such as would highly gratify the committee, could they witness it — Number, 314. Writers on books about 100; Readers in the Testament 150; the remainder in a state of forwardness. One of the scholars died a few weeks ago — I hope in the assurance of enjoying the happiness of heaven. I visited her, but the disorder was so rapid, that she was not able to say much. A little before she died, she said, 'Lord have mercy upon me, Christ have mercy upon me.' Seeing her mother weeping, she said, 'Do not cry, my mother, for me, but pray to God, and he will bless you; you do not know but this sickness is for my soul's salvation; but I know that Christ will not turn his back upon a child that calls upon him: Lord have mercy upon me! Since five o'clock I have been going to heaven, and I cannot reach yet. Do Lord, do Christ, come unto me: why do you stay so long?' She then wished to see me again, but I could not visit her, as I was from Kingston. Finding I could not come, she said, 'Well I have my Christ, my Christ; Amen, Amen, and expired.' This is exactly the account I received from her mother, who is connected with the church. The little girl was about 13 years of age, named Amelia Cross. O that she may be enjoying that Jesus of whom she spake! O that I may meet her in glory!

"I noticed in one of the Heralds, that some kind individual had given 17s. 6d. for the education of one child in the school: will you let me know who the person is, — could not others be procured who would do thus? I would cheerfully send such individuals an account of such as were instructed through their liberality, and I do think that good might be thereby effected. I have frequently seen in the Heralds that articles of fancy work have been given to the East India Schools. I wish some kind ladies would send the little girls in our school a few, as it would please them much. I received a kind present of pincushions, &c. &c. from a few ladies in Liverpool; perhaps you are acquainted with some who would feel pleasure in sending a few also. Will you, in some corner of your Herald, thank the Bristol friends for a supply of books, &c. for the school, received since my last to you?

"I have lately baptized twenty at Port Royal, who had given evidence that they were new creatures in Christ Jesus. The service was interesting, and I hope profitable, but I have not time to state particulars. I would just state, that three of the candidates were from the Sabbath School. Brethren Tinson, Phillipo, Mann, and Burchell were with us at the time."

Contributions received on account of the Baptist Missionary Society, from November 20 to December 20, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Southampton, Collection and Subscriptions, by the Rev. B. H. Draper	27	1	0
Chatham, Juvenile Society, by Captain Pudner	30	0	0
West Middlesex Missionary Union: Chelsea, by Mr. Skerritt.....	9	3	7
Wantage, Collection and Subscriptions, by Rev. W. Glanvill	6	0	8
Foxton, Subscriptions, by Rev. Joshua Burton	5	5	0
One-third of Annual Collection at York-street Chapel, Walworth, Rev. Geo. Clayton—by Robert Cottle, Esq.....	46	4	6
Morton Pinkney, collected by Miss Williams—by Rev. W. Gray.....	3	17	0
Northamptonshire, by Rev. E. Carey: Kislingbury..... 16 19 0			
Long Buckby 4 6 6			
	21	5	6
Loughborough, Collection and Subscriptions, by Mr. Keightley.....	12	0	0
Loughton, Missionary Association, by Rev. S. Brawn (half-year).....	4	18	0
Oxfordshire Auxiliary Society, by Mr. Samuel Huckvale, Treasurer:			
Abingdon (Female Education, 9*l.* 1*s.* 3*d.*) 43 14 3			
Alcester 10 0 0			
Bourton..... 30 5 0			
Blockley..... 9 0 0			
Campden..... 5 13 1			
*Chipping Norton..... 26 14 0			
Cirencester 12 0 0			
Coate and Bampton 22 13 5			
Ensham..... 8 5 0			
Fairford 5 7 6			
Naunton 16 13 4			
Oxford (Hen. Goring, Esq. donation 20*l.*)..... 80 18 0			
Woodstock..... 3 10 0			
	274	13	7
Huntingdonshire Society in aid of Missions, by William Foster, Esq., Treasurer:			
Kimbolton Branch 20 19 5			
St. Neots Branch 19 11 8			
Ramsey Branch 2 0 0			
St. Ives and Huntingdon Branch..... 11 16 1			
Bluntisham Branch 19 8 0			
	73	15	2
Wilts and East Somerset Auxiliary: Bratton, by Mr. Anstie, Treasurer..	12	13	9
South Wales, Western Association, by Rev. D. Evans, Carmarthen.....	110	0	0
Exeter, Subscriptions, by Rev. S. Kilpin	4	6	6
Western District, by Rev. Richard Horsey:			
Chard 10 0 0			
Hatch 4 10 1			
Isle Abbotts..... 1 6 0			
Loughwood 3 8 0			
Taunton..... 4 15 4			
Uffculm..... 2 13 1			
	26	12	6

* The friends at Chipping *Norton have contributed* also the sum of 24*l.* 1*s.* 6*d.*, by Mrs. *Phillipo, towards the chapel and school at Spanish* Town, Jamaica.

Hackney, Pupils at Madras House Academy, Mr. Allen					2	0 0
Dunstable, Collection and Subscriptions, by Rev. E. Carey					31	12 0
Bath, for a "Bath" Female School, by Miss Smith					15	0 0
Hull and East Riding Auxiliary Society, by John Thornton, Esq.:						
Hull		95	15	7		
Beverley		20	3	9		
Bridlington		37	9	0		
Bishop Burton		8	12	7		
Driffield		5	11	0		
Cottingham		3	10	7		
Grimsby		3	8	6		
Balance last year		0	15	6		
		175	6	6		
Previously acknowledged		100	0	0		
					75	6 6
M. a Friend, by the Secretary, donation					25	0 0
Mr. J. Kennerley, by Rev. G. Pritchard, ditto					10	0 0
P. B. Northampton, by Rev. W. Gray, ditto					5	0 0

TO CORRESPONDENTS.

We are obliged to our kind friend at Stroud for his letter, with its inclosure. The fact he mentions is interesting, but it has already been communicated, through various channels, to the public.

The Editor feels a pleasure in announcing to those friends, in different parts of the country, who have urged the publication of a Memoir of the late Mrs. Leslie, that he has just received from Monghyr a brief account of that lamented female missionary, together with a small treatise by Mr. L., entitled "A Vision of Heaven." These pieces will be shortly published, with a portrait of Mrs. Leslie, in a small duodecimo volume. The entire profits, should any arise, will be presented to the Baptist Mission Fund for Widows and Orphans, on which account the Editor ventures to solicit his friends will kindly exert themselves to promote the circulation of the work.

Littlewood & Co., Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1828.

Memoir of Mr. Robert Winteringham.

Mr. Robert Winteringham was born Feb. 11, 1748, at Bridlington. His parents were members of the Baptist church in that town; his father had long filled the office of a deacon, with great reputation, and his grandfather and grandmother were also honourable members of the same church, during the ministry of the Rev. George Braithwaite, A.M. who entered upon his pastoral office at Bridlington in June 1713, and in 1733 removed to London, and became the pastor of the Baptist church meeting in Devonshire-square.

Mr. Winteringham was brought up to the business of a tanner, in which he continued for many years, but afterwards went into partnership, as a corn-miller, with a younger brother. In Nov. 1774, he married Miss Elizabeth Slumbers, a pious young woman, then a member of the same church; her father, James Slumbers, was also a deacon, and in the church book a very honourable testimony is given to the character of her grandfather, Mr. Marmaduke Slumbers.

Mr. Winteringham being favoured with pious instruction in his early days, was kept from falling into many of those evils which ensnare the young, who are left to wander without any religious guide. In him was remarkably verified the advice of Solomon, "Train up a child in the way he should go, and when he *is old he will not depart from it.*" He was led to feel with shame and bitter remorse his guilt and depravity, as an apostate from the Almighty. Groaning under a broken and contrite heart, he earnestly sought forgiveness and acceptance through faith in the Lord Jesus Christ; and obtained redemption through his blood. In the thirtieth year of his age he made a public profession of his faith by baptism, and became a member of the church, the Rev. Joseph Gawkrodger being then the pastor. From that period to the day of his death he exemplified the Christian character, with a lustre not only equal to many, but superior to most professors.

In the world he managed his secular affairs with honesty and uprightness, and passed through the various changes of life, from a competency to adversity, with Christian submission and fortitude. He had learned to be content with such things as he had, and daily relied upon the promise of his Lord, who has said, "I will never leave thee, nor forsake thee." Having here no continuing city, he sought one to come. In his domestic circle he might justly be ranked amongst the tenderest of husbands, and the most affectionate of parents. As a friend, he was faithful and sincere; a stranger to fickleness, he varied not with the varying circumstances of his friends, but his attachment was strong and steady. During a period of thirty-two years of endeared friendship and constant intercourse, his pastor does not recollect that an angry

word passed between them, or a frowning look.

In his judgment of the characters of others, and in his conduct towards them, if he erred, it was on the side of kindness. His heart was governed by that charity which seeketh not her own, is not easily provoked, thinketh no evil—and which covereth a multitude of sins. He wished as far as possible to live peaceably with all men, and to speak evil of no man. His mind was enriched with a large store of general knowledge; he had during life read much, and thought much; and till nearly the last his retentive memory furnished stores of information. His knowledge being associated with great sweetness of temper, made him a most instructive and pleasing companion. But the Bible was his chief study; "the word of Christ dwelt in him richly in all wisdom." The writer of this narrative remembers well how much he has been delighted and edified, when the good man used to give very simple, concise, and judicious expositions of the Scriptures at different social meetings—remarks that would have done honour to our most celebrated commentators. Had he been called in early life to labour in the sanctuary of our God, no doubt he would have arisen to considerable eminence.

As his life was a life of faith on the Son of God, so it was a life of continued intercourse with heaven. Prayer was the breath of his soul; it was his regular practice, at proper seasons, to withdraw himself from every eye, except the eye of his heavenly Father, and then to pour out his soul unto God. The secret chamber, the retired garden, and other places of concealment, will witness at the last day the purity of his devotion, and the fervour of his prayers. In the church of Christ, to which he was affectionately united, he was a burning and shining light; present always in her public assemblies, unless detained by illness or some very urgent business. The peace, prosperity, and increase of the church, lay near his heart. To promote the cause of the Redeemer, he laboured both by his counsel and example; and in the use of all means, as far as he was able. He always took a leading and an active part in the public prayers and praises of the church, and welcomed the returning Sabbath as the most delightful day of his life. He fulfilled with great fidelity the deacon's office for nearly forty years, and it may be truly said, "that he purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." His views of the truth were strictly evangelical, and his religious sentiments were very remote from those of the antinomian, the legalist, or the enthusiast. He saw clearly the beautiful harmony subsisting between doctrinal, experimental, and practical religion, and the inseparable connexion between faith in the Redeemer and holiness of life. He firmly believed that the intervention of sin could never diminish the supreme right of the Almighty to command the obedience of his intelligent creatures, or abolish the eternal obligations of men to obey the law. During his probationary state he gradually ripened for a better world.

Eight years after his marriage he lost his beloved wife, and was left with the care of two children. By this stroke he received a wound which was deep and long felt—a wound, indeed, no human balm could heal. After the lapse of a few years, he followed to the grave his honoured parents; two venerable aunts, who resided in the

house with him; a sister, and two brothers. But on the 28th of June, 1788, he was called to endure a more severe trial. His eldest son, a fine youth about seventeen years of age, who had served in his employ as a miller, went on that day to the mill, in his usual health and spirits. Shortly after his arrival there he was joined by Wm. Matson, of Bridlington, the Rev. John Peacock, and the Rev. John Fenwick, two Methodist preachers, who there sought shelter from a violent thunder-storm. But this retreat was no refuge, for an awful flash of lightning struck the axle-tree, tore the upright shaft to pieces, and nearly destroyed all the machinery of the mill. Young Winteringham and Mr. Fenwick were killed on the spot; Mr. Peacock and Mr. Matson were struck to the ground, and for some time insensible: they felt the effects of it through life. Thus the desire of his eyes was taken away with a stroke. As a man, he felt very acutely; but as a Christian, he submitted calmly to the will of God. The text he chose for improvement on the mournful occasion of his son's death was, "Have pity upon me, have pity upon me, Oh! my friends; for the hand of God hath touched me." And, indeed, this affecting occurrence so far excited the sympathy of his friends, that the loss of his property was nearly made up, but the loss of his son was irretrievable. On the 4th of May, 1815, he was bereaved of his only surviving son, who left a widow and three children to lament their loss. (See his Obituary, Baptist Mag. vol. vii. p. 338.)

Having passed through the furnace, he was tried, and came forth as gold. He had brighter views of the sovereignty and holiness of God; *more humbling discoveries* of his own depravity; felt more the value of the Redeemer, and became more devotional and spiritually minded. For some considerable time before his death, he conversed and lived as knowing that the time of his departure was at hand. On the last Lord's day in August he attended the meeting as usual, read the hymns, and in the afternoon officiated at the Lord's Supper. On the Wednesday following he walked out to see a few friends, and to transact a little business; in the evening he ate his supper, and was as well as usual; and it was remarked that he engaged in family prayer with more than ordinary fervour. But immediately on his retiring to bed, he was seized with death; he was speechless all the night, and in the morning, about seven o'clock, resigned his spirit to God who gave it, in the 79th year of his age. "Mark the perfect, and behold the upright; for the end of that man is peace."

He was interred on the Lord's day morning after his death, and on the following Lord's day his pastor delivered a funeral discourse from John xvi. 33. "These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world." He remarked to a friend, a few days before his death, that these words had afforded him much support through the greater part of his life.

R. HARNESS.

Bridlington, Dec. 1827.

THE CHRISTIAN'S SOLACE IN THE TIME OF TRIAL.

WHATEVER God does is best. He could endue a new-born babe with the knowledge of the profoundest philosopher, and with an equiva-

lent for the experience of the venerable grandsire; but he has seen fit to communicate knowledge as he does light, by a gradation from the faintest dawn to the effulgence of noon-day. So it is also with the communication of divine grace. God could, in one instant, purify the soul from every vestige of apostate nature, and make it as spotless as the holy angels, and thus fit it for an immediate transition from earth to heaven. But he has been pleased to employ a series of means; and, in his wisdom, requires his people to sojourn for a limited period as pilgrims in a wilderness, in order to put them to the proof. Such a proof, indeed, is not necessary for God's *own* information, but it evinces to *men* and *angels* what is unspeakably important, and what will ultimately issue in the most happy and grateful feelings of the believer through the countless ages of eternity.

So great, however, is the darkness in which the Christian's mind is sometimes enveloped, that the very things that will cause his loudest songs in another world, bring him the nearest to despair in this. Surely Jacob will never forget that state of despondency in which he said, "All these things are against me;" though, at the same time, those very things were pre-eminently working together for his good.

In this rebellious province of God's dominions, trouble succeeds trouble as spark succeeds spark from a blazing fire. Yes, as Eliphaz once said, "Man is born to trouble as the sparks fly upward;" and to the ungodly, all these sparks are so many indications of the consolidated fiery element in which they must burn for ever and ever. But with regard to the righteous, *trials are blessings in* disguise. The troubles of the wicked are like a *living* lion, whose roaring is the harbinger of destruction; but the troubles of the righteous are like a *dead* lion, with honey in his carcase.

Of *some* of the wicked, indeed, it may be said, "They are not in trouble as other men," Ps. lxxiii. 5. But the Psalmist, with all his chastisement, saw no reason for envying them when he repaired to the sanctuary of God. For "then," said he, "understood I their end." Such an awful exemption, therefore, no Christian in his right senses will desire. In short, this world is like a new-ploughed field, on which fallen rain has frozen. The path of safety is not the smooth path, untouched by the plough; but the man who holds on his way is he who is pursuing his course over the furrows. The rougher path, therefore, is that which our Lord has designed for his disciples. He shewed that though his church was built on a rock, it was nevertheless destined to be rudely assailed by storms and tempests. "In the world," said he to his disciples, "ye shall have tribulation." Nor is there any reason to expect a freedom from trials, even in the Millennium. For if the Christians of that happy period are to be as holy as other Christians, there will be the same reason for our heavenly Parent's adopting the plan of our earthly parents. "For," says the apostle, "they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. xii. 10. In all ages of the world, therefore, "whom the Lord loveth he chasteneth."

In every trial the Christian has to sustain, there is a specific end it is to answer; and on this end the nature of the trial depends. Some-

times a trial is sent as an antidote to some existing sin. Thus in David's numbering the people for military service there was a great sin. For as a king's armies were the criterion of his glory in the estimation of contemporary nations, a vain-glorious display of numbers was the great temptation that promised so much to the tempter. Nor was David's sin, in this case, to be cured by *private* trials. His procedure had been *public* from Dan to Beersheba; and God's chastisement was to be as public as the offence. Nor can pride and vain-glory be cured, but by the *mortification* of pride and vain-glory. For the cure of David's sin, therefore, the appropriate antidote was a trial that would abase him as much in the eyes of neighbouring nations, as he had unrighteously endeavoured to exalt himself. As to those who fell *victims* to the wasting pestilence, God's procedure was as strictly just as in all other pestilences; and if any of the godly were assailed by it, it was to them a positive blessing. For, from the volume of inspiration we learn, that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28.

In David's trial, and in its beneficial results, we see a verification of his own words: "Before I was afflicted I went astray; but now have I kept thy word." Ps. cxix. 67. We must not, however, infer from David's case, that he who is afflicted the most has sinned the most. For one of the men whose trials have been the most signal was Job, of whom God himself said, "There is none like him on the earth, a perfect and an upright man, one that feareth God and avoideth evil." Job i. 8. In short, taking *both worlds into the account*, it is nearer the truth to say, that he who is tried the most is the man whom God designs to honour the most. Thus Job's signal trials were sent to prepare him for signal honours. For in this world Job's personal afflictions prepared him to enjoy and appreciate a hundred and forty years of health, and the loss of children that caused him many anxious fears, prepared him to appreciate a new and lovelier family, in which he was to have son for son, and daughter for daughter, according to the number he had lost. The loss of his property, too, prepared him for increased and sanctified prosperity; a prosperity in which the interposition of Providence was so signally written in legible characters, as to be known and read by all men. For the exact doubling of the numbers of his sheep, of his camels, of his oxen, and of his she-asses, was like the united voice of the heavenly host, proclaiming from pole to pole, "This is the man whom God delighteth to honour."

Nor can we conceive of Job's protracted life being less useful than it was honourable; and though he has long been dead, he yet speaketh to the edification of the church of God, and will hereafter speak to the edification of millions yet unborn. The present generation of believers, too, will soon have the happiness of seeing, that even now Job is ineffably blessed among the spirits of just men made perfect. But when the Redeemer, of whom he spoke, shall stand at the latter day within the precincts of this lower world, not only Job, but the whole assembled universe, will see that it was good for him that he was afflicted. For, in 2 Cor. iv. 17. the Apostle Paul, speaking of himself and other believers, uses these memorable

words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." To the same purport, too, is the language of Peter: "For a season," says he, "if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."—1 Pet. i. 6, 7.

In another point of comparison, it may be said, that he who is the most tried is he whom God designs to make the most useful; and, in some cases, trials are the necessary companions of gifts, in order to secure the usefulness of their possessor. For so tenacious is pride of its old habitation, that even the usefulness of Paul was in danger from "visions and revelations of the Lord." Thus the Apostle himself says, "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. xii. 7.

But perhaps some one may say, "None of these cases apply to me. I am conscious of integrity in the sight of God; but *there is a generation whose teeth are as swords, and their jaw-teeth as knives;* and from unmerited reproach my usefulness is ruined." If, however, the Christian is *really* suffering wrongfully, let him not despond. His case is in good hands; and the main points he has to attend to, are to preserve his integrity, and to commit his cause to Him that judgeth righteously. "But why," says he, "are these attacks so simultaneous without concert, and *why is there so conspicuous* an effect without a visible cause?" Ah! could the disconsolate believer have his eyes opened, like the young man who accompanied Elisha, he would perhaps see wonders. He might possibly descry the charioteers and horsemen of the prince of darkness, and hear their leader crying, "To arms! to arms! I will pursue! I will overtake! My hand shall destroy!" But though the great calumniator would thus destroy all usefulness if he could, every good man may boldly say, "The Lord is my helper;" and knowing that he relies on a Divine Saviour, whom the angels obey, he may exclaim, with a joyful expectation of deliverance, "There are more for us than there are against us."

In such a man's case, therefore, the history of Joseph speaks volumes. Whose character ever stood fairer than his in the sight of God? and yet how peculiarly trying was the unjust reproach that seemed to have irretrievably ruined it! Thus the best young man in Egypt was imprisoned and calumniated as one of the worst, and, as far as the justification of his character was concerned, Providence seemed as silent as death. But to all the Christian's trials there are prescribed limits. "God is faithful," says Paul, "and will not suffer you to be tempted (or tried) above that ye are able, but will with the temptation (or trial) make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. When Joseph's trial, therefore, had reached the line of demarcation, it was impossible for all the host of rebel angels to perpetuate the reproach. For, lo! when all the inhabitants of the earth would have been unequal to the task of vindicating Joseph, a Friend appears, before whom the millions of mankind are but as grasshoppers. Be-

fore such a vindicator, suffering innocence was at once redressed; and all intelligent beings who had heard the reproach, were for ever convinced of its fallacy and injustice.

An abundant *compensation*, too, awaits the suffering Christian.—Thus as Joseph had suffered in his character, that was the point in which God was afterwards pleased remarkably to favour him: and thus was he "made glad according to the days wherein he had been afflicted, and the years wherein he had seen evil." Then, according to his prophetic dream, he saw "eleven stars doing obeisance to him" (Gen. xxxvii. 9.); and the Egyptians themselves exclaimed to the crowds before him, "Bow the knee! bow the knee!" Yea, foreign nations came from afar, and did honour to him who was so well prepared to receive it, by regarding it, not as the mere breath of mortals, but as a peculiar gift of God.

Such then being the aspect of the Christian's trials, he may rejoice in tribulation. Thus when God said to Paul, "My grace is sufficient for thee," it was enough. "Therefore," says Paul, "I take pleasure in (sinless) infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." 2 Cor. xii. 10. Thus also other Apostles of Christ "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts v. 41. Nor are there any reasons why Christians of the present day should not have the same confidence in God as ancient Christians had. Under the solace afforded by the Gospel, the Christian may say with holy boldness, "Although the *fig-tree shall not blossom, neither shall* fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii. 17, 18.

Let the believer, then, imitate the importunity of Jacob in supplications, and the firmness of Daniel in the worship of his God. In these days of light and liberty, we are not called to face death as Daniel was; but if days of martyrdom were to return, they would make sad confusion among us, if we do not even now cultivate a martyr's *spirit*. "He that will be my disciple," says the Saviour, "must take up his cross and follow me." In this way, Christians of every denomination may, with holy confidence, expect in *minor trials* the presence of Him who cheered martyrs, amidst devouring flames and the scoffs of their enemies.

In all cases, then, the faithful followers of the Lamb may boldly say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlvi. 1, 2.

J. F.

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HORÆ EVANGELICÆ.

(Continued from p. 13.)

THE GOSPEL OF ST. MATTHEW.

No. II.—Chap. xi. 2—6.

"NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them,

Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is *he*, whosoever shall not be offended in me."

Our Lord, in reply to this inquiry of the Baptist, appeals to the knowledge which the two disciples possessed of the stupendous miracles he wrought in attestation of his divine mission. It is not, however, immediately apparent, whether he refers to their previous opportunities of acquiring such a knowledge, or to some present display of his divine power; though from the use of the present tense, the latter appears the more probable.—"Go and shew John again those things which YE DO HEAR and SEE" (ἀκούετε καὶ βλέπετε). Accordingly, St. Luke informs us, that "in the same hour (in which they were sent) he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight." (Luke vii. 21.) Here St. Luke says nothing of the dead being raised; but this is fully accounted for, and amply compensated, by his placing this transaction immediately after the raising of the widow's son at Nain (Luke vii. 11—19.); an event to which our Lord doubtless alluded, and with which the disciples of John were well acquainted, as will presently appear from another minute coincidence between these Evangelists. St. Matthew, in reporting the reply of our Saviour to the inquiry of the Baptist, says, that "Jesus answered and said unto them, Go and shew John AGAIN* those things which ye do hear and see;" which implies that they had previously informed him respecting those miraculous works performed by Jesus. Now this is precisely what St. Luke relates. While St. Matthew is content with stating generally, that "John had heard in the prison the works of Christ," without mentioning the bearers of these reports to the holy man; St. Luke, having related the miraculous resurrection of the widow's son, and the effect which this stupendous event produced on the minds of the people, expressly affirms, that "the disciples of John shewed him of all these things." (Luke vii. 18.)

That these coincidences are as undesigned as they are minute and striking, will be apparent, we imagine, from the slightest inspection of the accounts of the two Evangelists. The different connection in which the relation is introduced, and the variations in the language and in the number and choice of circumstances, totally preclude the slightest suspicion that either of the sacred writers borrowed from each other, or wrote in concert, and must lead to the conclusion, that they wrote from their own knowledge of the fact which they lay before us. Further, St. Luke, had he seen St. Matthew's Gospel,

* *This coincidence is rendered the more remarkable, and the farther removed from all suspicion of design, by the circumstance that the word "again" is united with, or implied in, the verb "shew;"* ἀπαγγείλατε, "shew again," being composed of ἀπὸ, *from, by, back, again*, &c. (as in ἀποδίδωμι, *to give back, render*, ἀποκαθίστημι, *to restore*,) and ἀγγέλλω, *to tell, shew*. That this is the real meaning of the word in this passage, appears not only from the circumstance adduced above, and from its etymology, but also from its being rendered in the Vulgate, Beza, and Montanus by *renunciate*, and "shew again," by our own venerable translators. To render this perfectly intelligible to the mere English reader, it will only be necessary to observe, that it is precisely the same as if we should employ for the words *shew*, or *tell again*, the compounds re-shew, re-tell.

could never have inferred from his statement of the reply of Jesus, "Go and shew John again those things which ye do hear and see," that those miraculous works were actually being performed when the messengers of John arrived, and that they had been sent in consequence of their having previously informed their master of the miracles of Jesus; nor can it be supposed, if St. Matthew had copied from the account of St. Luke, which is in the highest degree improbable, that he would have been content with barely alluding to these important circumstances. They were doubtless present, not to his eye, but to his mind; and he would perhaps tacitly conclude, as is frequently the case, that his reader was as well acquainted with them as himself. In fact, there is not the slightest appearance of either of the relations being a copy; they bear the very impress of original composition, and neither art nor design appears in the remarkable coincidences between them. Hence it may with certainty be inferred, that the transaction, in the relation of which they agree in so minute and undesigned a manner, was a real fact, and took place precisely in the manner, and attended with all the miraculous events which they have narrated.

No. III.—Chap. xii. 14—21.

"Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from them: and great multitudes followed him, and he healed them all, and charged them that they should not make him known; that it might be fulfilled which was spoken by the prophet, saying, Behold my servant whom I *have* chosen; *my beloved, in whom my* soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he bring forth judgment unto victory. And in his name shall the Gentiles trust."

The first circumstance in this passage to which the reader's attention is solicited, is that of our Lord charging the multitude whom he had healed not to make him known. His reason for thus enjoining secresy upon them is usually attributed to his desire that the Pharisees, who had consulted to destroy him, might not know where he was. But their silence could not have availed in effecting this purpose, while the multitudes continued to follow him to be healed of their diseases; thus effectually pointing out the spot where he was to be found. Accordingly, we find, that the very next miracle which he is recorded to have performed—the healing of a man "possessed with a devil, blind and dumb"—the PHARISEES ascribed it to the agency of Beelzebub. (ver. 27.) Others suppose that he charged them not to make it known that he was the MESSIAH, lest a tumult should be excited; but it does not appear, how the persons who were healed should possess a superior knowledge of his character to that which might be possessed by those who were merely spectators of his miraculous works. By a reference, however, to the parallel passage in the Gospel of St. Mark, the whole becomes clear and consistent.—"For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And *unclean spirits*, when they saw him, *fell down* before him, and cried,

saying, Thou art the Son of God! And he strictly charged them that they should not make him known." (Mark iii. 10—12.) Our Lord, then, imposed silence, not upon the diseased persons, but upon the evil spirits, because he would not receive the testimony of the father of lies. His kingdom was to be established, not by such testimony as theirs, but by the quiet submission of the human understanding to the silent, but resistless evidence of his doctrine and miracles, and his blameless submission to the will of his Father. This perfectly accords with the brief statement of St. Matthew, which no one will pretend was taken from it. But observe how this correspondence is effected: not by a transcript of that narrative, but by the introduction of a *new* circumstance; which, though perhaps *implied* in the account of St. Matthew, could not have been derived from it, and which it would have answered no purpose of forgery thus to introduce.

Another particular which demands consideration in this passage is, the fulfilment of the prophecy quoted from Isaiah. We may easily perceive how beautifully one part of the prophecy was accomplished by the gentle, lowly, compassionate, condescending, and beneficent nature of Christ's miracles and personal ministry, devoid of all ostentation and severity; by his perseverance in the midst of opposition, without engaging in contentious disputations; and by his continuing, notwithstanding the rage of the infuriated Pharisees, to heal all who came to him, and to instruct all who were disposed to hear, whatever might have been their former character, and however weak and imperfect their faith might still remain. But it does *not appear, from the* account of St. Matthew, how our Lord's withdrawing himself from the Pharisees accomplished that part of the prophecy which declares "he shall shew judgment to the Gentiles, and in his name shall the Gentiles trust." If we turn, however, to St. Mark, this becomes immediately apparent. From him we learn, that when the Pharisees held a council with the Herodians to destroy him, he receded from them, with his disciples, to the sea of Galilee; "and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him." By teaching them, therefore, and by performing his miracles of mercy upon and before them, "he shewed judgment to the Gentiles;" and, doubtless, "in his name" did many of these "Gentiles trust." Here, then, is a perfect correspondence, but obviously without the smallest art or design. In one writer we have the prophecy, but no detail of the circumstances by which it was fulfilled: in the other writer, we are furnished with the exact accomplishment of that prophecy, but not a syllable of the prophecy itself. If one writer had copied from the other, or if an impostor had designed to effect a correspondence, that correspondence would certainly have been more obvious, and there would have been some allusion to that with which it was intended to correspond. Truth alone, we conceive, can account for coincidences so latent, and yet so perfect, as these unquestionably are.

No. IV.—Chap. xiv. 13, 14.

"When Jesus heard *of it*, (the murder of John the Baptist,) he

departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude; and was moved with compassion toward them, and he healed their sick."

St. Matthew, by employing the term ἐξελθὼν, "GOING FORTH," clearly intimates that our Lord had previously entered some place. But as the unfrequented nature of the spot (for it was "a desert place") precludes the supposition that it was a house, we must infer that it was the *vessel* in which he had embarked. If such was the case, then it follows that "the people" who "had heard *thereof*," and "followed him on foot out of the cities," had, by some means or other, arrived at the place before Jesus landed. Now this is precisely what St. Mark relates. He says that "the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and OUTWENT them, and came together unto him." (Mark vi. 33.) That St. Mark deduced this fact from St. Matthew's simply employing the word "went forth" will never be pretended; and as little can it be imagined that St. Matthew used that word in consequence of having seen, or for the purpose of effecting a correspondence with, the relation of St. Mark. The correspondence must therefore be purely accidental, and such as arose from their both detailing the same fact, attended by the same circumstances, each in his own manner.

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SLAVERY.

(Continued from p. 15.)

JOSEPH continued to direct *the affairs of Egypt for about seventy* years after the famine; and we may well suppose, that, with the advantages which the Hebrews enjoyed over the Egyptians, they must, as to comfort and wealth and improvement, have been greatly in advance. This may not have been much noticed at first; but it could not but excite notice at the time of Joseph's death, or soon afterwards. A king that ascended the throne, after the death of Joseph, saw how things were proceeding, and had as much zeal about the interests of his Egyptian kindred, as Joseph had for his Hebrew. The case was, however, one of peculiar difficulty. Things had gone on so long, that it was not easy to make a change; yet many things might naturally have led Pharaoh to think a change absolutely necessary. Judging from the Hebrew records, I think it likely that Pharaoh saw, or thought he did, that one of three or four things must take place. Either, 1. he must expel the Hebrews; or, 2. he must amalgamate them with the Egyptians, so as to form a promiscuous people; or, 3. see his own people made slaves in their own country by the Hebrews; or, 4. prevent that by making slaves of them.

To accomplish the first, might have been no easy matter. It would in all probability have led to war. The Hebrews would have most likely called in the aid of the Edomites, or some other of their kin, and the ruin of Egypt might have followed; or if effected, where could the Hebrews have gone? They had been absent from Canaan about one hundred years; and there was little probability that the Canaanites would allow them to return. They would have most likely roved about on the borders of Egypt, and made inroads for plunder. As to blending

them with the Egyptians, and forming them to the same manners and customs and religion, this was still more difficult than the other. Nothing is harder than to change the religion and habits, and prejudices of a people. Israel had now been in Egypt above a hundred years. Joseph had married an Egyptian. Yet the original prejudices of both nations, as well as their religious principles, were nearly, if not fully, as much at variance as at the first. (Gen. xliii. 32; Exod. viii. 26.) Scarcely any inter-marriages took place; and as to religion, the one was an abomination to the other. To think of force, was idle. Their prejudices, religion, as well as their complexion, (the Egyptians were Africans, black; the Hebrews from Mesopotamia, fair,) made the thing hopeless. To expect Pharaoh to sit down and contemplate a progress of things that tended directly, as he might naturally suppose, to a struggle, and threatened the loss of his throne, and the slavery of his people, is to expect more than was likely. The only alternative, Pharaoh might easily suppose, was to prevent this, by adopting a new policy towards that people. He might easily persuade himself, that it was but fair that Israel should make some return for all they had received for above one hundred years. He may have thought he was justified in gradually employing the Hebrews in building cities and in field labour; while he raised the military character of the Egyptians, and made such preparations as would enable him to suppress any opposition to his plans.

The conduct of Israel to the Shechemites (Gen. xxxiv. 25—27), and their late attempt to plunder the inhabitants of Gath (1 Chron. vii. 20—23), might make him feel *justified in providing* against similar treatment. If this state of things did not justify his conduct, Pharaoh might think it came very near to do it. He still found them increase, and more rapidly than when leading the easy life of shepherds. Under apprehension of the scenes that might follow a great increase of their numbers, soured as they were by his change of policy towards them, he was wrought up to the cruel purpose of destroying their male children.

The thing was cruel; but, while it cannot be too strongly condemned, we ought in all reason to recollect, that the exposing of infants has been done by many nations. The polished Greeks and Romans, until Christianity put a stop to it, often exposed their *own* children. The same is done now by pagan nations in the East. Pharaoh was a Pagan, and his conduct towards the infants of Israel was not worse than others have observed towards their own. There is a tribe in Hindostan who for ages have destroyed their female children, and, if I am rightly informed, do it now.

Moses did what was right, and acted by Divine direction: this need not however prevent us from reflecting how Pharaoh, a Pagan, would naturally view his conduct. Moses was saved from death by the daughter of Pharaoh: he was educated at court, and in the very best manner. Soon after he was grown up, he was found interfering with the policy of the government towards the Hebrews. He fled, and remained abroad until the death of the king. But the new king was hardly seated on the throne, before he re-appeared, and, being joined by the leading men among the Hebrews, presented himself at court, and demanded that Israel should be allowed to go three days' journey into the wilderness

to sacrifice. The man, the time, the manner, as well as the demand, were all likely to offend Pharaoh. It is not needful to go over what took place at the several interviews. Pharaoh, pressed by the plagues, tried to compound the matter. At one time he offered to let the men go, detaining the women and children as hostages for their return. He proposed that they should sacrifice and keep the feast in the land. While Moses readily complied with Pharaoh's request to remove the plagues, he abated not one whit of his first demand; but rather rose than fell in it. He declared that they must take their families, their flocks and herds, with them; that they would not leave one hoof behind. It did not admit of a doubt, that they had no intention to return to slavery. They were for being free. Might not Pharaoh have feared, that Moses had in view to keep them for awhile in the wilderness, provide them with arms, train them to military service, and then return to Egypt with his six hundred thousand slaves, transformed into warriors, breathing vengeance for their supposed wrongs? And may not a mistaken notion of his own safety have urged him to resist the demand?

Or, admitting that Moses intended to lead them to Canaan, might not Pharaoh have really concluded that the scheme was little short of madness? To attempt with a nation of slaves, without arms, without any experience in war, without provisions, to cross the desert and attempt to dispossess the seven nations of Canaan, amounting to perhaps ten times their number; a warlike people, well armed, with a country filled with towers and cities "walled up to heaven!" Was there ever such an *attempt? A man in Moses' situation, educated in* expectation of a throne, might be willing to attempt any thing, rather than live in obscurity. Ought Pharaoh to let a people under his authority be led on such an errand? Might he not think it was his duty, in kindness to them, to keep them where they were, and to give them enough to eat, and wear, and do? And might he not think that all their talk about being free, and complaining about their work, was produced by the intermeddling of Moses and Aaron? It really appears to me, that he might happen to take up notions of that kind; and feel not a little provoked at Moses and Aaron, for spreading discontent among his slaves.

But there were still other difficulties. The Hebrews formed the great body of labourers in his kingdom. Moses insisted on taking them all off, on the same day. What a state of things this was calculated to produce in his kingdom! Would it not ruin it? And would it not ruin the Hebrews? They had been raised in slavery—been unfit for self-government. He had found it necessary to employ overseers, and even to call in the aid of the scourge, to overcome their idle habits. For a people with such habits, to be turned free all at once! might not Pharaoh think it would ruin them?—that they could not govern themselves?—that they would starve?—and that kindness to them would forbid turning them loose, as Moses demanded?

But we have no reason to think that Pharaoh was wholly without regard to the value of property. The Hebrews, as his labourers and artificers, were very valuable property. There were 600,000 labouring men, besides the women and children. From their doubling *in less* than fifteen years, there must have been a great many chil-

dren. It will be a moderate calculation, to suppose that the men above the age of twenty, formed one-fourth of the whole. There were then three millions in all. Estimate these at three hundred dollars apiece, it amounts to 720 millions of dollars: not to mention their cattle and other property, which were very valuable. Now, is it to be wondered at that Pharaoh felt reluctant to lose so much property? Nothing was said about buying their freedom. He was required to give all up—not to bear a part of the loss, and they the rest—he was to bear the whole! We can easily conceive how Pharaoh might have persuaded himself that to lose so much property, and be deprived of all his labourers—and have to set his own people to all the hard work in the city, and in the field, to which they were not accustomed, was really rather too much.

He might very possibly have thought, that if it was wrong at first to enslave the Hebrews, he at least was not to blame for it; that it was done long before he was born; that he found them in slavery, and held them as property; that the whole habits of the Egyptians was such now, that the evil of slavery was a kind of necessary evil; that they could not do without it; and that it was hard to make him pay for the faults of his forefathers, and to give up what he had received as property by inheritance.

There is another point deserving notice. Natural and personal rights were not then so well understood as now. Perhaps few, if any, then maintained the doctrines, that personal "liberty is an unalienable right," which no man has a warrant either to take or withhold *from us, under* the plea of a right *of property. Less* was given to Pharaoh, as to knowledge, than to us, and less was therefore to be expected.

As to the supposition that the miracles wrought made Pharaoh altogether inexcusable in refusing to comply with the demand, I admit it. But is it not equally true that those plagues, while they prove God's displeasure against Pharaoh and the Egyptians for enslaving Israel, go directly to prove the general truth, that all who enslave others, or hold them forcibly in slavery, do what is offensive to God? Pharaoh may have persuaded himself that Moses wrought his miracles by magic. Pharaoh was an ignorant Pagan. We believe that God wrought the miracles; and the general truth is plain, God hates oppression.

To conclude my apology, which is much too long, I repeat that I fully believe that Pharaoh did wrong in enslaving Israel—in persevering in it; and that, however plausible his excuses, they availed nothing. The thing was wrong. He only added sin to sin, and made matters worse by his delay. The event proved that it would have been better for Egypt never to have enslaved Israel. It would have been better to have given up this state at any one time that could be named; for not only did they go out, but they spoiled the Egyptians; and the attempt to force them back involved the whole army, with Pharaoh at its head, in ruin. All this is admitted. Yet I say Egyptian slavery was not so hard as some other cases of slavery;—and Pharaoh's excuses are, I think, better than what have satisfied, and now satisfy, many.

[INTS ON THE IMPORTANCE OF ORDINATION.

o the Editor of the Baptist Magazine.

MR. EDITOR,

HERE are few things more evi-ent in the New Testament, than at the apostles, and ministers re-ognized by them, ordained those ho were chosen to the exercise of e pastoral office. We read of eir ordaining elders in every urch; ministers are instructed as the qualifications which should e possessed by those who are us ordained, and they are ex-orted not to be hasty in placing en in this important station.

Independently of this view of e case, the ordination of a young an as a pastor in our churches, nds to promote his respectability, cherish feelings of regard be-ween him and neighbouring minis-rs, and to foster confidence be-ween the different churches; it rnishes an opportunity of giv-g suitable advice to the parties ore immediately concerned, and rough them to others, and very minently conduces to prevent the trusion of improper men into the hurches, by merely obtaining an rtificial majority on their side.

Impressed with these facts, and eeling deeply interested in the rosperity of our Denomination, you rill not, Sir, be surprised that I have elt grieved on seeing that a prac-ice is creeping into the churches, which seems to me fraught with nany evils. I am informed that wo young men who studied at one of our academies, have lately set-led as pastors, without ordination. Whether they have discovered that such a service is improper, or whe-ther a love of novelty, or—I am almost afraid even to suspect it—a spirit of pride, leads them to reject it, I know not. If it be the former, they ought to *give the world the benefit of their discovery; and* if it arise from the latter feeling, they are alike unworthy the regard of churches and of neighbouring pastors.

I trust, Sir, you will give a hint on the subject on the first opportunity that may present itself. I know that the minds of some excellent men are pained with the fact. They think it a departure from the order of the New Testament, and perceive in it a tendency to weaken the bonds between a church and its pastor, and to excite a spirit of prejudice against the institutions where such young men are educated for the ministry.

It is not impossible but that the evil may have been encouraged, if indeed it has not had its origin, from the fact that some good men have of late years removed from churches where they have exercised the pastorate for some years, to fill that office in others without a public recognition. I cannot but fear that this practice is pregnant with evils. Surely it becomes of some importance to inquire, whether the independence of ministers and churches may not be carried so far as to oppose the requirements of our great Master, and to violate the injunctions of inspired apostles.

I am, Mr. Editor,
respectfully yours,
A PUBLICLY RECOGNIZED
PASTOR.

ON CHRISTIAN FAITHFULNESS.

He that is faithful in that which is least, is faithful also in much. Luke xvi. 10.

IT is required of stewards that they be found faithful; however inconsiderable the portion of goods which is committed to their trust, an exact account will be required at their hands, and woe unto him who, at the day of reckoning, shall

be found careless, unfaithful, or unjust.

If the professed disciples of Jesus improve this consideration as instructed by their Lord, remembering that each one individually sustains the character and office of a steward, accountable to their great Lord and Master Jesus Christ, surely they will feel their station to be one of fearful responsibility, and the meanest thing committed to their care accompanied with a solemn trust, so to be used and appropriated as shall meet with the approbation of Him from whom it was received.

Should the following remarks meet the eye of a young disciple, whose heart is warmed with a sincere desire of becoming humbly instrumental in extending the peaceful and blessed kingdom of the Redeemer, and who would therefore rejoice in promoting this glorious work, by enabling the missionaries of the cross to erect its hallowed ensign on those "gloomy hills of darkness" which have never been visited with the light of the glorious Gospel—possibly (as a hint from one who has herself made trial of the plan she wishes to recommend) they may not be unattended with beneficial results.

Whilst, then, the followers of the Lamb are not, it is apprehended, in general required literally to part with *all* for his sake, are there not many of us possessed of some superfluous ornaments which might be turned to nobler account, if employed in the service and cause of the Redeemer? And though their loss in the decoration of our persons might require the exercise of a little self-denial, if dis on the heavenly errand of di life and peace where the S Righteousness hath never they shall not always be wanting; when summoned angel of death, we shall bid adieu to the vanities of time, a ter the unseen world, our gr Lord and Master, who reme every cup of cold water t given in his name, shall plac our heads a crown, in whi shall again behold them, spa with increased and unfaded

I do not mean to imply th coming ornaments, without due profusion (which must with taste and prudence to mine) are in themselves unlaw improper, but might not their ber and costliness in gener profitably diminished? An there not a few to be found hearts burn with so fervent sire for the eternal welfare of fellow-creatures and the gl God, that they would rath spoil themselves of every j than be prevented from c their humble mite into the treasury? And oh! were s resolution generally adopted, can tell how great the results extensive the operation migh Christian females might, in appear less brilliantly array their festive parties, but if one immortal soul were re from endless woe through th crifice of love, who can est the comparison between the ness of the cost, and the im and eternal benefits which secured?

SALOM

POETRY.

Lines on the Atheist.

Will the presumptuous atheist stand
And say there's no almighty hand,
That form'd each earthly clod?
Can he direct his eyes on high,
To view the beauties of the sky,
And miss the sight of God?

Did matter out of chaos roll?
Did chance make him a living soul?
Obedient to its nod,
Did yonder sun, which cheers his eyes,
Itself into existence rise,
And shine without a God?

Did those bright orbs that nightly grace
The firmament—burst into space,
And self-existent shine?
Or did this mass of earth and sea
Start forth into immensity,
Without a power divine?

Let him all nature's works behold;
The page of Providence unfold;
And if he fail to read
In every sentence, every line,
The record of a hand divine,
He must be blind indeed!

When the last awful trump shall sound,
And nations rise from under ground,
To meet a coming God;
Where will the man who once denied
His being, then securely hide
From his avenging rod?

W. Hunt.

The Thorn in the Flesh.—2 Cor. xii. 7.

Lord, if consistent with thy will,
Ah! take this thorn away;
But if for me 'tis needful still,
The thorn should longer stay;
Then patience give, the cross to bear,
And faith, to trust thy love and care.

This thorn, it may be sent by thee,
A token of thy love;
That I may truly humbled be,
Like those thou dost approve;
I would lie passive and be still,
And bow submissive to thy will.

The thorn sometimes feels sharp and sore,
And then to thee I cry;
For grace sufficient I implore,
Thy help is ever nigh:
Say to my soul, "I am thy God,"
And I shall gladly kiss the rod.

The thorn, a chastisement may be,
Beneath the stroke I bend;
From every evil set me free,
Let me no more offend:
But look to Jesus as my shield,
And prompt obedience to him yield.

The thorn sometimes seems giving way,
Then I am cheer'd with hope;
At other times my fears bear sway,
And then my spirits droop:
My weakness, Lord, I feel and own,
Now let thy power in me be shewn.

The thorn may be to wean from earth,
And make me long for heaven;
Where I shall sound thy praises forth,
For I have much forgiven:
Oh! guide me to that heavenly shore,
Where I shall need the thorn no more.

J. B.

REVIEW.

Memoir of the late Mrs. Susan Huntington, of Boston Mass; consisting principally of Extracts from her Journal and Letters, with the Sermon occasioned by her Death. By BENJAMIN B. WISNER, Pastor of the Old South Church in Boston. With a recommendatory Notice by the Rev. Dr. GORDON, of Edinburgh. Price 6s. 6d. Edinburgh: Waugh and Innes.

THIS volume is a production of the American press, and we perfectly agree with the Rev. Edward S. Dwight, who sent a copy of it to Mr. Innes, of Edinburgh, that it well deserved to be reprinted here. America has been very prolific in specimens of excellent female characters: we have, among others, Mrs. Graham, Mrs. Newel, Miss Fanny Woodbecke, and it is to be hoped that we shall have some biographical account of that excellent woman, Mrs. Judson, whose history was so eventful, and who manifested such distinguished zeal in the Missionary cause. But we are persuaded that the volume before us will be found inferior to none that have preceded it.

These Memoirs are compiled by the Rev. B. Wisner, successor to Mrs. Huntington's husband, and the selection of the materials appears extremely judicious. In addition to a short preface by the British Editor, we have a recommendatory notice by the Rev. Dr. Gordon, of Edinburgh. The sheets had been sent to that gentleman while the work was passing through the press, and he expresses his opinion of it in the following note to one of the publishers:—

"My Dear Sir—I think you will render an important service to the Christian world by the republication of the Memoir and Letters of Mrs. Huntington. The volume appears to us to be a very valuable one, and if I am not greatly mistaken, will soon occupy a high place among works of Christian biography."

We can most cheerfully recommend this work to all classes of our readers, as an admirable specimen of sound and judicious Christian experience, most feelingly and beautifully expressed.

Mrs. Huntington, on the maternal side, was a descendant of the Rev. John Elliot, who will bear, to future ages, the honourable title of "the Indian Apostle."

We extract her account of the death of her husband, and her Poem on the death of an infant born after her husband's death.

"On Saturday, August 28, 1819, I heard that Mr. Huntington had stopped at Groton, fatigued; and was not much alarmed, supposing that he did not come into Boston so late in the week, to avoid the labour of preaching immediately after so long and fatiguing a journey; and overruled by the solicitations of my friends, and the consideration of the yellow fever being in Boston, I remained at Bridgewater until Wednesday. On Tuesday I sat watching at the window, to see the well-known chaise, the sound of which, on similar occasions, had always delighted me. Toward evening I expected the stage, and possibly my husband in it. The stage appeared. Instead of my husband, the driver threw me out a letter. It struck a pang to my heart. When I had opened it, through the mistaken kindness of my friends I was still informed that 'he was fatigued.' Distracted with apprehension and suspense, I waited for morning; and at nine o'clock left Bridgewater in the stage, with a heart tortured with apprehensions, alas! soon and certainly realized. During my ride home this passage of Scripture was upon my mind, and comforted me—'All things work together for good to them that love God.'

"On Thursday morning I set out in a chaise, accompanied by a friend, for Groton. During the ride, the first answer of the Assembly's Catechism was strongly impressed upon my mind—'Man's chief end is to glorify God, and enjoy him for ever.' I felt that for the last twelve years I had in a great degree misunderstood the great object for which I was made; that, if not my chief, a very high end with me had been, to be happy in my husband, and make him happy in me. I felt that the highest happiness of a rational mind ought to arise

from answering the purpose for which God made it, and therefore that I ought to be happy in glorifying God, not in enjoying myself.

"We reached the public-house in Groton. I inquired if they knew how Mr. Huntington, of Boston, was. The answer was, 'very sick indeed; the doctor has been there all day; he is a very sick man.' My limbs would scarcely support me to the house. Upon our arrival there, we went into the parlour alone. The first object that met my eye, was the hat of the blessed sufferer above stairs. It struck me with fearfulness and trembling, as the herald of death. I asked for the physician, and in reply to my agonized interrogation, 'Is there no hope?' he said, 'Mr. Huntington is very sick. I should have some hope, were it not that all fevers this summer have been unusually fatal.' The overwhelming agonies of that moment can never be described. The language of my heart was, 'Oh, that God would redeem his life with mine!' The doctor told me I must compose myself, as to see me agitated might destroy the object of my solicitude.

"Mr. Huntington was apprised by the physician of my arrival. There was an increase of ten to the number of his pulse upon this intelligence. When I entered the room in which he lay, he was gasping for breath; but his countenance glowed with an expression of tenderness I shall never forget, as he threw open his arms, exclaiming, 'My dear wife!' and clasped me for some moments to his bosom. I said with composure, 'My blessed husband, I have come at last.' He replied, 'Yes, and it is infinite mercy to me.' I told him, all I regretted was, that I could not get to him sooner. He said, with a tender consideration for my health, which he always valued more than his own, 'I am glad you could not; in your present circumstances it might have been too much for you.'

From that time, owing to the insidious nature of his disease, I had considerable hope. I had seen him—I was with him. He was as sensible of my love and of my attentions as ever; and I could not realize the stroke that was impending. Never shall I remember without gratitude the goodness of God, in giving me that last week of sweet, though sorrowful intercourse with my beloved husband.

"The days and nights of solicitude drew near a fatal close. I could not think of his death. At that prospect nature revolted. I felt as if it would be comparatively easy to die for him. But the day before his death, when all spoke encouragement, I felt that we must part. In the bitterness of my soul I went into the garret. It was the only place I could have without *interruption. Never shall I forget that hour. Whether* in the body or out, I could scarcely tell. I drew near to God. Such a view of the reality and nearness of eternal things I never had. It seemed as if I was somewhere with God. I cast my eye back on this life, it seemed a speck. I felt that God was my God, and my husband's God; that this was enough: that it was a mere point of difference whether he should go to heaven first or I, seeing we both should go so soon. My mind was filled with satisfaction with the government of God. 'Be ye followers of them, who through faith and patience inherit the promises,' seemed to be the exhortation given me upon coming back to this world. I do not mean that there were any bodily or sensible appearances, but I seemed carried away in spirit. I pleaded for myself and children, travelling through this distant country; it seemed as if I gave them, myself, and husband up entirely, and it was made sure to me that God would do what was best for us.

"From that time, though nature would have her struggles, I felt that God had an infinite right to do what he pleased with his own; that he loved my husband better than I did; that if he saw him ripe for his rest, I had no objections to make. All the night he was exercised with expiring sufferings, and God was pouring into my soul one truth and promise of the Gospel after another. I felt it sweet for him to govern. There was a solemn tranquillity filled the chamber of death. It was an hour of extremity to one whom Jesus loved. I felt that he was there, that angels were there; that every agony was sweetened and mitigated by One in whose sight the death of his saints is precious. I felt as if I had gone with the departing spirit to the very utmost boundary of this land of mortals, and as if it would be easier for me to drop the body, which confined my soul in its approach toward heaven, than to retrace all the way I had gone. When the intelligence was brought me that the conflict was over, it was good news; I kissed the clay as pleasantly as I ever did when it was animated by the now departed spirit. I was glad he had got safely home, and that all the steps of his departure were so gently ordered.

"It would be in vain for me to attempt a description of my feelings the next morning. I had never seen such a sun rise before. I beheld me alone. Were I the only created being in the universe, I could not, perhaps, have felt very differently. I went into the chamber in which he died. There, on the pillow, was the print of his head. The bed of death was just as when it resigned, for ever, the body of him who was all the world to me. His portmanteau, comb, brush, &c. lay in sight. God wonderfully supported me.

"But why do I dwell on a description which, even now, is almost too much for me? How did God sustain a creature who was weakness itself! How mercifully has he carried me through all my successive trials! Truly it was the Lord's doing, and it is marvellous in my eyes.

"And now, Oh! how is it now? Not so much comfort, labouring with sin, afraid almost to live in this wicked world, dreading a thousand evils in my present lonely state. But all this is wrong. God hath said, 'Who shall harm you, if ye be followers of that which is good?' How kindly my beloved husband used to remind me of this text!'

"*On the Death of an Infant Son. Written in November*, 1821.

Ah! where is he with the eyes so blue,
And the shining yellow hair;
And the lofty brow, still serenely mild,
And the cheek so angel fair?
Oh, spirit lov'd! who, like vision of light,
Stole across my path in that fearful night,
When the storm was high, and thy sire far away,
And smil'd through the darkness — how short was thy stay!
Like fleeting cloud, that by tempest is driven
Athwart the stormy sky;
Or dew-drop that's wept, at close of even,
From nature's humid eye;
That cheek *was* fair; but 'tis deadly pale,
The last living tint has fled;
And the cherish'd form on this bosom that slept,
In the damp tomb rests its head.
Soon was finish'd thine errand to this distant shore,
And thy mission of love, dearest babe, soon was o'er.
In my soul's saddest hour of distress wert thou given,
To assuage the deep anguish, then vanish to heaven.
Though oblivion's dews settle fast on thee now,
There's *one* heart shall forget thee never;
And the stroke that shall end all my sorrows below,
Shall unite us again for ever.

Exposition of the Book of Psalms. By the Rev. JOHN MORISON. Part I. pp. 176. Price 4s. Palmer.

THOUGH it is certain that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, *for correction, for instruction in* righteousness," yet, perhaps, there is no part of the sacred writings to which the eminently pious more frequently resort, than to the Book of Psalms. Its admirable adaptation to their varying experience, secures for it an exalted place in their estimation. Its descriptions have so often instructed, its counsels so often directed, and its promises so often animated them; it has in so many instances assisted them in confessing their sins; on so many occasions helped them in presenting their requests; and so repeatedly aided them in expressing their thanksgiving, that at length its peculiarly rich and beautiful phraseology has become almost imperceptibly interwoven with every utterance of their private and their public worship.

It cannot, therefore, be deemed at all surprising that, in the progress of time, we should find ourselves in possession of many excellent commentaries on this infinitely valuable section of divine truth; some adorned with biblical criticism, others enriched with experimental reflections, and not a few distinguished by important suggestions for "holy living and dying." And we are happy in being enabled to announce to our readers the first part of another highly respectable work on this portion of the inspired volume; in which the above objects, to a considerable extent, are happily united. Mr. Morison has laudably availed himself of the assistance of the most eminent writers who have preceded him in this important sphere of labour, and has thus supplied in his subjoined notes much that will prove acceptable to his more critical readers, while the explanatory observations and pious reflections, which constitute the principal part of the work, are well adapted to inform the mind and elevate the affections of every devout Christian. We should be glad to gratify our readers by giving several extracts, but can only make room for the following:—

"*The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.*

"By the words or sayings of Jehovah may be understood, either his faithful promises or the truths of inspiration in general.

pure words.' The allusion is to has passed through a refining The words of God are so pure as alloy whatever in them. No- be added to them, and nothing btracted. They are perfect, like nd they shall all be perfectly re- ften have they been tried, but no insincerity has ever been found They are words upon which men to eternity. They are as silver a crucible of earth, purified seven erfectly refined.

gloriously is the word of God with all human productions! It pure silver out of a fining pot, with the unreclaimed ore. To ble standard all systems, all opi- feelings, all practices in religion rought. This is the judge that all strifes, and settle all differ- he church of God. To the law testimony all conflicting theories must be brought. The judgment, ince, the affections, the whole man bjected to the authority of God's rd. The rule of Scripture is the uth, of righteousness, and of

Christian! bind God's word to heart. Read it with care, study ligence, pray over its hallowed ith fervour and importunity. Ask g of the Divine Spirit, that you stand and obey its pure dictates; mit the study of it with existence 133.

ust conscientiously assure the hat in these sentiments *we* concur; and we sincerely hope aluable life will be spared, not mplete his present undertak- to project and execute many nally interesting and accept- e church of God.

Hope, and Charity: the Substance ermon preached at the Dedica- the Catholic Chapel at Brad- the County of York, on Wed- July 27, 1826. By PETER TIN BAINES, D.D. *Bishop of e.* London: Printed for the e Committee of the British ic Association. 8vo. pp. 16.

Unmasked; being a fair Re- tion of the chief Errors of the of Rome, extracted from their riters, and contrasted with suit- otations from the Holy Scrip- To which is added, a slight Popish Cruelties and Absur- dities. By THOMAS WILLIAMS, *Edi- tor of "The Cottage Bible," &c.* Lon- don: Westley and Davies.

THIS *ingenious* (but not ingenuous) de- scription of the Popish faith will not, we apprehend, impose upon any per- sons who have read the Scriptures, though, alas! it will be quite enough to satisfy those who "believe as the church believes." It would be a very easy task, were our limits sufficient, to expose all the doctrinal statements of this *Bishop of Siga*, by quotations from the most learned and accredited writers of the Romish Church, and from the decisions of the Council of Trent. It is possible the preacher was *sincere* in his representations, but then it is a most awful proof of the truth of Scripture in reference to the anti-christian apostacy. "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they might believe a lie."

This popish ecclesiastic *assumes* (what he certainly ought to have *proved*) that the Christians of the three first centu- ries resembled, in their "faith, hope, and charity," the members of the apos- tate church of Rome; whereas the Scriptures represent the difference to be as great as between a chaste virgin and a filthy harlot, between the army of the *Lamb* and the army of the *Beast*, between Christ and antichrist.

"Did not (he says) these marvellous calumnies against the Christians stand re- corded in the undoubted page of history, I should almost disbelieve my senses, when they testify to me the existence of a similar combination, prevailing so long and so ex- tensively against *the same religion* in this country." p. 4.

He adds, with pious *horror*—

"Oh! did the Catholic religion even dis- tantly resemble the hideous portraits drawn of it by our adversaries; were its tenets even remotely like those which are ascribed to it, there is no one here who would hate and abhor it more than myself. I would fly from it as from a pestilence; I would not *continue* a member of it a single day. Let *us*, my brethren, compare the portraits with the originals.

Well, then, we will present to the

view of the Bishop of Siga what we consider to be an inspired *original* of the Roman Catholic religion. "And upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth.* And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." We distinctly charge the church of Rome with being accessary to shedding the blood of millions of persons, merely because they refused to swallow its impious, unscriptural dogmas; and we mention, in proof of the truth of this indictment, the cruelties of the Duke of Alva in Piedmont, the massacre of Paris, the fires of Smithfield, the massacre in Ireland in 1641, and the history of the Inquisition. How dreadfully infatuated must be the mind of that man, who cannot see the most "distant resemblance" between the accusations of Protestants against the cruel, blood-thirsty rulers of the Popish church, supported by the well-attested facts of universal history; and the spirit and conduct of the church of which he is a minister!

These remarks refer to the *tragedy* of Popish history; we now present our readers with a *comedy* performed by this celebrated actor, the Bishop of Siga! Who would have expected a Popish bishop to plead for liberty of conscience — for unrestrained liberty of conscience! Having defined *Charity*, he adds —

"And here, my brethren, it follows as an immediate consequence, that human governments ought not to interfere between God and his creatures, and compel by pains and penalties, a form of worship which the conscience cannot approve. Not that man is always justified that follows his conscience. That conscience may be, and often is, wilfully perverted; and in this case, it becomes a perverse and deceitful guide. But though man is not always justified in following his conscience, he can never be justified in sinning against it; and as God alone knows the secrets of the human heart, *it is not for man to force* his own convictions *upon others*, and compel them to follow *his conscience* instead of their own. *Surely, if liberty is ever valuable, ever sacred, ever an inalienable right, it is in the* intercourse of man with God; who requires not the officious aid of tyrants to render to every man according to his works, who can well distinguish the hypocrite from the sincere adorer, who can alone determine how far ignorance may excuse error, or sincerity supply the place of truth. Hence it follows, that all those civil enactments which *compel* the conscience in its quiet and simple intercourse with God, by whomsoever or against whomsoever directed, are equally repugnant to the law of nature, and to the virtue of Christian charity.' p. 3.

These are correct and noble sentiments. Had they been those of Popish priests and rulers in the reign of our bloody queen Mary, hundreds of lives would have been spared. Dr. Baines is, we believe, the first popish bishop who ever employed such language, or pleaded for such an opinion. When an Evangelist mentions *Judas* as uttering a fine sentiment, he contents himself with remarking, "This he said, *not that he cared for the poor*, but because he was a thief," &c. Who can for a moment doubt, but the bishop of Siga was influenced by other considerations, in making the above remarks, than a simple regard to the inalienable rights of conscience in matters of religion? We turn with the most hearty disgust from this tissue of falsehood and misrepresentation. Having adopted our Lord's test of character, "Ye shall know them by their fruits," we remind our readers of the solemn charge given by him to his disciples, which we consider peculiarly applicable in this case — "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: ye shall know them by their fruits.*"

The contents of the admirable tract entitled "Popery Unmasked," are thus introduced:—

"But what is popery? and what is meant by unmasking it? The word "Popery" is not here used by way of reproach, but of distinction. It marks the religion of the Pope, or Bishop of Rome, and of the church under his controul; and what that is, cannot be better expressed than in the Creed of Pope Pius IV. and in the bulls of his successors down to Leo XII. These, therefore, in connection with the decrees of the

famous council of Trent, are the chief authorities we have employed to sketch the outline of this dangerous system; and better, we think, need not, nor could have been employed.

It must be admitted, however, that there are Roman Catholic divines, both in England and France, who do not go the full length of the council of Trent, or of the Popes themselves, in either ancient or modern times: they rub down some of the asperities of the system—they cover some of its deformities, and to its deadly countenance they give a tinge of rouge, as the colour of life and health; that is, they make it appear as amiable and inviting as they can, to those whom they wish to bring back within the pale of their own church.

Now, to unmask this system, is to remove the ingenious glosses, and elegant embellishments with which, from the days of Bossuet to those of Chateaubriand, its modern advocates have endeavoured to disguise this "carcase of dead piety," and to expose it in its "true form and colour."

But what is Protestantism, or the religion of Protestants?* The grand principles of Protestantism are, First, that no doctrine is to be received as an article of faith, which is not founded on the Holy Scriptures; and Secondly, that, as every man must answer for himself at the bar of God, and no other for him, so every man capable ought to read the Scriptures for himself, with much seriousness and humble prayer for divine instruction, that he may understand those parts at least which are necessary to salvation; and not have to rely wholly upon the ministers of any religion, who are always liable to be deceived, and sometimes under temptations to deceive. "The Bible, (says our immortal Chillingworth) and the Bible *only*, is the religion of Protestants; and whatever other authorities may enjoin, "if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20.

"The chief argument of which the advocates of popery avail themselves is, that the *Catholic* religion, as they call their dogmas, is the most *safe*, because even Protestants believe in 'the holy Catholic church.' But as the word *Catholic* simply means 'universal,' it is easy to perceive that this is a mere subterfuge. The *one true*† Catholic church comprises the whole body of believers in the Son of God—the great mass of true and pious Christians, throughout the world, however widely situated or variously denominated. God forbid that we should condemn all Roman Catholics to perdition! We are happy to enumerate among the members of the *true* Catholic Church such men as Pascal, Fenelon, and many others; and if Roman Catholics cannot extend the like charity to such Protestants as bishops Hall and Leighton, or Drs. Watts and Doddridge, it can only prove that they themselves are miserably deficient in candour and Christian charity." p. 3, 4.

The plan of the work is to place on one page "Popish Errors," on the opposite side "Scripture Contrast."

"I. Of the Pope and Church of Rome.—II. Of the Scriptures.—III. Of unwritten Traditions.—IV. Of the Sacrifice of the Mass.—V. Of Transubstantiation and receiving in one kind only.—VI. Of Merits and Satisfactions.—VII. Of Purgatory, and Prayers for the Dead.—VIII. Of Prayers in an unknown tongue.—IX. Of Pardons and Indulgences.—X. Of worshipping saints, angels, and relics.—XI. Of adoring images. XII. Of Priests' Marriages."

We have then—

"Fees of the Pope's Chancery—Popish Miracles—Pretended Relics—Outline of Popish Persecutions—Character and Conduct of some eminent Popes—Protestant Reformers and Martyrs—Texts alleged by Popish writers in defence of the Church of Rome, briefly explained."

We have only room to add the advertisement of the worthy Editor, who says—

"More than 36,000 having been sold of the former editions, may sufficiently indicate the public judgment. The opinion of many, that it is eminently adapted for usefulness in Ireland, as well as England, has occasioned this edition; but the Editor wishes it to be clearly understood, that it is not against the *persons*, but the *errors* of Papists that this Tract is aimed. He abhors persecution in every form, and in any hands; and wishes only, by rational and scriptural means, to reclaim sinners from the error of their ways.

"Should any benevolent societies or individuals wish for a considerable number of these tracts for gratuitous distribution, they may be accommodated on easy terms, by applying to the author or the printer."

We are of opinion this tract should be circulated as an antidote to the poison of Dr. Baines's Sermon.

* The term *Protestant* was first used in 1529, in application to certain German Princes, &c. who *protested* against the Popish decrees of the Emperor Charles V.

† True Christian unity is a unity of spirit, faith, and evangelical *obedience, not a mere unity of government and opinion. See Ephes. iv. 3. 13.*

The Cottage Bible and Family Expositor; containing the authorized Translation of the Old and New Testaments, with Practical Reflections, and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. Dedicated, by permission, to the Right Rev. the Lord Bishop of Salisbury. By THOMAS WILLIAMS. Simpkin and Marshall.

WE live in the age of Bibles; which is also, unhappily, the age of blasphemy. Every well-meant endeavour, therefore, to elucidate what is obscure in the sacred writings, should be hailed with pleasure.

Why this should be called the *Cottage* Bible, we cannot imagine; unless it be on account of its conciseness and cheapness. It will, no doubt, be found in the libraries of our most learned ministers, in our schools of the highest rank, and in our academies for theological students. Colleges and halls will entertain it with high respect, nor is it unworthy of being introduced into the mansions of our nobles, and the palaces of our princes.

Mr. Williams is an old servant of the public. His age and experience, his well-known evangelical principles, his extensive acquaintance with theological literature, and the religious world in all its denominations, his popular and easy style of writing—qualified him above many for a work of this nature.

And he has now happily completed his laborious task, with the highest credit to himself, and satisfaction to the subscribers. He handsomely acknowledges "the urbanity and kindness of his publishers, under afflictive circumstances, and which have made an impression upon his mind never to be obliterated."

The work is very neatly printed, and embellished and enriched with several useful maps and tables. We earnestly hope that the author and the publishers will meet with that measure of encouragement from the religious public, to which they are entitled by the merit *and utility of* their labours.

The great doctrines of Christianity, *in which all evangelical churchmen and* dissenters agree, are ably stated and defended; particularly "the proper deity and atonement of our Saviour, and the paramount importance and necessity of the Holy Spirit's influences." Nor is our author less attentive to the practical uses of those doctrines.

But Mr. Williams declines "entering into those minor points which, unhappily, divide the Christian world into sects and parties." This chasm, which his defective plan required, we think is much to be regretted. The honest, unbiassed opinion of a sensible man, on any subject, is always worthy of respectful attention. We should have been glad to see his judgment on the constitution, laws, officers, and ordinances of the New Testament church, though they might not be in exact accordance with our own, nor with those of the learned bishop to whom the work is inscribed. As it is, the cottager has the rituals of the Old Testament church, which are obsolete, expounded minutely; but the rituals of the New Testament church, which are to be in force to the end of the world, and require personal and practical observance, are skipped over rather awkwardly. (See on Matt. xxviii. 18—20; 1 Tim. iii. throughout.) We regret this the more, because we recollect that Mr. Williams has compiled "A Dictionary of all Religions, Religious Denominations," &c. His attention, therefore, has been, of course, strongly fixed on those "minor points" to which he has referred, and his own mind, we should think, must be made up on those articles. We shall be happy to see a second edition, with all such defects supplied. It is precisely on those points that multitudes of religious people, besides cottagers, have need of the assistance of an able and experienced friend. Confounded and perplexed by the multiplicity of jarring sects, among whom the plainest texts are perverted, they (like the Ethiopian) are ever asking, "How can I, except some man should guide me?"

LITERARY RECORD.

New Publications.

teresting Narratives from the Sacred illustrated and improved; shewing illence of Divine Revelation and the l Nature of true Religion. By Jo-lcher. Vol. II. 12mo. Wightman mp. This volume consists of seven short Essays, upon very in-e scriptural subjects. No attempts le by the worthy author to introduce ntiments or extraordinary methods ration; but he has contented him-h stating, in a plain and condensed e doctrines and precepts of divine The book is well adapted for family , and we hope the present, as well ormer volume, will obtain an exten-culation.

e Principles of Dissent from Church hments, with a comparative View of les of Worship of Churchmen and r Dissenters. By David Ives, Mi-f the Gospel at Gold Hill, Bucks. d. R. Baynes. A very sensible, itten Tract, which may give much nformation to both Churchmen and ers. We wish it the widest possible ion.

e Young Servant's Friendly Instruc- By Esther Copley (late Hewlett), *of "Cottage Comforts," &c.* Price 1s. n and Marshall. This little book, e pen of a lady who has deserved of the Christian public, will no doubt ensively read. Heads of families well to make a present of it to their cs. We, who cannot go often into romen's world," as Mr. Cecil used it, have been highly amused with the and minute directory it contains for ervant of all work, the cook, the aid, the nursemaid, the lady's maid, ndress, the sempstress, the dairy-and the housekeeper." The intro-r chapters are particularly worthy of us and intelligent writer, who is to lead young females into the dge of Christ.

he Child's Scripture Examiner and nt, Part IV.; or Questions on the f the Apostles, with Practical and atory Observations, suited to the Ca-of Children. By J. G. Fuller. a Map of Asia Minor, &c. Price Mr. Fuller has been well employed oiling this very instructive manual. echetical mode of examination adopted is well suited to exercise the capacities of children, and to impress the subject upon their memories. The information which is supplied by references to ecclesiastical history will both amuse and lead the intelligent youth to read other works illustrative of Scripture history. The book also is cheap. It is a valuable addition to the three former parts, entitled "Exercises on the Gospels of *Matthew, Luke,* and *John.*"

5. *Anti-Slavery Monthly Reporter for October and for November,* 1827. These Reports cannot fail to be interesting to all who are concerned for the abolition of slavery. The last of these tracts contains an account of the slave *Grace,* and the long and elaborate judgment of Lord Stowell in the High Court of Admiralty.

6. *The Infant Scholar's Magazine.* Vol. I. Simpkin and Marshall. This is the first little book of the kind we have seen, and we can assure our readers it is an admirable one, full of piety, good sense, and good taste, and made very engaging to children of the youngest class by its numerous embellishments.

7. *Tekel; or the Righteous Sentence: a Discourse in two parts. By G. Pritchard.*

8. *Communion with the Dead; also a Brother's Farewell, by T. R. T.* Price 1s.

9. *Adaptations of Scripture to Family Devotion.* 18mo. Whittaker. This work is intended for the use of members of the Established Church. The selections of Scripture are from the Common Prayer Book. It is not probable any of our readers will find it a suitable help for their family devotions, as we presume they are not in the habit of using composed forms of prayer for that purpose.

In the Press.

To be published by subscription, in the course of the present year, in one volume, 8vo. price 9s. Eclectic Theology; or a Conciliatory View of Divine Revelation. By the late Rev. Samuel Greatheed, F.S.A. With some account of his eventful and interesting Life, by H. W. Gardiner.

To be published early in February, in one volume, 8vo. a Practical and Pathological Inquiry into the Sources and Effects of Derangement of the Digestive Organs; embracing some affections of the Mind, as well as diseases of the Body. By Wm. Cooke, Member of the Royal College of Surgeons, Secretary to the Hunterian Society, Editor of Morgagni, &c.

OBITUARY.

SARAH JEFFERIES.

DIED, at Bromley, near Bow, on Monday, Oct. 29, 1827, in the 31st year of her age, Sarah Jefferies. When a child, she was instructed for a little time by a pious woman who kept a day-school in Bromley, whose name was Ruth Howe.

About fourteen years ago, she heard a sermon delivered at Old Ford, by Dr. Newman, from the question, "*Will ye also be his disciples?*" which made a beneficial and lasting impression on her mind, and led to her connexion with the Baptist church there. She was baptized with Abigail Buckle, Ruth Moorhen, Mary Monday, and Mary Merritt, on Thursday, Jan. 2, 1817; and was received on the following Lord's day, Jan. 5, into fellowship with that church, of which she continued to be a very honourable member till her death.

While a servant, she was eminently careful to "adorn the doctrine of God our Saviour in all things." Mr. Nunn, in whose family she lived several years, in a letter to the writer of this article, says—"I believe she came to live with us at the age of fifteen, at which time she could scarcely read a word, and was exceedingly ignorant of divine things; but there were always about her that downright integrity, and that regard for truth, which were much to be admired. She was greatly endeared to us by her kindness and attachment to our children, and by her sympathy with us in all our afflictions. She lived with us several years, and, of course, attended your ministry the whole of the time. She was very anxious to be able to read the Scriptures, and Mrs. Nunn rendered what assistance she could in the attainment of that object. But I think she was much indebted in that particular, as well as for a knowledge of divine things, to her friend Mrs. Oakley, to whom she was much attached, *and whose company she sought at every opportunity. Like* Lydia of old, her heart was gradually opene ceive the truth; and I can test as far as she knew it, and und it, she was zealous to obey it. the interviews I had with her her long affliction, she always a very desirous of glorifying Chri patient acquiescence in his will.

Mrs. Freeman, also, in whose she lived about a year and half, thus:—"I think it must be ab years ago she lived in our famil was of a very amiable dispositi her conciliating manners had a tendency to promote peace. seen her in circumstances of ex ing pain, yet she was always d to speak of mercy; and would gasping for breath, tell of the g of God in giving that consolatio supported her. She appeared t a complete acquiescence in the God, and would say, if the Lo not seen it needful for her t through such deep affliction, he not have called her to it. At th time she enjoyed the consoling that it was working in her a m for those holy enjoyments of wh gels and the spirits of the just pate. She appeared to have v miliating thoughts of herself, an dered that one so unworthy sh so highly favoured. Christ w only refuge, and she seemed t a confidence that he would at la sent her faultless before his F throne."

Soon after her marriage, she a ed to be afflicted with that dist disease, the dropsy; and duri last four years she endured the tion of tapping, ten times repe vain! Her bodily pains were ver but her exemplary patience and submission to the will of God, aw the compassion and the admira many in all parts of the neighbo Her life appeared but as a spar

ocean, and we often thought it must be speedily quenched; but it was by a lingering death she was destined to glorify God. Her acquaintance with the Scriptures had become both accurate and extensive, and by the application of "exceeding great and precious promises," her faith, and hope, and love, (though there were occasionally some passing clouds) were sustained and nourished.

For her bodily sufferings, she had a rich compensation in the comforts which the Holy Spirit imparted: particularly, there was one remarkable instance, about ten days before her death, when broad awake, and not delirious, and in the midst of agonizing pains, she exclaimed, in words which she had heard her pastor quote on some occasion—"Lord, stop thy hand, or give me strength to bear the joy!"

At length, wearied and worn down, and completely exhausted, she sweetly fell asleep in Jesus. She was buried in the ground attached to the meeting-house in Old Ford, on Friday, Nov. 2, when a large number of friends and neighbours attended.

Dr. Newman, her pastor, preached a funeral sermon on Lord's day afternoon, Nov. 4, from John xxi. 19. "This spake he, signifying by what death he should glorify God."

Let the young reader remember what our amiable Christian poet, Cowper, says—

> Youth oftimes, healthful and at ease,
> Anticipates a day it never sees.

The length of affliction is the strength of it; but the grace of Christ is all-sufficient. Some Christians die suddenly, and have no occasion to say, "Why tarry the wheels of his chariot?" Scarcely have they heard the sound of the wheels, before the chariot comes up to the door, and they are gone.

Whether our death be natural or violent, sudden or lingering, early or late, easy or painful—let it be our chief concern to follow Christ; that dying, as well as living, we may glorify God.

W. N.

Bow, Dec. 4, 1827.

GLEANINGS.

RELIGIOUS DISABILITIES.

The following historical facts relative to *The Corporation and Test Acts*, may not be uninteresting to our readers at a time when that subject is likely to claim a considerable share of the public attention.

"The Corporation Act *never* existed in Ireland. The Test Act was not introduced there till 1703; and after the lapse of 77 years, viz. in the year 1780; the Irish Protestant Dissenters were relieved from its penalties, but the Act still continued in force against the Catholics till the year 1793. In January of that year, the present Earl of Westmorland, then Lord Lieutenant of Ireland, made a speech from the Throne to the Irish Parliament, in which he used the following expressions:—"His Majesty trusts that the situation of his Majesty's Catholic subjects will engage your serious attention, and in the *consideration of this subject, he relies on the wisdom and liberality of his Parliament.*"

In consequence of this recommendation, his secretary, Mr. Hobart, the late Earl of Buckinghamshire, brought a bill into the Irish House of Commons, in which, among many other concessions to the Roman Catholics, it was enacted, &c. "That it should be lawful for them to hold *all military offices* under his Majesty, his heirs and successors, in the kingdom of Ireland, *without taking or subscribing the oaths of allegiance, supremacy, or abjuration, and without taking the sacrament of the Lord's Supper, according to the rites and ceremonies of the Church of England;*" with the exception of the offices of "Master and Lieutenant General of his Majesty's Ordnance, Commander-in-Chief of his Majesty's Forces, and Generals on the Staff."

In moving for leave to bring in that bill, Mr. Secretary Hobart stated to the Irish House of Commons, "that it was in the contemplation of the Government of England, to admit Roman Catholics to bear commission *in the army* or *navy*; and that in due

time measures for the same purpose would be proposed there, when a communication with the English Government should have been had upon that point:" and in a subsequent debate upon the second reading of the bill, the same gentleman informed them, "That he had consulted with some of the most experienced and best informed men of the country, and that it did appear to them, that the measure now offered would give effectual relief to the Roman Catholics, *without shaking the Protestant establishment.* The Roman Catholics felt it so, and *he was convinced it would not injure the Protestants.* What they were doing would essentially serve the country; it would conciliate the Roman Catholics; it would cement a common union of interest and affection among his Majesty's subjects, and enable the country to repel all her enemies."

When the bill was debated in the Irish House of Lords, Lord Farnham argued, that until a similar law was passed in England, Catholic officers could not attend their regiments, if ordered on duty into England. He was, therefore, for amending the act, by wording it in such a manner, that a Roman Catholic should not be eligible to a military commission in Ireland, until a similar law were passed in England, admitting Catholics to hold military commissions in every part of the British empire. The Lord Chancellor (Lord Clare) opposed the amendment, on the ground, "that the act went merely to enable the Catholics to accept of military employments, but it would not be supposed his Majesty would appoint a man to such a post, until the laws of the empire should qualify him to act in every part of it. *It was more than probable that a similar law to this would be adopted in England before the lapse of two months,* and on this ground the amendment was wholly unnecessary." After some further debate, the amendment was withdrawn, and the original bill having passed, the Royal assent was given to it by the Earl of Westmorland.

A note from the Secretary Hobart is still extant in the Secretary of State's Office for the Home Department, in which he informs Lord Melville, that he had promised to the Irish Catholics, in the name of the English Government, that they should be qualified by law to hold commissions in *the army and navy of England*, on the same footing as they were qualified by the act of 1793, to hold commissions in the army of Ireland; and no displeasure was expressed by the English Government on receiving such a communication. Though at that time the present Lord Eldon was Attorney General, and could not possibly be ignorant of every step of these proceedings. Fourteen years elapsed after the passing of the above bill, without the British Government redeeming, or attempting to redeem, the pledge then given by its servants in Ireland: and then it was that, under Lord Grenville's administration, Lord Howick, now Earl Grey, (viz. on the 5th March, 1807), introduced to the British House of Commons a bill containing those concessions to the Catholics, to which the faith of Government had been pledged, and which had been so long and so unjustly delayed.

The bill was violently opposed, upon its introduction, by the late Mr. Percival, not by any objections to its principle or enactments, but because he apprehended that that measure, which was no more than a redeeming an undoubted pledge of Government, was the commencement of a system of dangerous innovations. The bill was withdrawn, the Grenville Administration was broken up, and a very high state of political agitation ensued, in which, inconsiderate contending partisans were more carried away by unworthy popular clamours, than influenced by a fair examination of the real circumstances of the case.—*The World.**

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* We feel it due to the conductors of that Journal, to recommend it to the attention of our readers. It is the only weekly paper published on a Wednesday, and we know of no paper whose columns combine so copious a supply of religious intelligence, with general information. It advocates the cause of religion and religious liberty fully and fearlessly; neither administering to party jealousy, nor cringing to political power. Its opposition to the Test and Corporation Acts, and other grievances, entitle it to the support of all who are friendly to civil and religious freedom. And amongst our readers we trust none will be found so unenlightened as not to appreciate this sacred blessing, or so unfaithful to themselves and to posterity, as not to contend (in the spirit of Christians) for this inalienable birthright.

INTELLIGENCE.

FOREIGN.

NEW BRUNSWICK.

The Association of the Baptist churches, New Brunswick, was held at King's Clear July 9 and 10, 1827. They are twenty-eight in number. Total number of members, 1347, of which there had been added in the year, 195. Their next meeting is fixed for "the third Monday after the 20th of June, 1828;" and "that Elder Richard Scott (formerly of Lyme, Dorset,) preach the introductory sermon."

In their Corresponding Letter they remark, "As to the state of our churches, we are sorry to say that the additions to our numbers are not so great as in former years; but the Lord has his set time to favour Zion, and there are a goodly number here who are earnestly praying that He may come down as rain upon the mown grass, and as showers that water the earth."

We have seen a letter from the church at St. John's, in which they express a strong desire that a well-educated, talented minister from England, being a single man, would come out in the Spring, to settle with them as their pastor.

DOMESTIC.

REGISTRY OF BIRTHS.

We request the attention of our readers to the subject of the following Circular, relative to the *Registry of Births kept at Dr. Williams's Library*; we think it is entitled to their most careful consideration:—

"The Committee of the deputies have for some time had under their consideration the subject of the Registry of Births, kept at Dr. Williams's Library, and they have taken opinions of the most eminent counsel as to its efficiency, and the means of its improvement.

"After maturely considering the subject, they, in union with a deputation of the body of Ministers, lately came to the following resolutions:—

"'That it appears to this Meeting, that the present system of Certificates and Registry at Dr. Williams's Library is of a highly important and valuable character. That it is admiraby adapted to the *great* majority of *purposes for which it is likely* to be resorted to, and that it is as useful for legal purposes, (both as a clue to the best evidence, and as containing within itself as much of that evidence as can be obtained from any record not sanctioned by act of Parliament,) as it is at all likely under the present system of the law that such an Institution can be made to be.'"

"'That this Meeting therefore earnestly recommends to the body of Dissenters the use of the present Registry, and would exceedingly regret that any difficulty or defect in possible cases, which no voluntary institutions can avoid, should diminish its universality, and, consequently, its usefulness.'"

"'That the whole scheme of Registration of Births, Marriages, and Deaths, in this country, appears to this Meeting to be radically defective; not only as being identified with the establishment, within whose circle a great portion of the community are not comprised, and by whose institutions, therefore, their civil exigences cannot be provided for, but also as being in its details defective in many important particulars, even for the limited purposes which it is calculated to serve.'"

"'That this Meeting feels that such a reform as would effectually remedy the evils complained of (many of which affect Churchmen as well as Catholics, Jews, and every denomination of Nonconformists, in a greater or less degree,) can only be looked to as likely to spring out of a more liberal policy on the part of the Legislature, with regard to the greater questions which affect the political situation of persons differing from the establishment in matters of faith; and that with this conviction, the Meeting looks with increased anxiety to the speedy agitation of those important topics in a new Parliament, through the common exertions of the Dissenting body, and of the friends of civil and religious liberty.'"

"'That this Meeting recommends to the Deputies to address circulars to congregations, founded on these resolutions.'"

"The Committee of Deputies subsequently referred it to a Sub-committee consisting of legal members of the Deputation, to mature any practical improvements which might seem desirable.

On the present plan, a person desiring to register the birth of a Child must necessarily make two applications to the Registrar, the registration-fee being paid on issuing the forms, *which can be had* no where but at

the Library. This to persons resident in the country must often have occasioned great inconvenience and expense of postage, &c. as the forms, when obtained, must be sent to the parties to be filled up and signed, and afterwards returned to be carried to the Registry and registered."

"It has been thought most advisable, for the purpose of saving trouble and expense, that the blank certificates should be on paper, and sold in quantities at low prices, so as to encourage the keeping of a stock for use in the Vestries of Congregations throughout England;—a few, which the committee issue in the first instance gratuitously, will reach you herewith as specimens of the plan. The printed directions are very explicit as to the use of the certificates, and the Committee trust that there will always be some one connected with each congregation who can explain and assist if any difficulties should arise, and who will take care that blank certificates are always at hand.

The duplicates, when fully filled up, must be taken (as before) by the party or any friend or agent to the Registrar at the Library, who will cut off and bind up in his book the first certificate, which covers the whole front page, and sign and return the other to the bearer, and will *then* receive his fee of one shilling, instead of receiving it (as before) on issuing the form.

The Committee wish to urge on you the desirableness of giving every facility and assistance to the use of an Institution obviously so beneficial; and they may add, that though this registration is not intended to supersede or discourage the due and regular keeping up of Baptismal Registries in those congregations where Infant Baptism is practised, yet that even in those cases it is desirable also to have the Birth duly registered in a permanent general Record.

Your obedient Servant,
ROBERT WINTER,
Secretary.

The Editors take the opportunity which the insertion of the above Circular from the Deputies presents, to acknowledge the receipt of two letters, the one signed "Attornatus," and the other "H. D." on the above subject.

These communications apply chiefly to the observations in our Number for December, on the decision of the Vice Chancellor.

The writers argue, that the *testimony* of the father and other person present at the birth, was the evidence on which the Vice Chancellor decided, and not the *Register*. On more mature consideration, we think this view of the question the correct one. Both the letters being rather long, perhaps *this notice of them will* be deemed satisfactory.

Probably the writers referred to will now favour us with their sentiments on the above Circular, as we are most anxious that the discussion of the subject shall be as free as possible.

It will be seen that the Committee of the Deputies recommend the certificates being on paper: it appears to us that parchment is most desirable, as the little saved in expence by the former, will be lost in durability.

STEPNEY ACADEMICAL INSTITUTION.

The Annual General Meeting of the Stepney Academical Institution was held, pursuant to notice, at the King's Head tavern, Poultry, Jan. 15, 1828. The attendance was perhaps as good as the season of the year and the state of the evening would admit. At half-past six o'clock, W. B. Gurney, Esq. was called to the Chair.

The Rev. Dr. Newman opened the meeting with prayer; after which the Report and the Treasurer's account were presented to the Society, and the following resolutions adopted.

Moved by the Rev. J. Hughes, seconded by the Rev. I. Mann:

Resolved—That the Report now read be approved, printed, and circulated under the direction of the Committee.

Moved by the Rev. S. Griffin, seconded by W. Gillman, Esq.

Resolved—That the Committee having, on mature deliberation, unanimously invited the Rev. W. H. Murch to become the Theological Tutor, and the Rev. S. Tomkins, A.M. Classical and Mathematical Tutor, this meeting do most cordially adopt and confirm such invitation.

A letter having been read from the Treasurer, resigning his office, it was

Moved by Joseph Fletcher, Esq. seconded by Mr. Ashwell:

Resolved—That the cordial thanks of this Society be presented to Joseph Gutteridge, Esq. Treasurer of the Institution, for the very valuable services which, from its commencement, he has constantly rendered; and that they very deeply regret he feels it necessary to resign his office.

Moved by Mr. Bosworth, seconded by Mr. Summers:

Resolved—That W. B. Gurney, Esq. be requested to fill the office of Treasurer for the year ensuing.

Moved by Mr. Weare, seconded by Mr. Dowson:

Resolved—That the thanks of this meeting be given to the Committee for their services during the past year, and that the following Gentlemen be the Committee for

the year ensuing, with power to fill up vacancies:—

Revd.	T. Griffin,	Messrs.	Fletcher,
	Newman,		Freeman,
	Price,		Gillman,
	Ivimey,		Gutteridge,
	Pritchard,		Hanson,
	Mann,		Hepburne,
	Steane,		Lowe,
Messrs.	Ashwell,		Marshall,
	Bartlett,		Millard,
	Beddome,		Poole,
	Birkham,		Russell,
	Bosworth,		Stocks,
	Danford.		Summers.

Moved by Mr. Russell, jun. seconded by Rev. E. Steane:

Resolved—That the cordial thanks of this meeting be presented to the Rev. J. Blundell, for his services as Secretary, and that he be requested to continue them during the ensuing year.

The several resolutions were passed with appropriate observations from the different speakers; the meeting, though not large, was harmonious; a good feeling seemed prevalent; and our prayer, in reference to the future, is, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil: let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands, establish thou it."

ON THE REPEAL OF THE CORPORATION AND TEST ACTS.

We have received printed and written communications from the "General body of Protestant dissenting Ministers," &c. from the "Committee for conducting the Application to parliament for the repeal of the Corporation and Test Acts;" and from the "Committee for the protection of religious liberty," on the subject of petitioning the legislature for the repeal of these obnoxious statutes.

We regret that our limits will not allow us to present these valuable papers to our readers in their entire form. This, however, is not of so much importance, as we believe the sources from which they emanate will give them a very extensive, if not a universal circulation.

"The address of the General body of Protestant Dissenting Ministers," &c. is a most able performance, and cannot, we think, be heard or read attentively, without making a *powerful impression. The following is one of its luminous and nervous paragraphs:—

"As Protestant Dissenters we have learned, and as Protestant Dissenting Ministers we teach, that a practice which is not warranted by the Holy Scriptures, and much more one that is in opposition to them, can derive no religious authority or sanction whatsoever from antiquity or custom; but we cannot refrain from observing, with regard to the practice in question, that it is of recent origin, and peculiar to England, a land of Protestants; and further, that we know of no similar abuse of a Christian rite in any one of the churches of Christendom. To our own nation belongs the unhappy distinction of desecrating the solemn ordinance of the Lord's Supper, by applying it to secular and political uses; and this humbling consideration should surely arouse both our patriotic and our Christian zeal, to roll away the reproach from our beloved country."

The instructions supplied by the communication from the "Committee for directing the application," &c. include important suggestions, and forms of petition composed in temperate and constitutional language, which we trust will be judiciously imitated in all the petitions which may be presented to Parliament. As it respects petitions, they say, "The Committee again earnestly caution their more zealous friends against the use of any intemperate or offensive expression in their petitions. The Committee will thank you to get petitions signed as numerously and respectably as possible, and then to transmit them, either to such Members of the Houses of Lords and Commons as you may have an opportunity of personally interesting in our behalf, (which will be the most eligible mode,) or to Mr. Smith, the Chairman of the Committee."

The directions also as to the *manner* of forwarding petitions deserves particular attention.

In relation to the same subject, we quote the last resolutions in the paper transmitted to us from the "Committee for the protection of religious liberty," &c. "That they also entreat that all congregations who have deferred their petitions, will cause petitions to be prepared and forwarded without further delay; and they assure them if they need any information, or desire to transmit their petitions through this Society, that at the office of *John Wilks, Esq. Finsbury Place*, petitions will be received and information supplied.

We are also requested to insert that Thomas Hayter, Esq. of Brixton has consented to become Treasurer to that Institution, instead of the much lamented Treasurer deceased, to him or the secretaries, *annual contributions or donations may in future be sent.

PERSECUTION SANCTIONED.

(From a Correspondent.)

You are doubtless acquainted, through the medium of the public papers, with the failure of a prosecution at the Berks quarter sessions, held at Abingdon, Oct. 16, against the disturbers of religious worship at Charney, a village about seven miles from Wantage. *The decision of the Magistrates, that there was a flaw in the indictment, inasmuch as no copy of registration was in possession of the Clerk of the County Sessions, has caused great uneasiness in this neighbourhood.*

The impression is, that no places of religious worship, registered since the act of 52 Geo. III. are safe from interruption. In fact, such an idea prevails among the persecutors themselves, and they continue to threaten, not interruption only, but *death;* for their ruffian-like language is—"Go who will to preach, they'll *beat their brains out!*"

You will understand, Sir, that in reference to the register, *the certificate of its registration was produced in Court, signed by the ecclesiastical registrar of Salisbury;* and is not this *all* that are required of Dissenters to produce? Living, as we do, fifty or sixty miles from Salisbury, to which place there is no regular conveyance of any kind from hence, must we necessarily journey thence to bring up the bishop's registrar, to prove the certificate of which we are already in possession, whenever our religious assemblies may be disturbed? Or, if it be the duty of the registrar to certify to the county clerk that such places have been registered, are we to be nonsuited, and exposed to every insult, *through his neglect of duty?* If so, it is high time that our ministers and societies, of all denominations of Dissenters and Methodists in London, who live near the seat of the Legislature, should endeavour to obtain some new enactment, that shall release us from such disabilities. Little do Christians in London know what their brethren in some parts of the country endure, through want of faithfulness and impartiality in county magistrates, many of them bigoted parish priests; nor can we hope for much improvement, until the repeal of the odious Test Act shall place on the bench more men of religion and intellect.

The Wesleyan minister has just been with the writer, saying that the poor old man in whose house the outrage in question was committed, (and who was nearly killed by the throwing of stones, when kneeling in prayer with his wife at their bed side,) called on him this morning, bitterly lamenting that the parish officers would neither give him money nor work, unless he sold his *little cottage, and that* he was gone off to *Lamborne, to Mr. Burls,* a respectable circuit steward, to offer to sell it him; that, though forced to leave it himself, some one might possess it who would continue the worship of God in the place. The suffering veteran had part of his house beaten down, every window broken, and which even now are not repaired, through fear of further damage, and himself and poor old wife exposed to the chilling night air while in bed, having no other defence than a curtain drawn across the shattered casement. While they were assembled in one room for the worship of God, the little provision made for the minister, before his walk home at night, of seven miles, was stolen in another. One fellow came in with a blackened face, *stopped* the preacher, and *d——d* the congregation.

One man coming to the meeting, was struck in the side by a stone, and in the eye by a rotten egg, and afterwards knocked down by the rioters. A woman was struck in her side by a stone, in her way from the service, and after her return home, six panes of glass were broken by stones thrown at her windows. Mr. Flint, the minister, and Mr. Allen, a local preacher, were obliged to escape with the greatest haste, amidst stones and brickbats. Of their escape the rioters were ignorant, and kept pelting the poor cot for hours after; and wheelbarrows full of stones were wheeled away the next morning, some of which were given to a neighbour, to help build a stable. Nor, Sir, was this the only outrage; there had been three or four before, nearly of equal atrocity, and the Gospel is now driven from the place, as no minister can make his appearance in the village. Not that the ministers of this neighbourhood are intimidated through fear of personal danger—no; they "count not their lives dear unto themselves, so that they may finish their course with joy, and the ministry they have received of the Lord Jesus, to testify of the Gospel of the grace of God;" but, without further protection, they have no safety for their hearers, nor any hope of meeting peaceably for the worship of God.

Wantage. W. G.

P. S. It has been said that the attorney for the prosecution was negligent in procuring documents, but all concerned freely exonerate him; for even the able counsellor himself did not expect the objection that led to the acquittal of the defendants, and strongly protested against it.

Whether the Society of Deputies, or the Protestant Society, have undertaken to set this matter to rights, we cannot say; but there can be no doubt it will be taken up, and prosecuted with vigour. A most gross outrage has been committed upon the privi-

leges of Protestant Dissenters, which if the laws, as they exist at present, will not punish, we feel confident a respectful application to his Majesty's Government will lead to instant and effectual relief. We should not have expected that any magistrates could have come to such a decision, viz.—*that the neglect of a public registrar, duly to enter the transaction of which a certificate was granted,* should invalidate the claims of the Dissenters to protection from brutal outrage, and exonerate their cruel persecutors from liability to punishment.— EDITORS.

HISTORY OF THE BAPTIST CHURCH AT HALIFAX.

As there is no document in the possession of the church at Halifax, containing a regular detail of its rise and progress, it is difficult to furnish historical data with absolute exactness. From the records of neighbouring churches, and the biographies which have been consulted, it appears that this interest commenced about the year 1755; but by what particular instrumentality the first members were collected, the writer of this article cannot ascertain. Mr. Crabtree, of Bradford, was, at the time referred to, commencing his ministerial career; and as there is mention, in the Memoir published by the Rev. I. Mann, of Mr. C.'s having baptized some persons at Halifax, it is reasonable to suppose that he was a means of forming the Baptist interest in that place. The Rev. C. Bamford was the first pastor. He was a member of the church at Bacup, and commenced his ministry at Halifax sometime in 1755. He removed in 1760, and was pastor of the churches at Accrington, Tottlebank, Heybarn, and Polemoor, successively; at the last of which places he died, full of years and in the midst of usefulness.

Mr. Bamford was succeeded by the Rev. J. Wood, who had been a minister amongst the Independents at Wakefield, but, changing his views on the subject of baptism, he accepted an invitation from the church at Halifax, and was ordained August 6, 1760. The cause at that time was low, and the worship was conducted in a room. In 1762 Mr. Wood was concerned in the purchase of land for the erection of a chapel. During his ministry, Sandemanianism obtained amongst the members to such an extent, that the church was thrown into confusion, and twenty members were excluded. These events led to Mr. Wood's removal. He afterwards settled at Salendine Nook, where he died. In Dr. Fawcett's Memoirs honourable mention is made of his talents and character. In the year 1772, *a "church covenant" was formed, and immediately* afterwards the Rev. Wm. Hartley was ordained pastor. He had been a member at Wainsgate, and had received some instructions from Dr. Fawcett. Mr. H.'s ministry was attended with much success, the congregation increased, and many were baptized. He removed in 1779, and was succeeded in the same year by the Rev. J. Hindle, who had studied under Dr. Fawcett, and is said to have been a very eloquent and popular preacher. It was soon found necessary to enlarge the chapel, and for ten years Mr. H. continued to preach to overflowing congregations; but being unhappily of an irritable disposition, a mere trifle discomposed him, and he abandoned his post in 1789. He finally settled at Manchester, after frequent removals, and there, for the first time, his talents failed to attract. This was too much for a man of his temperament. He yielded to despondency, and at last sunk under excessive anxiety.

Mr. Hindle was succeeded in the ministry at Halifax by the Rev. J. Cherry, late of Wellington, Somerset. His continuance, however, was of short duration. A considerable number, more remarkable for their captiousness than their piety, evinced dissatisfaction with the ministry. Party spirit ran high, discontent raged, and Mr. Cherry at last yielded to the opposition, in 1790.

It is impossible to refer to that period without the deepest regret. The congregation had previously been in a most flourishing condition, including some of the most respectable families in the town; but during the above mentioned disputes, numbers forsook the place, never to return, whilst discord and desertion took place of peace and prosperity. The interest has never since acquired its former strength, and can scarcely be said to have redeemed its former character. In 1792, the covenant already referred to was renewed, in presence of Mr. Crabtree, Mr. Hartley, and Dr. Fawcett; and in the following December Mr. Hartley resumed the pastoral charge. He removed again in 1795, and was succeeded by the Rev. Mr. Wade, who had been pastor of the church at Accrington. He relinquished his charge in 1799, and removed to Hull, where he continued, as pastor of the church at Salthouse-lane, until age and infirmities obliged him to submit to superannuation. He is still living. Soon after Mr. W.'s departure, the church invited the Rev. Wm. Ackroyd, at that time a member at Hebden Bridge, to the pastoral office. He commenced his ministry in 1800, and presided over the church nearly twenty-five years. He resigned his charge January 1825, and died on the 30th of April, 1826.

A short time before Mr. A.'s resignation, an attempt was made to establish a separate Baptist interest at Halifax. Some indivi-

duals, members with the Independents, having embraced the sentiments of the Baptists, united with a few others who had no connection with the old interest, and hired a room, in which they carried on public worship regularly. They were subsequently formed into a church, Dr. Steadman and other ministers assisting. Providence seemed to favour this effort. The Sabbath services, conducted by neighbouring ministers and students from Bradford, were well attended, and hopes were entertained of increasing and lengthened prosperity. On the resignation of Mr. Ackroyd, the Rev. C. Thompson, then studying at Bradford, was invited to supply the vacant pulpit. The church at that time numbered only twenty members, and the congregation was very inconsiderable. Indications of returning prosperity, however, became manifest, and the mourners over Zion's desolation began to hope for better days. Mr. Thompson frequently supplied, and ultimately yielding to the solicitations of the people, and encouraged by the opening prospects, accepted the pastoral office. He was ordained August 3, 1826. Fifty-six have been added to the church in little more than two years, a proportionate increase having taken place in the congregation.

Thus has God visited his people. His presence and energy have gladdened many hearts, and have excited anticipations of extended and protracted blessings. One considerable disadvantage, however, attends this interest. The chapel is badly situated, and in its internal accommodation is wretchedly inconvenient. Thus a damp is cast on the zeal of the minister and people, for as all the other places of worship in the town are spacious, some even splendid, it is vain to hope that many will be found willing to sacrifice their personal comfort under such circumstances. Add to this, in the absence of convenience at the chapel, it has been found necessary to administer baptism in exceedingly impure water, at the distance of a mile and a half from the town. These things have presented, in not a few ascertained cases, insuperable objections to a permanent connection with the interest. The friends of the place would provide better accommodation, but limited resources forbid the attempt. Oh, that some of our wealthier brethren and churches would but encourage the erection of a chapel! an event which, as far as human foresight can determine, would most effectually advance the Baptist interest in this large and respectable town. There is at present an extensive and favourable excitement, and land most eligibly situated may be procured. Should the present opportunity be sacrificed, the cause may finally sink. Our Independent brethren *are laudably zealous in patronizing* infant or feeble interests in large towns, and they have eminently succeeded; surely there is nothing in our peculiar tenets to forbid emulation, or to neutralize zeal.

The foregoing statement and appeal are submitted to those who may be situated beyond the reach of a more direct application. The minister of the place would feel obliged by any communication on the subject.

C. THOMPSON.

Halifax, Oct. 1827.

ASSOCIATION.

SOUTHERN.

The Southern Association met Sept. 4 and 5, 1827, at Meeting-house-alley, Portsea.

Tuesday evening, Mr. Fletcher prayed, and Mr. Whitewood preached, from 1 Pet. i. 17.

Wednesday morning, seven o'clock, Mr. Cakebread prayed, and Mr. Draper preached, from 2 Thes. ii. 13.—Half-past ten, Mr. Morris prayed, and read a portion of Scripture; and Mr. Russell preached, from Ps. cxxvi. 5.; after which the Association retired for business.

Wednesday evening, Mr. Neave prayed. Mr. Bulgin preached, and Mr. Miall concluded the services with prayer.

The next Association is to be held at Newport, on the Tuesday and Wednesday in the week after Whitsun-week. The brethren Morris and Neave, are requested to preach: the latter, on the best means of promoting a revival of religion, especially in the associated churches.

ORDINATIONS, &c.

EASTCOMBS.

On Wednesday, Nov. 28, 1827, the Rev. E. Probert was ordained over the Baptist Church at Eastcombs, Gloucestershire. Mr. Webly of Avening began in prayer. Mr White of Cirencester described the nature of a Gospel church, asked the usual questions and received the confession of faith. Mr. Hawkins of Stroud, the former pastor, offered the Ordination prayer; Mr. Fry of Coleford delivered an impressive charge from Acts xx. 28. and Mr. Cousins of Kingstanley concluded in prayer. In the evening Mr. Francis of Uley, began in prayer. Mr. Fry, in consequence of the disappointment of a minister in the neighbourhood, judiciously addressed the people from Phil. ii. 29, and Mr. Deane of Chalford concluded in prayer the very interesting services of the day.

WIMBORNE, DORSET.

On Tuesday, Oct. 16, 1827, the Rev. John Dore, late of Redruth, Cornwall, was publicly recognised as the pastor over the Particular Baptist church at Wimborne, Dorset. The Rev. Samuel Spink (Independent minister of the town) commenced the service by reading the Scriptures and prayer; the Rev. James Hoby, of Weymouth, delivered the introductory address and prayed; after which two sermons were preached, one by the Rev. Sam. Bulgin, of Poole, on the nature and importance of the ministerial office, from 1 Tim. iii. 1.; another by the Rev. James Millard, of Lymington, on the duty and privileges of the members of churches, from Phil. ii. 1—4.

In the evening the Rev. Henry Gill read the Scriptures and prayed; the Rev. James Hoby delivered a discourse on the nature of the kingdom of Christ, from Ps. ii. 6; and the Rev. W. Davis (Independent minister of Dorchester) concluded in prayer.

The services of the day were well attended, and highly interesting.

GOITRE.

On Wednesday, October 17, 1827. Mr. B. Williams, of Trosnant, was ordained pastor of the Baptist church at Goitre, Monmouthshire. Brother W. Williams, introduced the services of the day by reading the Scriptures and prayer. Brother D. Phillips, of Caerleon, delivered the introductory discourse, asked the usual questions, received the confession of faith, and offered up the Ordination prayer. Brother D. Roberts, of Trosnant, Mr. Williams's pastor, delivered the charge from 1 Tim. iv. 16. Brother J. Michael, of Sion chapel, addressed the church from 1 Thess. v. 13. and concluded the interesting services of the morning in prayer.

Three other services were held in connection with the above, in which brethren W. Thomas, Blaenau; J. Lewis, Llanwenarth; D. Lewis, Penuel; W. Richards, Penyrheol; and M. Lewis, Chapel-y-ffin; were engaged.

LANGLEY, ESSEX.

On Tuesday, Oct. 9, 1827, a very plain, but neat meeting-house, 34 feet long by 26 feet wide, belonging to the Particular Baptist denomination, was opened in this place, on which occasion three sermons were preached; that in the morning by the Rev. J. Menkin, of Cottenham, Cambridgeshire, from Isa. liv. 17; that in the afternoon by the Rev. T. Sutton, of the same place, from Isa. xvi. and part of the 4th verse; that in the evening by the Rev. *T. Watts, of Oakington, Cambridgeshire, from Ps. xxxv. 27.*

Though the day was very unfavourable, the attendance was considerable, and the people present appeared deeply interested in the services of the day.

A few serious individuals resident in this dark village and its vicinity, commenced this infant cause at Michaelmas, 1826, by having stated preaching in a carpenter's shop, which soon proving too small to contain the increasing number of hearers, in the spring a large barn was kindly lent during the summer months, by a gentleman of the Independent denomination. But as the barn could not be retained any longer than till harvest, the friends were under the necessity either of abandoning the cause, and dispersing the congregation, or of erecting a place wherein to meet. After serious deliberation, united with earnest prayer, they resolved to adopt the latter mode of proceeding; and now a large and attentive congregation is collected, and the prospects are of an encouraging nature. Although the most strenuous exertions have been made by the friends at Langley to defray the expences which have been incurred, a part of the debt still remains, for the reduction of which an appeal will be made to the generosity of the Christian public.

On Tuesday, Jan. 1, 1828, seven persons were organised into a church of the Particular Baptist denomination, by the Rev. J. Wilkinson, of Saffron Walden.

DISTRIBUTION OF PROFITS.

Widows relieved from the profits of this work, Dec. 21, 1827:—

S. J.	£4	J. F.	£3
M. B.	4	E. A.	5
M. R.	5	M. J.	4
E. J.	5	A. G.	5
E. C.	5	A. H.	4
H. N.	5		

NOTICE.

The Baptist Missionary Prayer-meeting recently instituted in London, to be held at Salters' Hall Chapel on the first Monday in the month, for the spread of the Gospel, will be held on the 4th inst. at half-past six o'clock, when it is hoped that the Rev. Isaiah Birt will deliver the address.

Errata.—The following Welsh Baptist Churches were inadvertently omitted in the list at p. 28:—

MONTGOMERYSHIRE.

Kerry ..... } John Jones.
Rhyd-felen ..... }
Llandrinio.....
Wespry..... Joseph Ashford.

CARMARTHENSHIRE.

Waun-chun-da.... Lewis Lewis.

RADNORSHIRE.

Maes-yr-helem.... Abraham Evans.

MONTHLY REGISTER.

FOREIGN.

Greece.—The ambassadors of the Allied Powers have left Turkey, and we look with an anxious and foreboding spirit to the next scene in the Turkish drama. Our apprehensions are certainly not diminished by what has occurred, and is occurring in other nations. We do not say war has actually begun, nor even that it will take place, but we see and hear enough to convince us, that in those quarters where the power exists to avert such a calamity, every preparation is being made to meet it.

France.—By the *Moniteur* and the *Gazette de France*, it appears that the first efforts of the new Ministry are directed to the extirpation of that baneful influence which, under the patronage of *Corbiere* and most of his colleagues, the Jesuits were fast regaining in France. With this view, the official Gazette contains a report from Count Portalis to the King, recommending the appointment of a Commission to inquire into the state of the Ecclesiastical Schools, for the purpose of securing the execution of the laws in them, and to place them in harmony with the Political Legislation. The Commission includes several of the most respectable names in France, so that there is no reason for supposing that the inquiry will not probe the subject to the bottom, and prove a death-blow to the pernicious influence of the Jesuits.

The Report bears the Royal approbation of the 20th January.

DOMESTIC.

The national interest has been absorbed during the past month, by the disorganized state of the British Cabinet, Lord Goderich's resignation having been followed by that of his ministerial associates. In this unsettled state of things, a succession of rumours has been afloat as to their probable successors in office, receiving their shape and colour from the hopes, or fears, or interests of the party which gave them circulation.

Of the Administration now forming, the Duke of Wellington is to be First Lord of the Treasury, the Right Hon. Henry Goulburn, Chancellor of the Exchequer, &c.

It would be premature to pass any opinion on an Administration at present incomplete, and we wish not to surrender ourselves too much to the influence of party names, but to wait for their political movements. "By their fruits shall ye know them."

A very singular document has just been issued by the Ministers and Elders of the Scotch Church resident in London, entitled—"A Pastoral Letter from the Scotch Presbytery in London, addressed to the baptized of the Scottish Church residing in London and its vicinity, and in the southern parts of the island."

This document contains the following statement:—

"Of the tens of thousands of our countrymen and their descendants resident in this city and neighbourhood, (of whom it is reckoned not less than a hundred thousand have received baptism at the hand, and are therefore members, of the Scottish Church, for whose souls she is responsible,) not one thousand present themselves at the Table of the Lord, to renew their baptismal covenant, and join themselves to the body of Christ, for their spiritual nourishment and growth in grace."

What proportion these items bear to corresponding items in churches similarly constituted, we cannot tell; but does not the lamentable fact here stated furnish demonstrative evidence of the folly of attempting to rear a spiritual edifice of other materials than those which have been previously constituted "lively stones," fitted and prepared by a divine hand?

A petition for the repeal of the Test and Corporation Acts was carried on the 24th ult. by the Mayor, Aldermen, and Common Council of London, only three hands being held up against it.

IRISH CHRONICLE,

FEBRUARY, 1828.

The Committee have been very desirous that the persons employed by them as Readers of the Irish Scriptures, should be men of sound principles, of good character, and of competent talents. For the information of the Friends of the Society, the Secretaries have lately addressed to their Superintendents some pointed inquiries in respect to the Readers, which will be found to have already produced most satisfactory answers. One of these, from our excellent friend, Major Colpoys, a most respectable Magistrate, is given without abridgement. The Chronicle for the present month will be confined to the operations of the Society in the province of Munster.

To the Secretaries of the Baptist Irish Society.

Limerick, Nov. 16th, 1827.

My Dear Sirs,

Agreeable to your desire, I send you answers to the queries which you sent, and which I put with some additional ones to the Itinerant and Sabbath readers. Some have not yet come to hand. You have them answered in their own hand-writing, which I believe to be strictly true, from what I have seen and heard, and as they are pious, zealous, and devoted men who have hazarded their lives in the glorious cause: these facts are supported by a letter from Major Colpoys which I send, who is one of the most respectable gentlemen and magistrates in the county, which would be affirmed by others if necessary. This is a cause for gratitude even from me, as they are the acknowledged fruit of the Lord's blessing on my humble labours, they were benighted, they were deluded papists. What a happy change! Read their Journals, count the multitude of miles they travel, the hundreds, the thousands to whom they read and expound the Scriptures in the English and Irish languages, the numbers taught to read them. M'Namara, the Irish teacher and Sabbath reader, alone says, "that when he has eight completed whom he is now teaching, he will have 104 finished capable of reading the Irish Scriptures." Great anxiety and enquiry have been excited by their labours. Multitudes have been led to *doubt the truth of popery, and some have turned away, great numbers would, were it not for fear of starvation and death; but the people will get* stronger and stronger. The priests command that there should be no dealing with those who leave them; that their money should not be received for provision, and that no one should have any communication whatever with them, but to be hooted and abused; this you will see by the Major's letter. I can most confidently assure you, that there is the greatest anxiety in the people to read the Scriptures, to hear the gospel, and to educate their children, and that they think it the greatest hardship to be prevented by the priests. One of the queries which you put is, "what evidences are there of the priests' influence being lessened." I think very great. The people wish for, and wonder the government does not interfere for them, and prevent the proceedings of the priests, that they and their children may enjoy the benefits offered them by Scriptural instruction and education. (See Thos. Bushe's and Pat. Guning's Journals.) This is a very general idea and opinion. Notwithstanding all the priests say or threaten, the people hear and speak, but not to the extent they otherwise would, for fear. The Society had great difficulties to contend with in the commencement, and since, not only from opposition, but for want of a sufficient supply of suitable agents, to work with. I had only one sent — a Protestant school-master when I commenced the Society's labours in these parts, all the rest were papists; now I have only one popish school-master, and he can hardly be considered one. The Lord having greatly blessed the labours of the Society, they now only want support, and a continuance of His

approbation and blessing, which he has promised on his own word, and I have no doubt but that He will open the hearts and the hands of his people, to come forward in aid of His most glorious cause, against antichrist, the great enemy of his blessed Son, and the deceiver and destroyer of immortal souls.

I have only just returned after a long tour of preaching and inspection; with this I send a statement of the schools, and list of Itinerant and Sabbath readers under my superintendence, established in the counties of Clare, Galway, Tipperary, and Limerick. From the severity of the weather, the lateness of the season, and the rigorous and unabating persecution of the priests, I scarcely expected to find any children in the schools, but they exceeded my expectations. Some were doing extremely well. I came upon them unexpectedly, and found all right. In one of the female schools a little more than three months established in place of one elsewhere, broken up by the priest, several of the girls repeated 10, 12 and 18, each to the amount of 217 chapters: they have an excellent mistress, well worthy of encouragement, and very extraordinary. I am informed the priest has become very friendly to the school, and consequently it will increase and flourish.

W. THOMAS.

From Major Colpoys, to the Rev. William Thomas.

Ballycarr, Dec. 3, 1827.

MY DEAR SIR,

IN consequence of the inquiries you have been making respecting the Society's Scripture readers. I take this opportunity of stating what I know of those now on the borders of this county. I know nothing personally of Busbe or Nash, but I am well acquainted with their proceedings from good authority; they have both undergone a great deal of persecution, yet they have continued steady to their engagements, and active and zealous in the cause they have espoused; and you must be pretty well aware now what firmness of mind and devotion to the cause, are necessary to enable them to bear up against the violent efforts, made, not only to alienate the minds of all their neighbours, but even to excite (as is often done), their own families to the greatest animosity against them. Your other readers, Ryan and Thynne, I have known personally for some years. I look on Ryan to be the most talented man of them all, well versed in the Scriptures, *quick and clever* at referring to apposite *texts on every occasion, and I believe very sincere in his religious professions.* There is also something very conciliato manner, the result not only of nat temper, but (I should hope) of principle.

I consider Thynne as very in point of talent as well as in acc with the Scriptures, to Ryan, and remember I was somewhat disap him when he first came here on now after keeping a very close e ever since his arrival, and subje to the inspection of some who woul to point out a fault in him, I am he is a man of sound religious sincerely desirous to do his utmos ing the word of life known to his neighbours, and labouring hard himself to do so. He attends m lectures at the schools twice a wee the Sunday school here, and th evenings lecture. In our lectur schools (where I proceed by pr questions on the portion of Scrip more than by any direct exposition I refer to Thynne for parallel texts subject, and he has acquired gre at pointing them out. In short I so well satisfied with his *desire to* in the cause of religion, and his *gr* provement, that though he is sti ferior in talent and in knowledge t your other readers, I should if cal the Society for my opinion, recom being continued. As to the di which he itinerates, and which I b thought too confined, I cannot help in opinion with you. The district he acts is a very populous one, tw towns, Sixmilebridge and Newm large and populous village of Kilk Clare, and several of the most hamlets in the county being within He goes occasionally to Mr. Syng teen Irish miles from hence. I am of opinion that a smaller circle better than a larger one. With pe cannot *read* the Scriptures, freque tion is necessary. "Precept upon line upon line," otherwise they wi before a second visit from the read round, what they learned from the fi should think it the duty of the reade ever he has reason to think some impression, or some removal of er have been brought about in an indi in a family, to follow it up. I am a embrace the opportunity of transmi by a person just departing for Lime must conclude with kind regards self and Mrs. Thomas, in which Mrs cordially joins, assuring you that always truly yours,

J. Col

Queries respecting Augustine Thynne, Irish and English Scripture reader to the Baptist Society for promoting the Gospel in Ireland.

1. WHAT is the character of the Itinerant?

He brought with him from his former abode, a certificate of his honesty, sobriety, diligence and general good conduct, signed by Rev. F. Blood, T. Mahon, Esq. and Sir A. Fitzgerald and others, gentlemen well known to the Society's agent in Limerick, as men who would not lightly afford their signatures to any document, of whose truth they were not well assured. Since his arrival at Ballycarr, he has been under the immediate and constant inspection of Mr. Colpoys, who looks on him as a man of a pious disposition, sincerely devoted to, and zealous in the cause in which he has engaged, and though by no means so gifted in talent as some others of the Society's readers in Clare and its neighbourhood, yet winning his way gradually amongst the people (even those who dared not at first, admit him into their houses when threatened by their priests) by his mild and conciliatory manners and disposition.

2. Whether wholly employed or on Sabbath days only?

Wholly employed itinerating in the day time, and at night teaching those boys, who (now grown up and obliged to labour with or for their parents,) cannot attend the school in the day, and also assisting at the Sunday school at Mr. Colpoys'.

3. What the extent of his circuit?

His circuit is very irregular. He goes in one line eighteen Irish miles from home; viz. to Mr. Synge's tenantry and others; but in no other direction does he go above five and a half Irish miles direct from home, *quite far enough* in my opinion. His district is thickly peopled, containing two market towns, one large village and several very populous hamlets.

4. How many people is he in the habit of reading to?

About 250 *families*, consisting on an average of five persons each.

5. Are there any evidences of real piety in the persons to whom he reads?

There are appearances, (God only knows how deep or how lasting the impression) in several. Some have purchased Testaments with a view to study the word themselves, and see "whether these things are so:" and many declare their confidence and trust in the blood of Christ alone for pardon and salvation.

6. Whether the influence of the priests has diminished?

Considerably: many *persons now gladly receive Thynne, who would not (when threatened by their priests,) at first admit him* inside their doors. Two families who were very determined against, are now his most eager hearers, and there is every reason to hope, that some of them have profited much. The priests are violent in their opposition as ever.

7. How many have separated from popery through the means of the reader?

But one amongst his hearers has done so, and that man had I believe already some idea of the errors of popery, but was still regular at mass, &c. till he came here. The society may not be aware of the difficulties a poor man has to encounter here in leaving the Romish Church. Not only all his neighbours are stimulated by the priests, to avoid all communication with him, except to annoy him, but his own family become his bitterest enemies. If he be a labourer or tradesman he will obtain no employment from his Roman Catholic neighbours, nor has he much chance of it from the Protestant gentry, for they are thinly scattered through the country, and many of them insensible to the distresses of a man so situated, and careless about their cause.

Thynne has given instructions in reading the Irish language to twenty-four people.

To the Rev. William Thomas.

Muynoe Scariff, Dec. 4, 1827.

REV. SIR,

SINCE my last, I have endeavoured upon every opportunity, to spread abroad the knowledge of the glorious Gospel amongst my own poor benighted countrymen, and, blessed be God, I have been well received considering the great opposition manifested against me by the Romish priesthood, who have used every influence in keeping their flocks in the grossest darkness and most abominable superstition.

I have seen the queries which you sent to be answered.

Query 1. I extend my labours to the extent of ten miles, and go into distant and different houses in the great mountains of Capabawn, in the parish of Menoe, and Turkeen in the parish of Feacle, O'Gonally, Enniscaltra, &c. &c.

2. As Sabbath and evening reader.

3. I read generally to fourteen families, containing I believe seventy persons, who listen with the greatest attention, and evidence in their lives and conversation that the word of life has in a great measure wrought on them, by their openly disapproving, and discountenancing, even in others those sins which were once their own darling sins.

4. Indeed, there are none, who have actually relinquished the Popish masses, through *my* immediate agency; yet there are very many who openly evidence that they

no longer look on the popish priests as infallible, neither do they believe in the saints' confession, nor are they in dread of their curses; but yet there is such a cross in coming out from popery. Nothing less than the influence of divine love can bring them from among the world of the ungodly.

JOHN BUSHE.

To the Secretaries of the Baptist Irish Society.

Greenock, Jan. 17, 1828.

MY DEAR SIRS,

I AM happy to inform you that my exertions for the Society in Scotland during the present visit, have been much more productive, than when I visited it four years ago. The following is the amount which I have obtained. The particulars must be reserved for the 14th report.

Edinburgh.....	184	11	6½
Cupar	5	6	0
Aberdeen	15	1	10
Dundee	18	1	5½
Perth.....	4	4	4½
Irvine	14	5	0
Glasgow	135	5	10½
Paisley	12	2	0
Greenock	12	12	0
	£404	10	2

In addition to the above, the Edinburgh Bible Society granted to my application 50*l.* worth of Testaments, which is the second grant of that amount within three months; and the Perth Bible Society, had just before sent 50*l.* to Mr. West for our Society; so that Scotland has this year contributed 554*l.* 10*s.* 2*d.* which I believe is a greater amount than upon any former occasion. Some of our esteemed friends were very apprehensive there would be a great falling off in our subscriptions, on account of the times, and the numerous applications for Ireland; but they are highly gratified to find their apprehensions were unfounded. I have preached twenty-six sermons for the Society, besides others upon ordinary occasions, and have had to endure considerable fatigue, especially for the last month, during which I have had a severe cold that is still very heavy upon me, and I do not expect to get rid of it until I can reach home, and obtain a little rest. The personal kindness that I have experienced in every place, demands my grateful recollection, and the houses of all denominations of Christians (including in some instances the Parish churches) have been opened to me, and I have enjoyed considerable enlargement in my work, so that I would fain hope my labours have not been in vain. The weather has been for some time very inclement, and I am disappointed in consequence of it, in my expectation to leave Scotland to day; I hope, however, to leave to morrow, and in a few days to reach Clonmel, once more to erect my glad Ebenezer. O for the blessing of God to attend all our exertions. I am yours very affectionately,

STEPHEN DAVIS.

Erratum.—In the list of Contributions in the Chronicle for last month, for *George* Lister, Esq. read *Daniel* Lister, Esq.

CONTRIBUTIONS.

By Mr. Ivimey.

	£	*s.*	*d.*
From the Crayford Ladies' Auxiliary Society, by the Rev. Mr. Blakeman	3	3	0
Collection at Collingham	4	1	0
— Clark, Esq. Nottingham....	1	1	0
Auxiliary Society, Potter-street, by Rev. John Bain	4	13	7

By Mr. Burls.

Collected at Rev. Mr. Jarman's, Nottingham, by the Rev. Mr. Yates.....	24	0	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Committee have availed themselves of the visit of Mr. Yates to this country, to obtain more ample information respecting the progress and prospects of the Mission in Calcutta. The account which he has kindly furnished comprises a Review of proceedings up to the present time, and a Plan for future operations there.

I. REVIEW OF THE BAPTIST MISSION IN CALCUTTA.

The Missionaries now resident in Calcutta commenced their united operations there in the year 1817; a course which they felt themselves constrained to adopt, in consequence of their conscientious disapproval of the steps then taken by the Missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would *enter it to hear the Gospel. The first consideration led* them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta; so that there are now many places raised by the liberality of Christians on the spot, where the Gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapeit, Kirkpatrick, and Panchoo are constantly employed in preaching in them to numerous congregations.

After some time, the Missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the Gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle; they have therefore lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next *effort will be* to raise the dwelling-house. *In addition* to these exertions, they defray

the current expences of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the Missionaries had entered on their labours among the natives, they found the great need of a press, to print tracts and various portions of the Scriptures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty* languages or dialects. In addition to these a foundry is connected with the office, capable of supplying its increasing demands. The Harmony of the Gospels has been printed and widely circulated in the Bengalee and Hindoostanee languages. A new version of the Psalms has been prepared and printed for the Calcutta Bible Society, and the Secretary of that Institution at the time expressed his hopes that these labours might be extended to the other parts of the sacred volume, the Society being desirous of procuring improved versions of the Scriptures in those languages in which their circulation is extensive.

The following is a complete list of the works hitherto published at this press: —

SANSCRIT.

1. A Grammar of the Sanscrit Language on a new plan.
2. Vocabulary, with Interpretations in Bengalee and English.
3. Sanscrit Reader.
4. Elements of Natural History.
5. Harmony of the Four Gospels.

BENGALEE.

1. Epitome of Natural Philosophy and Natural History, in Bengalee, and also in Bengalee and English.
2. Elements of Ancient History, including Egypt, Assyria, Persia, Greece, and Rome.
3. A new Translation of the Psalms of David.

ARABIC.

1. The Arabic Reader; being a Selection of Pieces from different Arabian Authors, designed as an Introduction to the Language.

HINDOOSTANEE.

1. Introduction to the Hindoostanee Language, in three parts.
2. Idiomatic Exercises, or Student's Assistant.
3. Harmony of the Gospels.
4. Pleasing Instructor.

ENGLISH.

1. Life of Chamberlain.
2. Essays on Important Subjects.
3. Lawson's Funeral Sermon and Memoir.
4. Three Essays on the Burning of Widows.

The above were prepared by Mr. Yates, and to them may be added the following works in Bengalee:—

1. A Geography, and Geographical Copy Books, by Mr. Pearce.
2. Natural History of remarkable Animals, by Messrs. Lawson and Pearce.
3. A Commentary on the Epistle to the Romans, by Mr. Carey.
4. Harmony of the Gospels, chiefly by Mr. Carey.
5. A number of Tracts, in which all the Missionaries have taken a part.

Besides preparing the preceding, the Missionaries have had also to edit a considerable number of other works.

Being furnished with the means requisite for carrying on their work amongst the natives, the Missionaries now began to think of extending their labours from the city to the suburbs of Calcutta. Their first attempts were made by going out a week at a time in rotation. Finding by this experiment that the plan afforded great opportunities of usefulness, they became anxious to find out a spot where they could reside and continue their exertions for a longer period. Through the influence of one of their Pundits, they succeeded in renting of a native a large piece of ground at Doorgapore, for 200 rupees a year, on which they immediately commenced building a bungalow for the residence of the European Missionary, a house for the native preacher, and a chapel near the road. Besides its local advantages, this place is contiguous to several others of importance, particularly Bareh-

* In explanation of so large a number, it may be necessary to state, that one fount of types will in some instances serve for *several of the dialects. In a few instances again, however, several founts* of different *sizes are needed for one language.*

nagur and Chitpore; in the former place a chapel has been built, and in the latter a congregation can almost at any time be obtained under a tree. The method of supplying Doorgapore at first, was by each brother going thither in turn for six months: but this afterwards being found inconvenient, Brother Carey occupied it altogether, having Panchoo for his assistant, and it is now occupied by Mr. G. Pearce. That interesting young Brahmin, Anunda, who it is confidently hoped is now in glory, was one of the first fruits of the Gospel at this station; and while it can supply some pleasing instances of conversion, it has also for some time past exhibited an appearance of general improvement. The neighbours were heretofore much addicted to intoxication and quarrelling, but they have latterly been much reformed, and many of them have, at their own request, had preaching in the chapel once a week, in the evening, after they had finished the labours of the day, and have paid the expence of lighting the place themselves. At Burehnugur, too, the word is heard with great attention.

Not long after the Missionaries had established the station at Doorgapore, a new scene of labour presented itself to their view at Howrah; which being the great thoroughfare between Calcutta and the upper provinces, afforded the best opportunities for diffusing religious knowledge, and for the exercise of talent, both native and European. Messrs. Townley and Keith used to go over and preach there on the Sabbath to the English, while they themselves frequently went over in the week to address the natives. But neither the Independent Missionaries nor themselves were able to continue these labours. About this period Mr. Statham came down to Calcutta, and the Independent brethren having stated that they did not intend further to occupy the station, it was agreed, at the particular request of a number of friends at Howrah, that he should reside there. By his exertions an English chapel was raised: a large burying-ground was also procured, which has since been walled in, at considerable expence, by the Government. A church was formed, of which he became the pastor, and which is now supplied by Mr. G. Pearce and Mr. Kirkpatrick, though both of them are more particularly devoted to the natives, for whose use two places of worship have been raised.

While their prospects of usefulness were thus extending, it appeared to the Missionaries desirable that the Society should have some fixed establishment in Calcutta, particularly as great inconvenience was experienced in the printing department for want of room. This subject therefore, was pressed upon the attention of the committee, by whom it was proposed that the missionaries should devote the 20,000 rupees which they had acquired to this object, and that to this sum they would add 10,000 more. These instructions being received, the brethren proceeded immediately to look out for a convenient site, and through the kind offices of Mr. Jonathan Carey, they were enabled to obtain of a Native four beegahs of ground adjoining the English chapel to the South: which cost between 19 and 20,000 rupees: a sum which, considering the extent and situation of the ground, was reckoned very reasonable. After employing an architect, and receiving an estimate of the expense of the proposed buildings, they found that, including the ground, they would come to between 50 and 60,000 rupees. They proposed, therefore, to the committee, that instead of 10,000 rupees, one half of the aggregate expense should be furnished by the Society, leaving the Missionaries to pay the other. Not doubting that this proposal would be acceded to, the building was commenced, and a large house and printing office have been erected. The deeds of this property are now in the hands of the committee, who will of course, adopt such measures as they may deem necessary to secure it to the use of the Society in perpetuity.

Another object of importance which occupied the attention of the Calcutta Missionaries was the education of young men for the work of the Mission in India. They deemed it unadvisable to send out young men as Missionaries, who had received no previous instruction for the work; or to educate youths for this important office who were not members of a Christian church. They chose, therefore, for several years, rather to attempt nothing than to act on either of these plans. For the last three years, however, they have had opportunities of engaging in this work, upon a system altogether compatible with their own views, and have now a prospect, with the assistance of the Society, of carrying it to a much greater extent. It is true, that had they possessed more time and strength, they might have extended their labours in this department; because the committee engaged, that if the 20,000 rupees, the interest of which the Missionaries had appropriated to this object, should be expended on missionary premises, they would support any young men as students that were members of a Christian church, and appeared to possess abilities for the work of the ministry. One such young man (Mr. Kirkpatrick) has been educated, and is now settled at Howrah; another is under a course of instruction, and several more have offered themselves as candidates: indeed, there are so many pious youth now in Calcutta, capable of being employed in the Society's service,

that it is only necessary for the Committee to determine what number they shall be able to support.

With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian public an immense expenditure. At first, all the schools to which Missionaries had access were supported by them, but when it was found that the Hindoos had no objection to pay the masters for instructing their sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo schools, instead of the trash used by the natives. This impression being general, two Societies were formed for this specific purpose—the "School" and the "School Book Society." The one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos' houses. There are now in Calcutta more than 3000 youths under the influence of this Society. The books which they read being printed by the School Book Society, all come under the revision of the Missionaries, and are printed at the Mission press. Still, however, as these Societies provide only for the *moral* instruction of the natives, it belongs to the friends of the Gospel to make more decided efforts for their *religious* improvement. Under this conviction, the Missionaries in Calcutta formed another Society, denominated the "Christian School Society;" but it is to be lamented that they have not obtained that support which the importance of their object led them to anticipate. There are, however, two schools of a Christian character connected with the Baptist Mission in Calcutta. In these the boys learn the Scriptures, Catechisms, and hymns, by heart, and receive religious instruction. These are like Sunday schools in England, only that the natives, having no sabbath, are taught every day, instead of once a week. Whatever may be the result of these attempts, as to the conversion of individuals, there can be no doubt they will exert a beneficial influence upon general society; nor can any one justly despair of their being useful to individuals, when he is informed of the case of the Brahmin Seeboo, at Cutwa, who, after having been *educated in a school of this* description, *became a decided Christian, and* an eloquent *preacher of the Gospel.*

In the native female schools, the Missionaries have succeeded beyond their most sanguine expectations. They had the honour of first entering into this field of labour, and that too at a time when almost every one believed the attempt would prove abortive. They commenced with one school, and have now fifteen; with the expectation of raising several more. Nor is it merely in what they have been enabled to do that they rejoice, but also in what others have been led to attempt and accomplish. Many of the highest rank in India now patronize these efforts, and ladies of the first respectability are on the managing Committees; even the natives themselves begin to feel the importance of these exertions, and one of them has come forward with 20,000 rupees, to erect a central female school for the Church Missionary Society. From a review of the whole, therefore, your Missionaries bless God, that though it has pleased Him to exercise them with many trials, yet it hath pleased Him also to crown their feeble efforts with his blessing.

II. PLAN FOR THE FUTURE OPERATIONS OF THE MISSION IN CALCUTTA.

It is proposed that the Missionaries should be engaged, upon a more comprehensive and enlarged plan, in carrying forward the following branches of labour; viz. the Preaching of the Gospel; the Translating and Printing of the Scriptures, Tracts, &c.; the Instruction of young men for the work of the Mission; and the Superintendence of Schools.

PREACHING.

Under this head there are three departments of labour:—

1. Native Preaching,—To supply the native chapels, and the wants of from six to eight hundred thousand people, our Society ought not to have less than two preachers; one for the Bengalee, and another for the Hindoostanee; and each to be supplied with a native assistant. In like manner a preacher and assistant are necessary at Doorgapore.

2. English Preaching.—An experienced and zealous minister, of superior education, ought to be engaged for the congregation in the Circular Road; because the church is increasing in numbers, and in the possession of those means by which it can serve the Mission.

3. Itineracies.—The preceding departments being supplied, arrangements can be made, without any additional strength, for devoting about three months in every year to Itineracies among the natives, in parts distant from Calcutta; as this could be accomplished by an European brother, accompanied by one or two native assistants.

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2. This work cannot be entrusted to the natives. It has been suggested that the College students might be ultimately fitted for it, but this can never be, for two obvious reasons: first, because they will never be sufficiently acquainted with the original languages; and secondly, if they were, such is the character of the natives, that the most learned among them are not to be depended upon, without strict European superintendence.

3. No person can be fitted for this work without going through several years of previous study and preparation for it. It may be set down as a general rule, that no person ought to engage alone in a translation of the Scriptures into any language, until he has studied that language with close attention for at least seven years.

4. The plan, therefore, which seems most desirable for the Society to adopt, is to encourage all their Missionaries in this work. Let any one who is possessed of suitable qualifications, and who has studied a language for a sufficient time on the spot where it is spoken, be encouraged to give in it an improved version of the Scriptures, if he thinks it absolutely necessary. This has been done partially, and why should it not be adopted as a general principle?

5. All the expence required of the Society till any version was finished would

that it is only necessary for the Committee to determine what number they shall be able to support.

With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian public an immense expenditure. At first, all the schools to which Missionaries had access were supported by them, but when it was found that the Hindoos had no objection to pay the masters for instructing their sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo schools, instead of the trash used by the natives. This impression being general, two Societies were formed for this specific purpose—the "School" and the "School Book Society." The one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos' houses. There are now in Calcutta more than 3000 youths under the influence of this Society. The books which they read being printed by the School Book Society, all come under the revision of the Missionaries, and are printed at the Mission press. Still, however, as these Societies provide only for the *moral* instruction of the natives, it belongs to the friends of the Gospel to make more decided efforts for their *religious* improvement. Under this conviction, the Missionaries in Calcutta formed another Society, denominated the "Christian School Society;" but it is to be lamented that they have not obtained that support which the importance of their object led them to anticipate. There are, however, two schools of a Christian character connected with the Baptist Mission in Calcutta. In these the boys learn the Scriptures, Catechisms, and hymns, by heart, and receive religious instruction. These are like Sunday schools in England, only that the natives, having no sabbath, are taught every day, instead of once a week. Whatever may be the result of these attempts, as to the conversion of individuals, there can be no doubt they will exert a beneficial influence upon general society; nor can any one justly despair of their being useful to individuals, when he is informed of the case of the Brahmin Seeboo, at Cutwa, who, after having been *educated in a school of this* description, *became a decided Christian*, and an eloquent *preacher of the Gospel.*

In the native female schools, the Missionaries have succeeded beyond their most sanguine expectations. They had the honour of first entering into this field of labour, and that too at a time when almost every one believed the attempt would prove abortive. They commenced with one school, and have now fifteen; with the expectation of raising several more. Nor is it merely in what they have been enabled to do that they rejoice, but also in what others have been led to attempt and accomplish. Many of the highest rank in India now patronize these efforts, and ladies of the first respectability are on the managing Committees; even the natives themselves begin to feel the importance of these exertions, and one of them has come forward with 20,000 rupees, to erect a central female school for the Church Missionary Society. From a review of the whole, therefore, your Missionaries bless God, that though it has pleased Him to exercise them with many trials, yet it hath pleased Him also to crown their feeble efforts with his blessing.

II. PLAN FOR THE FUTURE OPERATIONS OF THE MISSION IN CALCUTTA.

It is proposed that the Missionaries should be engaged, upon a more comprehensive and enlarged plan, in carrying forward the following branches of labour; viz. the Preaching of the Gospel; the Translating and Printing of the Scriptures, Tracts, &c.; the Instruction of young men for the work of the Mission; and the Superintendence of Schools.

PREACHING.

Under this head there are three departments of labour:—

1. Native Preaching,—To supply the native chapels, and the wants of from six to eight hundred thousand people, our Society ought not to have less than two preachers; one for the Bengalee, and another for the Hindoostanee; and each to be supplied with a native assistant. In like manner a preacher and assistant are necessary at Doorgapore.

2. English Preaching.—An experienced and zealous minister, of superior education, ought to be engaged for the congregation in the Circular Road; because the church is increasing in numbers, and in the possession of those means by which it can serve the Mission.

3. Itineracies.—The preceding departments being supplied, arrangements can be made, without any additional strength, for devoting about three months in every year to Itineracies among the natives, in parts distant from Calcutta; as this could be accomplished by an European brother, accompanied by one or two native assistants.

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talent as may be found on the spot, adapted to the purposes of the Christian ministry among the heathen.

1. All individuals of this description, who have been received into church fellowship, should be considered eligible for instruction, whether Natives, Indians, or Europeans.

2. In some cases the students may be able, wholly or partially, to support themselves, and then nothing would be required *gratis* but education; but more generally they must be entirely supported, either on the Mission premises, or by allowing them a sum sufficient to live upon among their friends, and requiring their attendance at stated hours.

3. The expence must devolve entirely on the Society, but perhaps benevolent individuals may be found, in England and in India, who would be disposed each to support an individual student at their own expence; in which case, the student so supported might correspond with his patron.

4. The plan of studies should include, besides the ordinary branches of scientific information, a regular and diligent attention to theology; the English, Sanscrit, Bengalee, Arabic, Hindoostanee, Latin, Greek, and Hebrew languages; and an examination of the Hindoo sacred literature. By the last, the students will acquire a knowledge of all the ideas of the natives on the most important subjects of religion, and of the best modes of combatting the popular arguments in favour of the Shastras, and against Christianity.

5, A select library will be required for the use of the students, and they may be engaged in useful preparatory labours among the natives, and otherwise, during the period in which they are receiving instruction.

SCHOOLS.

These necessarily divide themselves into two branches, Boys and Girls.

I. Boys Schools:—These may be classed under three distinct heads.

1. Common schools:—These are supported by the Natives, and partially by the Government and the Indian public. They need no more support.

2. Christian schools:—Of these there are at present too few, but they may be increased, provided the religious public will encourage them.

3. Private instruction:—Some children have been given up by their idolatrous parents entirely, and educated privately under the immediate superintendence of Missionaries. This plan has been adopted with success by the American Missionaries in Ceylon; but has not yet been tried in Calcutta.

II. Girls' Schools:—Those in Calcutta *will in future come under two heads.*

1. General schools:—In these religious instruction is introduced. Their numbers may be increased according to the contributions raised for them. They are most of them supported by small associations formed for the purpose in England and elsewhere. The sum furnished for each school, has been sufficient for its support, but something further is needed to meet the expense of ground rent and building, which in Calcutta are very great.

2. Central school:—A central school is to be formed on the Mission premises, in which a number of girls taken from their idolatrous connections, are to be taught more extensively, and fitted to become teachers of the general schools.

The preceding plan has been carried into active operation in most of its parts; to complete it, the following additional aid will be needed.

1. A person who can officiate as minister of the Circular Road Chapel, and as Divinity Tutor to the young men.

2. An allowance for yearly itineracies among the Natives.

3. A sum for translation sufficient to enable the Missionaries to print some important parts of the Scriptures, which might be turned into immediate use, and serve as specimens of what a complete edition would be, and what it would cost. After this, it is probable that the Bible Society might print the complete edition.

4. Support for a certain number of Students. Supposing the expense for each, taken one with another, to be the same as in England, what shall the number be, and what period of time shall they continue their studies?

5. A small annual contribution of books to the Library.

6. Something under the head of Female Education, to support the Central school, and to assist in the erection of that and others.

JAMAICA.

We informed our readers last month, that his Majesty's Government had refused their sanction to the Consolidated Slave Act, passed by the House of Assembly at Kingston. By advices just received from Jamaica, we learn that this measure has excited a most violent sensation among the Colonists. The reading of Mr. Secretary Huskisson's dispatch in the Assembly is said to have been re-

ly interrupted by violent of indignation, and public gs have been held at King- nd in various other parishes island, in all of which strong ions have been passed on ject. We observe that the s infringing on religious li- which are commented upon r. Huskisson in a manner entitles him to the warmest of every friend of Missions, peculiarly dear to the Colo- egislators, as a means of e from "the spurious tenets tarians," and of preserving religion which has been d down to them from their hers, and which is the key- of their religious, civil, and al liberties." The fourth tion passed at the Kingston g, states, "That it has ever our most anxious desire to te, by every possible means, oral and religious improve- of our slave population;" mmediately subjoins, "yet e convinced, from our own ence, *as well as from the ony of the sectarian minis- emselves*, that the restrictions ned in our Slave law, with t to Dissenters, are indis- ble." On what shadow of a ation the most extraordinary we have marked in Italics st, we are not fully informed; ll our brethren on the island nited in publishing the follow- lvertisement in the Jamaica nt of Dec. 3, which sufficiently ns their views on the subject. ilar article, from Messrs. and Kerr, Wesleyan Missi- s, appeared in the preceding er of the same Journal.

November 30, 1827.

ng seen the resolutions passed at a ; convened by his Honor the Mayor gston, for the purpose of taking into ration the rejection of the *Slave Law Majesty's Ministers, we feel necessi-* tated to insert in your valuable paper, our deliberate and united sentiments on No. 4. of these resolutions.

We respectfully state to all concerned, that we are fully sensible of every kindness shown to us or our mission, by gentlemen of influence and respectability in different parts of the Island, and that we highly appreciate all such kindness. That we have ever evinced great anxiety to avoid obtruding ourselves on the public attention by engaging in discussions not within our province as Christian ministers, and to this day we have studiously kept aloof from all interference with every party in politics, whether here or at home. We have corresponded with no such party, nor has any such party corresponded with us. We have confined ourselves, as the public *must know*, to teaching the doctrines and precepts of Christianity, in the most *simple and unsophisticated manner*.

We therefore feel ourselves aggrieved by being *designedly* and *unjustly* made a party in politics, as in the 4th resolution. We are *not* nor can we be, approvers of *religious restrictions*, however peaceably we submit to such as are imposed on us by powers unfriendly to the doctrines and precepts of the redeemer.

We firmly assert that none feel more anxious than ourselves to promote the best interests of the colony, and of all its inhabitants, and that our religion teaches us to feel, and act as shall most conduce to the welfare of the government under which we live.

We individually disapprove of every practice among slaves and others in our churches, that can be judged, by discerning and liberal men, to be inconsistent with the *dignified, equitable*, and *peaceable* doctrines taught by the Saviour.

We are decidedly of opinion, that the restrictions in the New Slave Law respecting dissenters are *not* "*indispensable*," that they are *not* calculated to promote the welfare of the colony, and that they are *strongly opposed* to the equitable and peaceable doctrines of Christianity, to the liberties of good and loyal subjects, and to the rights of Christians.

We therefore feel ourselves under increased obligations to his Majesty's ministers, for disallowing the restrictions respecting dissenters, contained in that law.

JAMES COULTART,
JOSHUA TINSON,
JAMES PHILLIPPO,
THOS. BURCHELL,
WILLIAM KNIBB,
JAMES FLOOD,
JAMES MANN,
EDWARD BAYLIS,
JOSEPH BURTON,

Baptist Missionaries.

Just as the letters were dispatched from the island, our Missionaries were officially summoned to the bar of the House of Assembly, then and there to answer such interrogatories as might be addressed to them. What the result may be, in the present inflamed state of that body, it is somewhat painful to conjecture. Our beloved friends are engaged, however, in the best of causes; the God whom serve will not forsake them, we are fully assured the Br Government will not allow the be the victims of a blind indi tion, stirred up by the line of p which that Government has ad ed, and which will secure fo advisers the respect and admira of every true friend of his cou and of the human race.

Contributions received on account of the Baptist Missionary Soc from December 20, 1827, to January 20, 1828, not including i vidual Subscriptions.

FOR THE MISSION.	£	s
Tooting, for a Female School in India, by Mrs. Thomas	20	
Jersey and Guernsey, Collected by Rev. P. Saffery and C. Evans	34	
Bridgnorth, Collection and Subscriptions, by Rev. Thomas Morgan	24	1
Hebden Bridge, Female Association (and Subscription £1 1 0), by Rev. J. Jackson	7	
Falkirk, Society for diffusing Religious Knowledge, by Rev. D. B. M'Kenzie	5	
Dundee, Chapelshade Association, by Mr. Easson, for Female Education	3	
Paisley, Youth's Society for Religious Purposes, by Mr. Brough (Translations)	10	
Middle Parish, Female Bible Association, for Bibles	7	
Otley, Penny Subscriptions, &c. by Mr. Alfred Catt	5	1
Newcastle-upon-Tyne, Balance of Auxiliary Society, by Mr. Cowell	6	
Wigan, Female Association, by Mrs. Brown (for Translations)	6	
Nairnshire Society for the Propagation of the Gospel, by Rev. W. Barclay	5	
Ross, Contributions for Female Education, &c. by Mr. Lewis	12	1
Oxford, Female School, by Samuel Collingwood, Esq. Treasurer	17	1
Leeds and West Riding Auxiliary Society, by Rev. James Acworth, M.A.:		
Bramley	1 15 0	
Preston	3 10 0	
Leeds	28 17 6	
Ditto, for Female Education	23 4 10	
	57	
Glasgow Auxiliary Society, by Mr. James Deakin, viz.—		
Translations	297 19 6	
Mission	16 16 8	
Schools	32 6 3	
College	4 3 0	
	351	
Anonymous (Matt. vi. 3, 4.) by the Secretary	3	
Salome, "part of a ring sold," by Do.	0	1

JAMAICA SCHOOLS.		
Miss Wildman, Clifton, by Mrs. Coultart	10	
Miss —— Wildman, Do. by Do.	5	

TO CORRESPONDENTS.

The thanks of the Committee are presented to Robert Wigney, Esq. of Brighton, to Miss Russell, of Lant-street, Borough, for several volumes of Magazines, &c.

Our esteemed Correspondent, W. H. A. is perfectly correct in the remark he has m on our notice of his communication in the Herald for October.

Persons who write in the spirit of P——s, need not conceal themselves by an an mous signature; which, of course, precludes all direct and personal reply.

Littlewood & Co., Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

MARCH, 1828.

OF THE LATE REV. ANDREW FULLER.

ditor of the Baptist Magazine.

SIR,

lowing is the first of five written by my father to a steemed Christian friend ceased, in refutation of the leading sentiments of nious, and in many re- estimable, ROBERT RO- . If you think they will table to your readers, the ur shall be forwarded in se.

am, dear Sir,
Yours sincerely,
J. G. FULLER.

Jan. 1828.

LETTER I.

minality of Mental Error.

EAR FRIEND,

ain article in Mr. Robin- ed is, that the Bible knows of mystery, but is a plain o plain as to be level with mon sense of mankind.

the Scriptures contain g mysterious, or not, it to me altogether a mys- at any man of common ould maintain two such positions as *the simplicity Scriptures*, and *the inno- mental error:* asserting Bible is so *plain* a book, ody, without either neg- or doing violence to com- se, can mistake its *mean- yet that even a thousand*

errors concerning this plain book are altogether innocent.*

I agree with Mr. R. in believing that, upon the whole, the Bible *is* a plain book, adapted to the common understandings of mankind; and that men in general may understand all they are required to understand, *if their hearts are rightly disposed.* At the same time, there *are* things revealed in the Scriptures which must be to us incomprehensible; as the incarnation of the Son of God, which even an inspired apostle declares to be "a great mystery." There are some things also in the prophe-

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* "The New Testament is a book so plain, and the religion of it so easy, that any man of common sense might understand it if he would." A person who has examined a Scripture doctrine, "and cannot obtain evidence of the truth of it, is indeed in a state in which his knowledge is imperfect; but his imperfection is innocent, because he hath exercised all the ability and virtue he has, and his ignorance is involuntary; yea, perhaps he may have exercised ten times more industry and application, though without success, than many others who have obtained evidence."—*General Doctrine of Toleration, &c.*

"Any man of common sense might understand it if he would; and yet many such men may examine it, with all their ability and all their virtue, and yet not obtain evidence!" *This* is a mystery, let what will be plain. And such a man's imperfection is innocent, because he hath exercised all the ability and *virtue* he has! If our obligations are to be measured by the degree of *virtue* we possess, the way to get clear of all obligation is to become totally abandoned to vice. Far be it from me to attach to others more blame than I would acknowledge belongs to myself, if I continue in *error.* We are all imperfect; but let us *not call* our imperfections innocent.

tic writings, which can never be fully understood till their accomplishment. But then our not comprehending these things is not criminal, though the little attention we devote to them may be.

In proportion, however, as the Scriptures are plain, and easy to be understood, must be our criminality, if we be endowed with common sense, in not understanding them. If the way of salvation is so plain, that "a wayfaring man, though a fool, shall not err therein," then the errors of men concerning it cannot be *innocent*. And the same is true of the preceptive parts of Scripture. If error arise not from the obscurity of Scripture, from its being beyond the capacity of men in general, it must arise from other causes; and what these can be besides *indifference, indolence, carelessness, prejudice, pride,* or *aversion,* I know not.

"Why do ye not understand my speech?" said our Lord to the Jews. Was it because it was not *important* enough to demand their attention, or because it was not *plain* enough to meet their capacities? No. Mark the answer. Why? "*Because ye cannot hear my word.*" What, then, were they *naturally* deaf? No. That had been their felicity. Better have *no* ears, than ears and *hear* not. Their deafness was like that of the adder, that "*will not* hear the voice of the charmer, charm he never so wisely." Then would they not *listen* to his discourses? This does not appear. But they could not *receive* his doctrine. This is the import of the answer. And *why* could they not receive it? Evidently because of their pride, prejudice, and love of sin. The pride of their hearts could not bear the doctrine which represented them *as slaves to ignorance* and sin, and proposed their being made free by the knowledge of the truth. With a haughty, contemptuous air, they spurn the proposal; replying, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Their prejudice in favour of their old religion hardened them against conviction, and their love of sin set them against that Gospel which laid the axe at the root of that evil tree. Our Lord, in effect, told them so. "Ye are of your father, the devil, and the deeds of your father ye will do." As if he had said, You would rather continue slaves to Satan, than that *the Son* should make you free!

There seems to be a beautiful propriety in our Lord's parable of the sower. It is observable, that of the four sorts of ground, only one received the seed so as to bring forth fruit; and that one is explained of persons who have "*good and honest hearts:*" plainly implying, that if men's hearts were but honest, they would be sure to embrace the word of God. Indeed, the nature of divine revelation is such, that its rejection implies a dishonest heart. For instance, does the word of God set forth the rights of Deity, and human obligation? This is what an honest heart loves. That heart cannot be honest, which does not rejoice in every one having his due, and consequently in God's having his. Does it represent man as having forfeited all claim to the goodness of God? An honest heart will acquiesce in this, and be willing to receive all as a free donation. Does it exhibit such a way of salvation as provides for the honour of injured Majesty? This is sure to be embraced by an honest heart: such a mind could not bear the thought of being saved at the expence of righteousness. To

Surely they may be in- for not obeying God's commands,
It must be allowed that as for not believing his declara-
ien have errors in judgment, tions. The one, as well as the
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innocent, does not appear. ness, but *wickedness*. Doubtless,
not to think worse of any there is such a thing as *excusable*
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Scripture, they must arise *debility*. If a man be in any way
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they are level with common I think persons of *extremely weak*
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the generality of men are *things*, as well as in religion, we
k to understand them, in- are bound not to impute it to the
being plain and easy, they want of a disposition, any further

our ignorance and error to arise from very different causes—causes of which our Lord complains in his own immediate disciples: "Oh, fools, and *slow of heart* to believe all that the prophets have spoken." Our ignorance and errors, like theirs, are owing in a great degree, to that dulness to spiritual things, of which the best Christians have sometimes reason to complain. The Lord Jesus, so remarkable for his tenderness, and especially to his disciples, would not have rebuked them so severely, for an error wherein they were blameless. Besides, they were prejudiced in favour of another system. They had been long dreaming of an earthly kingdom, and (it is to be feared) of the figure they were to cut in it. Their pride, therefore, and carnal-mindedness, tended greatly to warp their judgments in this matter; so that all Christ had said (and he had said much) about his death and resurrection, seemed to stand for nothing. Their foolish minds were so dazzled with the false ideas of a temporal kingdom, that they were blinded to the true end of Christ's coming, and to all that the prophets declared concerning it.

Mr. R. says—"Variety of sentiment, which is the life of society, cannot be destructive of real religion. Mere mental errors, if they be not entirely innocent in the account of the Supreme Governor of mankind, cannot, however, be objects of blame and punishment among men."*

So far as this relates to a cognizance of the *civil* powers, or *any* powers which inflict *civil penalties*, we are perfectly agreed. But I suppose Mr. R. means to extend it to the opinion and behaviour of churches towards individual members. If, for instance, a member of a church were to become a *Socinian*, and the church were to blame him for what they accounted apostacy from the truth, and ultimately, if he continued in this error, were to exclude him, this would include a part of what is meant by "*blame and punishment among men.*" And though it is expressly said, "*An heretic reject, after the first and second admonition,*" Mr. R. would deny that the church had any right to judge, in respect to others, what *is* heresy.* Herein I am of a different opinion: but as I may consider this subject more particularly in my next letter, on Liberty, I shall now offer a few more remarks on the above passage.

"Variety of sentiment is the life of society." True, as one person discovers one *truth*, and another, another; as one views the same truth in this light, and another in that; and so all together become serviceable to each other: but this does not prove that a variety of *false* sentiments do any good. I greatly query if Mr. R. or any one else would hold this, when it affected *themselves*. Suppose, for instance, a variety of sentiment concerning his character as a minister. One thinks he is *a worthy minister of Christ*, as well as a learned, ingenious man, and an honour to the Dissenting interest. Another thinks him, though *very* ingenious, not equally *ingenuous*; and a third, for variety's sake,

* *Saurin's Sermons, vol. iii.* Pref. p. 7.

* This is not mere supposition. It is well known, that Mr. R. espoused the cause of some who were expelled from the Homerton Academy, for what the tutors of that Institution thought heresy. Of their principles I know little or nothing, and therefore cannot judge: but Mr. R. has not only endeavoured to vindicate them from the charge of heresy, but he has also denied that the Society have any right to judge what is heresy!

old, dull path of *uniformity*, cordially *agree* in believing be an honest man. And in ience of evidence to the con- this uniformity of sentiment o exist. But why in this ily? Why should not people liged to *unite* in thinking and honourably of the Lord viour of men, as well as of ure of yesterday?

it Mr. R. does not *positively* the *entire* innocence of men- or, in the account of the ie Governor of mankind." but he writes as if he t it *very nearly* innocent, i if it were very doubtful r it is not *entirely* innocent: one sense, it seems, it is *ial*, as tending to enliven .

it he guards his language, ing *more* mental error; by may he not mean such only as arise from *mental s*; and not from disposi- If so, we are agreed as to cence. But if so, he would rors, in the *innocent* sense of the phrase, is begging the question: it is taking for granted, what remains to be proved, that such sentiments (if they be errors) are in that sense merely mental. Certainly it cannot be pleaded, in behalf of the generality of those who embrace these sentiments, that they are not endowed with the use of *reason*, or that they are persons of *weak natural capacities*, or that they have not *opportunity* to obtain evidence.

Should it be said that some of them have given proof of their being honest and sincere, by their frankness in declaring their sentiments, and relinquishing worldly emoluments for the sake of enjoying them; I answer, in the words of Waterland, "A man may be said to be sincere—1. When he speaks what he really thinks truth. 2. When he searches after truth with impartiality and perseverance." The former, we believe, many of these gentlemen possess; and we think it very commendable,

of divine truth may not be included under some such general topics as these; viz. Truth concerning God, Christ, ourselves, sin, the world, heaven, hell, &c. Now, of which of these is it innocent for me to think falsely? Am I at liberty to think more meanly of *God* than he has revealed himself?—Can I think him such an one as myself, without offending him?—May I think more meanly of *Christ* than the word of God exhibits him? Can I detract from his excellence, and be blameless? Am I allowed to think more highly of *myself* than the word of God represents me? Can I be bloated up with false ideas of my own superexcellence, and be innocent? May I think better of *sin* than it deserves? Must I not view it as it is represented in the Bible? Am I at liberty to put a false estimate on *the good things of this life?* Is not too low an estimate of them ingratitude, and too high an estimate idolatry? And can either of these be innocent? May I undervalue *the life to come?* Or ought I not, seeing God has called it a "weight of glory," to give it its weight in determining my pursuits? Lastly, seeing that God has threatened *everlasting destruction* to the finally impenitent, am I at liberty to qualify these terms, and accommodate them to my own wishes and feelings, and so administer comfort to God's enemies, *as such?* Am I not bound to believe that God *means* what he says? May I presume that the threatenings of the Bible were never *intended* to be executed, but were uttered merely to frighten the vulgar? Ought I not to believe that God is as much in earnest when he threatens, as when he promises! If the Bible is a *plain* book, can I misunderstand it, and be *innocent?*

Let me conclude with one remark more. Much has been of late years, about the Scri being *the only rule of fai* opposition to all rules of l imposition. In this I agree. let it be considered wheth avowal of *the innocence of* a *error*, be not a virtual den the Scriptures being *any* r faith at all. According t sentiment, faith seems to h *rule*—at least none that is c *tory;* for there can be no c tion where deviation is no If mental error be innocen mind can be subject to no and if the mind, which h great an influence on the sou with which the will and a other powers constantly act i cert—if this be without a l can be of very little conseq to the Supreme Legislator, ther any thing else in man under his dominion or not. we are so jealous then, lest should infringe on our libe becomes us to tremble lest fringe on the divine auth And while we are exclaiming, *no man master,*" let us not f "*One is our Master, even C*

Your's sincerely,

ANDREW FULL

HORÆ EVANGELICÆ.

(Continued from p. 59.)

THE GOSPEL OF ST. MATT

No. V.—Chap. i. 18.

"Now the birth of Jesus was on this wise: When mother Mary was espoused seph, before they came tog she was found with child Holy Ghost."

By the Holy Ghost coming her, and the Highest oversh ing her, as stated by St. (ch. i. 35.), whose circumst narrative, so little like that

ew, but terminating in the result, might perhaps justly duced as an undesigned cor- ndence. It has been urged cinian writers, as an objec- o the immaculate conception Lord, and especially by Mr. am, that "if the relation of the miraculous conception true, it were utterly unac- able that these extraordinary s should have been wholly ed by Mark and John, and there should not be a single on to them in the New Tes- it; and particularly in John's y, that Jesus should be so fre- ly spoken of as the son of h and Mary, without any ent, or the least hint that tatement was erroneous."— is most admirably answered r. J. P. Smith, of whose la- we gladly avail ourselves on ccasion. "This objection," serves, "is plausible: but k a fair attention to the fol- g considerations. The fact stion was of the most private elicate nature possible, and, human attestation, it rested on the word of Mary her- the person most deeply inte- l. Joseph's mind was satis- with regard to her honour eracity, by a divine vision, , in whatever way it was ed to him to be no delusion, still a private and personal . But this was not the kind cts to which the first teachers ristianity were in the habit pealing. The miracles on they rested their claims were as had multiplied witnesses est them, and generally ene- not less than friends. Here, we see a reason why Jesus his disciples did not refer to ircumstance, so peculiar, and sarily private. The *account Matthew had probably been* transmitted through the family of Joseph and Mary; and that in Luke through the family or intimates of Zacharias and Elisabeth; a supposition which furnishes a reason why the two narratives contain so little matter in common. It is objected also, that this doctrine is not alluded to in the other books of the New Testament. The same reason will account for the absence of reference to this miracle in the epistolary writings of the New Testament, if that absence be admitted to the full extent; for there is, at least, *one* passage [rather *two* passages*] which appears to carry an *implication* of the fact. The writer of the Epistle to the Hebrews, in explaining the symbolical representations by which it pleased the Holy Spirit, under the former dispensation, to prefigure the blessings of Christianity, seems to put the interior sanctuary, or 'holy of holies,' as the sign of the heavenly state; and the outer tabernacle, as that of 'the flesh,' or human nature of the Messiah. (Heb. viii. 1, 2; ix. 11, 12.) As the Aaronical high-priest, on the great anniversary of expiation, was first to officiate in the tabernacle, offering the sacrifices and sprinkling the blood of symbolical pardon and purification, and then was to advance, through the tabernacle, into the most holy place, the representation of the Divine Presence; so Christ, our 'Great High Priest,' and 'Minister of the Sanctuary and of the true tabernacle,' 'entered into the sanctuary, through the greater and more perfect tabernacle—his own blood.' Now, of *this* tabernacle it is declared,

* Besides those adduced above, the following passages appear to bear a manifest, though indirect, allusion to the same great event: John i. 14; Gal. iv. 4; Heb. x. 5.

of divine truth may not be included under some such general topics as these; viz. Truth concerning God, Christ, ourselves, sin, the world, heaven, hell, &c. Now, of which of these is it innocent for me to think falsely? Am I at liberty to think more meanly of *God* than he has revealed himself?—Can I think him such an one as myself, without offending him?—May I think more meanly of *Christ* than the word of God exhibits him? Can I detract from his excellence, and be blameless? Am I allowed to think more highly of *myself* than the word of God represents me? Can I be bloated up with false ideas of my own superexcellence, and be innocent? May I think better of *sin* than it deserves? Must I not view it as it is represented in the Bible? Am I at liberty to put a false estimate on *the good things of this life?* Is not too low an estimate of them ingratitude, and too high an estimate idolatry? And can either of these be innocent? May I undervalue *the life to come?* Or ought I not, seeing God has called it a "weight of glory," to give it its weight in determining my pursuits? Lastly, seeing that God has threatened *everlasting destruction* to the finally impenitent, am I at liberty to qualify these terms, and accommodate them to my own wishes and feelings, and so administer comfort to God's enemies, *as such?* Am I not bound to believe that God *means* what he says? May I presume that the threatenings of the Bible were never *intended* to be executed, but were uttered merely to frighten the vulgar? Ought I not to believe that God is as much in earnest when he threatens, as when he promises! If the Bible is a *plain* book, can I misunderstand it, and be *innocent?*

Let me conclude with one remark more. Much has been said, of late years, about the Scriptures being *the only rule of faith*, in opposition to all rules of human imposition. In this I agree. But let it be considered whether the avowal of *the innocence of mental error*, be not a virtual denial of the Scriptures being *any* rule of faith at all. According to this sentiment, faith seems to have *no rule*—at least none that is *obligatory;* for there can be no obligation where deviation is no crime. If mental error be innocent, the mind can be subject to no law; and if the mind, which has so great an influence on the soul, and with which the will and all the other powers constantly act in concert—if this be without a law, it can be of very little consequence to the Supreme Legislator, whether any thing else in man be left under his dominion or not. While we are so jealous then, lest others should infringe on our liberty, it becomes us to tremble lest we infringe on the divine authority. And while we are exclaiming, "*Call no man master,*" let us not forget, "*One is our Master, even Christ.*"

Your's sincerely,

ANDREW FULLER.

HORÆ EVANGELICÆ.

(Continued from p. 59.)

THE GOSPEL OF ST. MATTHEW.

No. V.—Chap. i. 18.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

By the Holy Ghost coming upon her, and the Highest overshadowing her, as stated by St. Luke (ch. i. 35.), whose circumstantial narrative, so little like that of St.

Matthew, but terminating in the same result, might perhaps justly be adduced as an undesigned correspondence. It has been urged by Socinian writers, as an objection to the immaculate conception of our Lord, and especially by Mr. Belsham, that "if the relation given of the miraculous conception were true, it were utterly unaccountable that these extraordinary events should have been wholly omitted by Mark and John, and that there should not be a single allusion to them in the New Testament; and particularly in John's history, that Jesus should be so frequently spoken of as the son of Joseph and Mary, without any comment, or the least hint that this statement was erroneous."—This is most admirably answered by Dr. J. P. Smith, of whose labours we gladly avail ourselves on this occasion. "This objection," he observes, "is plausible: but we ask a fair attention to the following considerations. The fact in question was of the most private and delicate nature possible, and, as to human attestation, it rested solely on the word of Mary herself, the person most deeply interested. Joseph's mind was satisfied with regard to her honour and veracity, by a divine vision, which, in whatever way it was evinced to him to be no delusion, was still a private and personal affair. But this was not the kind of facts to which the first teachers of Christianity were in the habit of appealing. The miracles on which they rested their claims were such as had multiplied witnesses to attest them, and generally enemies not less than friends. Here, then, we see a reason why Jesus and his disciples did not refer to this circumstance, so peculiar, and necessarily private. The *account in St. Matthew had probably been* transmitted through the family of Joseph and Mary; and that in Luke through the family or intimates of Zacharias and Elisabeth; a supposition which furnishes a reason why the two narratives contain so little matter in common. It is objected also, that this doctrine is not alluded to in the other books of the New Testament. The same reason will account for the absence of reference to this miracle in the epistolary writings of the New Testament, if that absence be admitted to the full extent; for there is, at least, *one* passage [rather *two* passages*] which appears to carry an *implication* of the fact. The writer of the Epistle to the Hebrews, in explaining the symbolical representations by which it pleased the Holy Spirit, under the former dispensation, to prefigure the blessings of Christianity, seems to put the interior sanctuary, or 'holy of holies,' as the sign of the heavenly state; and the outer tabernacle, as that of 'the flesh,' or human nature of the Messiah. (Heb. viii. 1, 2; ix. 11, 12.) As the Aaronical high-priest, on the great anniversary of expiation, was first to officiate in the tabernacle, offering the sacrifices and sprinkling the blood of symbolical pardon and purification, and then was to advance, through the tabernacle, into the most holy place, the representation of the Divine Presence; so Christ, our 'Great High Priest,' and 'Minister of the Sanctuary and of the true tabernacle,' 'entered into the sanctuary, through the greater and more perfect tabernacle—his own blood.' Now, of *this* tabernacle it is declared,

* Besides those adduced above, the following passages appear to bear a manifest, though indirect, allusion to the same great event: John i. 14; Gal. iv. 4; Heb. x. 5.

that 'the Lord pitched it, and not man,' (Heb. viii. 2.) that it was 'not made with hands, that is, not of this creation.' (Heb. ix. 11.) The expression in Scripture, 'not made with hands,' denotes that which is effected by the immediate power of God, without the intervention of any inferior agency. It therefore, in the case before us, intimates that the fleshly tabernacle of our Lord's humanity was formed, not in the ordinary way of nature, but by the immediate exercise of Omnipotence.

"Many modern commentators, it is true, understand the 'tabernacle,' in these passages, as the heavenly state. Yet these writers make 'the sanctuary' also signify the same object; thus confounding two very distinct images. The propriety of the figures, the argument of the connection, and the frequent use of σκῆνος and σκήνωμα (tent and tabernacle), to denote the human body, (2 Cor. v. 1—4; 2 Pet. i. 13, 14; and this use of at least σκῆνος is common in Greek writers—see Wetstein on 2 Cor. v. 1. and Schleusneri Lex.) satisfy me of the justness of the interpretation of Calvin, Grotius, James Cappel, Dr. Owen, &c. It is no objection, that in Heb. x. 20. 'the veil' is the symbol of the Messiah's human nature: for the veil, as one of the boundaries of the tabernacle, in a natural sense belonged to it; and the passage relates to our Lord's *death*, so that the *veil* is very fitly introduced, marking the transition out of life into another state. The text was partially quoted above, for the sake of presenting alone the clauses on which the argument rests. It is proper here to insert it at length. The reader will observe the apposition of 'the tabernacle' and 'the blood.' 'But Christ, having presented himself, a high-priest of the blessings to come, through the greater and more perfect tabernacle, not made with hands, (that is, not of this creation,) and not through the blood of goats and calves, but through his own blood, entered once (i. e. once for ever, never to be repeated,) into the sanctuary, having acquired eternal redemption.'"*

Grotius's note is so judicious and satisfactory, that it deserves to be inserted. "The design of the writer is to declare, that Christ entered into the highest heavens through his sufferings and death. To keep up the comparison with the high-priest under the law, his object is to declare that Christ *entered through his body and blood*; for the *body* is very properly put by metonymy for *bodily sufferings*; and it is common in all languages to use the term *blood* to denote *death*, as death follows upon any very copious effusion of blood. Yet he does not express the *body* by its proper word, but uses a symbolical description, suitable for carrying on the comparison. The Hebrews were accustomed to call the body a *tabernacle*; and from them the disciples of Pythagoras deduced the expression. In particular, the body of Christ is called a *temple*, on account of the indwelling divine energy. (John ii. 22.) Here this body is said to be 'not made with hands,' and the writer explains his meaning by adding, 'that is, not of this creation;' understanding by *creation* the usual course of nature, as the Jews apply the Talmudical term *Beriah*† (creation, any thing created,) for the body of Christ was

* Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. ii. pp. 17—19, 29, 30.

† בְּרִיאָה, which is essentially the same with the Syriac ܒܪܝܬܐ *briṯho*, the plural of which, ܒܪܝܬܐ *beryotho*, is used in the ancient Peshito version on this place.

conceived in a supernatural manner. In this sense he properly employs the term *not made with hands*, because in the Hebrew idiom any thing is said to be 'made with hands' which is brought to pass in the ordinary course of nature. (See v. 23. and Mark xiv. 58; Acts vii. 45; xvii. 24; Eph. ii. 11.) The prophets frequently give to idols the appellation *made with hands*, as the opposite to any thing divine."

Here, then, we are presented with an exact correspondence with the evangelical narratives, not only respecting the miraculous conception, but also the sufferings, death, and ascension of our Lord, which from its very nature must be pronounced at once to be wholly undesigned. It is not a narrative, nor even a direct statement, but a *figurative* allusion, which *implies* these great and glorious events; nor, we conceive, can this indirect and latent allusion of the Apostle be accounted for on any other principle than the admission of the truth of the Sacred History.

No. VI.—Chap. iv. 12.

"Now when Jesus had heard that John was cast into prison, he departed into Galilee."

It may with certainty be inferred from this passage, that our Lord had previously been in some place not situated in Galilee. Of this, however, St. Matthew (nor yet St. Mark, ch. i. 14.) gives us no information. In the preceding part of the narrative, he informs us that the tempter "took him into an exceeding high mountain," (ver. 8.) and that when he had left him there "angels came and ministered unto him" (ver. 11.); but the situation of this mountain is wholly uncertain, though the common opinion is, that it *was that to which the absurd name of Quarantania* has been given, situated in the desert which extends from Jericho to Jerusalem. This was certainly in that district of the holy land called Judea, as distinguished from Samaria and Galilee; but if even this opinion were well founded, it would not assist us in determining from what place our Lord departed into Galilee: for not only the manner in which the event is introduced, but the fact that our Lord had previously heard of the imprisonment of John, lead to the conclusion that his departure into Galilee at this time, did not take place *immediately* after his temptation in the desert, where he could not have heard of that event. It is true, that the manner in which St. Luke speaks of his return *appears* as if it were immediately subsequent to the temptation—"and Jesus returned in the power of the Spirit into Galilee" (Luke iv. 14.); but, upon close inspection, it will be found to contain no determination of time, as it might with equal propriety be said of him, that "he returned in the power of the Spirit," whether it were a twelvemonth or a day subsequent to that event.

By a reference, however, to the Gospel of St. John, it will be immediately apparent whence our Lord returned into Galilee. He relates, that after the testimony of John the Baptist, and consequently subsequent to our Lord's temptation, (which took place *immediately* after his baptism, Mark i. 12; Luke iv. 1.) but which he does not record, Jesus was present at a marriage in Cana of Galilee, where he changed water into wine; and thence departed, first to Capernaum, and then to Jerusalem, to be present at the passover, where he expelled the buyers and sellers from the temple, and performed various miracles (John i. 15—51; ii.); that, after a most interesting

conversation with Nicodemus, a ruler of the Jews, he departed into the COUNTRY OF JUDEA, where he tarried some time, baptizing, while John was baptizing in Enon; and that, in order to avoid the effects of the envy of the Pharisees, "he left JUDEA, and departed into Galilee." (John iii. iv. 1—3.)

Here we have a multitude of circumstances wholly passed over in silence by the other Evangelists, but which at last terminate in an exact coincidence with their account of our Lord's departure into Galilee. It cannot be thought for one moment, that St. John invented these particulars to correspond with their accounts, when they *appear* to assign a different time and place to our Lord's departure, and when that correspondence would have been better effected, at least for every purpose of forgery, by simply transcribing their statements; nor can it be imagined that their brief statements were drawn up from a perusal of his narrative, while they contain not the most distant allusion to the real place of his departure, far less to the various circumstances by which it was preceded. It must therefore be inferred to be a coincidence purely undesigned, and such as solely arose from the truth of the fact recorded.

No. VII.—Chap. iv. 12, 13.

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; and, leaving (καταλιπὼν, leaving entirely*) Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim."

It appears from this statement, that our Lord, having returned from Judea into Galilee, visited Nazareth, but immediately afterwards took up his residence at Capernaum. We may reasonably conclude, that he must have had some strong reason for thus forsaking the scenes of his youth, endeared to him by the tenderest associations, and a place where he had resided for nearly thirty years. Some suppose that Joseph was dead, as we read no more of him in the Sacred History; but the death of his supposed father affords no adequate reason for his sudden departure from his late place of residence. St. Luke, however, affords a most satisfactory elucidation of this part of our Lord's conduct. He informs us, that after his return into Galilee, "he came to Nazareth, where he had been brought up," and having, in the synagogue, publicly announced himself to be the Messiah predicted by Isaiah, they "wondered" at his words; but recollecting his mean birth and station in life, they contemptuously said, "Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land; but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all the synagogue, when they heard these things, (by

* *From* κατὰ, *intensive*, and λείπω, to *leave*.

which he asserted his right to work his miracles when and where he pleased, declaring them unworthy of the benefit of these miracles, and plainly intimating the reception of his Gospel chiefly among the Gentiles,] were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum." (Luke iv. 16—31.)

Our Lord's reason, then, for forsaking Nazareth, was the unbelief and rejection of his word, by his countrymen, and their atrocious attempt upon his life. Now, while this perfectly accords with the brief statement of St. Matthew, as to his sudden departure from Nazareth, the brevity of that statement, compared with the circumstantial copiousness of St. Luke, incontestibly proves the undesignedness of the correspondence. No forger, taking the hint from St. Matthew, would extend his narrative so far beyond it for no conceivable purpose; nor would he, had he read St. Luke, have omitted all reference to the cause of our Lord's departure.

London. W. G.

Wisdom and Knowledge the Sources of Grief.

For in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow.—Eccles. i. 18.

Was it the design of the sacred writer to appear before us as the apologist of ignorance? surely not, for he himself had sought out all wisdom, and laboured to become familiar with all knowledge. Had he then a design upon our happiness? This cannot *be admitted, for the tendency of all his writ*ings is to promote and secure it. Wisdom and knowledge are excellent; and that the soul be without them is declared not to be good. It is for the lack of knowledge that the people perish. Wisdom and knowledge are imparted to man for the highest purposes. His mind is illuminated that he may contemplate the perfections of Deity—that he may see the path of duty—that he may attain everlasting felicity. Yet it is a fact, that an increase of knowledge is an increase of sorrow and grief—let us attempt to account for this fact. Knowledge may be regarded as especially conversant with three or four particulars.

1. An experimental acquaintance with earthly things. We see a great deal in the world which looks fair, and promises in its possession a large portion of pleasure. If we could attain to independence in our circumstances, we imagine that we should at once be carried to the summit of our wishes. Many have passed from a state of comparative poverty to affluence. While all has been novel, a certain charm has invested every object, but in a little time the spell has been broken, satiety and weariness have succeeded, and vanity of vanities has been found inscribed upon all that promised happiness. Disappointments and mortifications have attended honour, grandeur, and wealth; and those who have risen to the highest eminence in society, have often manifested the greatest impatience to be rid of life itself, as an intolerable burden. The mind is fully convinced, the more this world is known, that its proper nourishment, and the sources of substantial joy, if existent any where, are certainly not among the things which perish with the using. What is the anxiety, what is the grief to find that tens of thousands

of pounds, a splendid retinue and a sumptuous establishment, are all only for a moment, and during that moment rather tantalize, than permit to drink the cup of permanent pleasure.

2. Knowledge of ourselves.—When Saul of Tarsus was ignorant of his true character, he regarded himself with unmingled complacency. As touching the law, he was blameless, and thought his expressions of malignant feeling towards Christ and his followers a doing God service. Light thrown upon his mind first discovered to him, his real circumstances, his spiritual destitution, and till we become extensively acquainted with our own hearts, we shall always cherish an overweening opinion of our goodness, our wisdom, and our high attainments. Ignorant man vainly imagines that the Divine Being is as well pleased with him as he is with himself. And hence every true delineation of human nature is extremely offensive and disgusting to him. The cross of Christ is a stumbling block, as it supposes him in a condition before God exceedingly abject and humiliating. His self-confidence perishes as light shines around him, and he who was full, and thought he needed nothing, becomes in his own sight poor, and miserable, and blind, and naked. That heart which was vainly imagined to be so good, appears as a cage of unclean birds, and the seat of all pollution and defilement. A thousand evils and dangers present themselves in the very path where previously he had walked with heedless security, and the desert of divine indignation is at length admitted, however humbling. The heart is broken with sorrow, and the enlightened sinner is taught to *cry out, "Oh! wretched man that I am!"*

3. *Knowledge of others.*—An individual will frequently trust society, so far as to pierce himself through with many sorrows. Where he reposed the most unhesitating confidence, there he finds himself deceived and betrayed. The sincerity on which he calculated, proves to be the most refined treachery. If it be a man in the lower orders of society of whom we speak, who has lived in a peaceable country village, and seen but little of human wretchedness, how is such an one confounded, when led into the retreats of sin and misery, furnished by populous towns and cities. He comes from these haunts of vice and wretchedness, horrified at scenes whose existence he had never before suspected. Or is it a Christian whose knowledge of mankind is enlarged? Alas! what an extent of wickedness, does a *Christian country* present to him, when accurately known! What a mournful idea that six hundred *millions* of his fellow immortals are without hope and without God in the world—that Mahometanism is at this moment much more extensively spread than even the gospel of Jesus Christ! How deplorable to witness the triumphs of Satan, and to see the thousands and the millions who have fallen under his usurpation, who are spiritually dead, and whose bones lie bleaching in the sun and the storm! Must not scenes like these fill the heart of a Christian with grief and dismay? What then, shall we remain in ignorance, and bless ourselves that we are so happy? By no means. Things are as we have described them, whether we know it or not. Our ignorance is no remedy, no alleviation of the overwhelming load of misery. All it can effect will only operate to prevent our attempts to remove the evils; or, which is quite as probable, cause us to add to the mighty aggregate.

We ought to attempt the acquisition of knowledge, were it only that this world, and the future, may each be held in proper estimation. The proximity of the things which perish, give them magnitude and importance far beyond their intrinsic and relative value. It is by an intimate acquaintance with eternal realities, that we learn to treat the things of time with contempt, as mere vanities, when they would claim the heart, and withdraw the mind from God. The distance and invisibility of eternal things has rendered them diminutive, and of secondary consideration, to the darkened understanding. But after having seen the inanity of worldly good, the mind under divine teaching becomes prepared to receive with proper sentiments and feelings the blessings of salvation. The things of time and sense lessen in our view; their foliage and beauty wither as we approach them; while the glories and blessings of an eternal world discover more to secure our imperishable felicity, the more we contemplate them. Hence they who have had the greatest degree of spirituality of mind, have been the most grateful for present mercies, and the most ready to leave them all at the divine summons.

We ought to possess much self-knowledge in order to produce proper feelings of abasement before God, and to give vigour to our application to Christ for mercy. Our pride is the sin most fruitful of mischief and ruin. A sight of pollution spread through the powers of the soul, a knowledge of the narrowed and shrivelled state of the understanding, the obliquity of the will, the carnality of the affections, the discovery that we are earthly, sensual and devilish, will bring us into the dust before God. Our conviction of the demerit of sin, our helplessness, and the justice of the claims of God; will give an unspeakable emphasis to the Gospel of Christ, and lead us to embrace him as the only Saviour. Self-knowledge, indeed, however painful, is essential to salvation, as without it we never shall, we never can submit to receive the righteousness of God: nor can we ever give God the glory which he must and will receive from all who obtain honour, immortality, and eternal life.

Nor shall we exercise proper compassion towards others, or make due exertions for their relief, without much knowledge. The springs of benevolence are opened, and the soul is aroused to compassion as we become acquainted with mankind, and are under the influence of the Holy Spirit. We are never led by the light of God merely to speculate on human woe. Jesus Christ beheld a perishing city, and wept over it: he saw thousands sinking beneath the weight of their misery, and he hastened to their relief. The Son of God had all knowledge, and his zeal for our salvation was proportionate to it. This knowledge will furnish our most important errands to the throne of grace. We shall be earnest that calamities may be averted, burdens removed, and hearts changed, as our minds are aware of the evils of sin. As we are convinced of the misery of the world, so shall we labour in preaching, in Sunday school teaching, in prayer and in all means calculated to prevent the shipwreck of immortal souls.

J. M.

On Church Discipline.

To the Editor of the Baptist Magazine.

Sir,

It is greatly to be lamented that in all ages of the church, many

who have professed the fear of God, have, through the strength of temptation, acting on a nature but partially renewed, fallen into sin; of the culpability of such there can be no doubt. The question I wish here to propose is, what is the duty of the church towards an offender, supposing him to manifest a spirit of contrition, and to be one of whom his brethren entertain the hope that his offended Lord will not at last exclude him from the abodes of the highest purity? Many, as well as myself, doubt the propriety of excluding a brother or a sister for a crime, who give evident signs of penitence and godly sorrow for having committed it. This appears to us contrary to the mild spirit of the gospel. And I beg leave to ask, if such a member be excluded, on what principle can he ever be restored; since it is the state of the mind only that can change, the crime must ever remain against him? It is only in the character of a *penitent offender* that he can be received again into the church; where then is the consistency of excluding him while exhibiting those signs of humble penitence which are sufficient to secure his re-admission.

For the better information of myself and others, I solicit some of my elder brethren to consider the subject, and give us their thoughts upon it through the medium of our Magazine. Church discipline is a very important, and oftentimes a very painful and delicate duty. To discharge it aright, we must be guided by the word of God, follow the example of our Saviour, and in the meekness of his spirit, endeavour to restore, lest that which is lame should be *turned out of the* way, which *ought "rather to be healed."* Had there not been many instances come under my own knowledge, of what I consider *unchristian-like treatment*, to offending members in our churches, I should not have troubled you on the subject. For the sake, therefore, of the tried and tempted, as well as for the better information of those who wish to know the will of their Lord and Master, I intreat the consideration of the question, and doubt not but a candid, Scriptural discussion of it will profit many, glorify God, and greatly oblige

A PILGRIM.

HISTORY OF THE CORPORATION AND TEST ACTS.

The Corporation Act.

WHEN Charles the Second assumed the government, the people consisted principally of three religious sects, the Presbyterians, Independents, and Baptists; but the whole power of the kingdom was in the hands of the Presbyterians: the parliament was composed of their friends, and their form of church discipline was established.

To conciliate the affections of a people divided by religious distinctions, Charles the Second published the famous Declaration from Breda, copies of which he sent to the Speakers of both Houses of Parliament before he himself came over. In that Declaration he thus expressed himself: "*We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom;* and that we shall be ready to consent to such an act of parliament as upon mature deliberation shall be offered unto us for the full granting that indulgence." Trust-

nis intention to have the li-
revised, to which a strict
mity was not exacted; and
numerous vacant bishop-
several were not filled up.
pts were made, without suc-
(in which the Presbyterians
ood reason to complain of ill
) to fix upon some discipline
orm of worship that should
le them and the friends of
pacy in one national church.
61, while the terms of this
rehension, projected in pur-
e of the king's declaration,
negotiating, the Corporation
assed. By that Act, power
rested in commissioners ap-
d by the king, to turn out
officers in corporations they
ht fit, and to place other
as in their room; and it was
r enacted,* that "after the
ation of the said commissions
h by a subsequent clause† to determine on the 25th of
h, 1663,) no person or per-
shall ever hereafter be placed,
d, or chosen in, or to, any of the Parliament and of the Protectors, all magistrates liable to suspicion had been expelled the corporations, and none had been admitted who gave not proofs of affection to the ruling powers, or who refused to subscribe the covenant. To leave all authority in such hands seemed dangerous; and therefore the Parliament empowered the King to appoint commissioners for regulating the corporations, and expelling such magistrates as either had obtruded themselves by violence, or professed principles dangerous to the constitution, civil or ecclesiastical."

The history of this Act, as taken from the parliamentary journals, agrees with the account of Mr. Hume. It appears that the Corporation Act originated in the House of Commons, and that when it was sent up to the Lords it did not contain the clause requiring persons elected to corporate offices to take the Sacrament, the preamble only briefly stating, "that the succes-

endeavours and unparalleled indulgence in pardoning what is past, nevertheless many evil spirits are still working; wherefore, for prevention of the like mischief for the time to come, and for preservation of the public peace both in church and state." And at first the Lords new-modelled the whole of the bill; endeavouring, for instance, like true friends of despotism, to make this temporary expedient a "perpetual change;" and inserted a clause,* directing that by the 24th of June, 1662, all corporations should renew their charters, under penalty of their becoming null and void; and another clause,† that the king, in the manner prescribed in the act, should have power to appoint the mayor or chief magistrate, with the recorder, and town clerk, of every corporation, as vacancies might happen! But when the bill was sent back with these amendments for concurrence, the spirit of independence warmed the Commons into opposition: they objected ‡ to giving a permanent increase of power to the crown, when they had only proposed a temporary expedient; they refused to commit a breach of trust, by destroying the rights of their constituents; and demanded a conference with the House of Lords. After several conferences, the Lords gave up or altered all these objectionable clauses; but unfortunately, when the bill had been nearly five months under consideration of the two Houses, and after two conferences they were nearly agreed,§ an adjournment took place. When they met again, it should seem that the clause which imposed the sacramental test, and was the only part of the bill not of a temporary nature, was proposed in the House of Lords* with other amendments; and the Commons having afterwards agreed to those amendments,† the bill was passed. Thus the clause in question, so far from being a principal, or even collateral object of either house of parliament, was not so much as thought of till after they had had two conferences upon the other parts of the bill; and after its general scope had been perfectly settled. Few can doubt against whom this clause was levelled; for, up to that time, the sacrament had been designed as a test from persons addicted to popery only; and protestant dissenters were *then* almost universally communicants in the church.

But, contrary to the fact, let it even be admitted that this clause of the act was framed expressly to exclude all protestant dissenters, was it not then a breach of the king's declaration from Breda, and had not the presbyterians, in particular, reason to complain of treachery and injustice? Founded upon his letter from Breda, the king issued a declaration to conciliate the religious differences which divided his subjects; and a bill was brought into the House of Commons for giving full effect to it, but it was thrown out upon the second reading. ‡ The presbyterians were then amused with hopes of such alterations being made in the liturgy and discipline of the church of England, as should comprehend them within the establishment; and the proposed alterations were actually under consideration at the time the Corporation Act was passed.

(To be continued.)

* Com. Journ. vol. viii. p. 310.
† Ibid.
‡ *Ibid. p. 312.*
§ *Ibid. p. 313.*

* Lords' Journ. vol. ix. p. 349.
† Com. Journ. vol. viii. p. 338.
‡ Neale, vol. ii. p. 584.

POETRY.

Translated from an Italian Epigram, on seeing a representation of Christ bound to a pillar, to be scourged.

Di marmo é la colona
Di marmo son gli empi.

MARBLE the pillar; marble they
Who senseless stood around;
Marble the Lord, who there for me
With cruel cords was bound.

The pillar was by *nature* hard;
Sin turn'd the Jews to stone;
'Twas *love* that harden'd thee, blest Lord,
To constancy unknown.

If I, for whom the scourge he felt,
The wondrous sight can see,
Nor into grateful rivers melt—
I, too, must *marble* be!

Ryland's Pastoral Memorials, vol. ii.

Happiness. By Bishop Heber.

ONE morning, in the month of May,
I wander'd o'er the hill;
Though Nature all around was gay,
My heart was heavy still.

Can God, I thought, the just, the great,
These meaner creatures bless;
And yet deny to man's estate
The boon of happiness?

Tell me, ye woods and smiling plains,
Ye blessed birds around;
In which of Nature's wide domains
Can bliss for man be found?

The birds wild carol'd o'er my head,
The breeze around me blew;
And Nature's awful chorus said,
"No bliss for man she knew."

I question'd Love, whose early ray
So rosy bright appears;
And heard the timid genius say,
"His light was dimm'd by tears."

I question'd Friendship—Friendship sigh'd,
And thus her answer gave:—
"The few whom Fortune never tried,
Are wither'd in the grave."

I ask'd if Vice could bliss bestow;
Vice boasted loud and well:
But fading from her wither'd brow,
The borrow'd roses fell.

I sought of Feeling, if her skill
Could soothe the wounded breast:
And found her mourning, faint, and still
For other's woes distress'd.

I question'd Virtue—Virtue sigh'd,
No boon could she dispense;
Nor Virtue was her name, she cried,
But humble Penitence.

I question'd Death—the grisly shade
Relax'd his brow severe:
And "I am Happiness," he said,
"If Virtue guide thee here."

Heaven.

We know but little of that place,
Where saints behold the Saviour's face,
And in his presence dwell:
Eye never saw that world of love,
Nor *ear* hath heard the notes above,
Seraphic voices swell.

While we in earthly scenes remain,
We seek for *perfect* bliss in vain;
We seek—but never find:
Bliss grows not on this earthly sod,
We find it when we mount to God,
And leave our sins behind.

Yes, there we find a heaven of joy,
A bliss refin'd from all alloy,
A home of endless rest;
Lord, when shall I such glory share?
Cut short my days of toil and care,
And take me to thy breast.

There would I gently lean my head,
As the belov'd disciple did;
Enfold me in thy arms:
I long thy beauteous face to see,
And glow with heavenly ecstasy,
Enraptur'd with thy charms.

Addlestone, Surrey. R. G.

REVIEW.

Pastoral Memorials; selected from the Manuscripts of the late Rev. John Ryland, D.D. of Bristol, with a Memoir of the Author, a Portrait, and a Facsimile of one of his Sermons. Two vols. 21s. Holdsworth. Vol. 2. 11s.

THE first volume of these Memorials has been already noticed. It contained eighty-six sketches of Sermons, on passages selected from the Old and New Testaments, in the popular order of the books, down to the Acts of the Apostles. The present volume consists, in part, of similar sketches, through the Epistles, to the close of the inspired writings, completing the number of one hundred and fifty. Besides these, we are presented with some interesting essays, and a few pleasing specimens of the Doctor's poetry, most of which have not been previously printed. To this volume also, though properly belonging to the first, is prefixed a brief Memoir, by our friend Mr. J. E. Ryland, of Millhill. The transposition of this by the binder, at some future period, will equalize the volumes.

Dr. Ryland's preaching was characterized by holy simplicity and fervour; an intense, steady, growing zeal for the honour of God, especially in relation to the scheme of human redemption; and the most affectionate desire for the eternal salvation of his hearers. His style, though perfectly unadorned, was uniformly chaste and vigorous; and, (especially in that advanced period of life, in which inferior, but more showy preachers become tame and insipid,) he occasionally surprised and delighted his hearers with unpremeditated bursts of the most empassioned eloquence—the eloquence of a full heart, surpassed only by that of a higher order, (of which also he was an illustrious example), the mild, insinuating eloquence of a uniformly holy life.

These volumes contain many sketches of a superior character, calculated to rouse the sinner, and to inform the mind, improve the heart, and stimulate the progress of the Christian towards a heavenly futurity. We had marked several for especial commendation; but we recommend our readers to peruse the whole, and to form their own judgment. If they look for tinsel, and glare, and ornament, we can tell them at once, they will be disappointed: but if they have a *spiritual* discernment, they cannot fail to find "apples of gold in pictures of silver." No. 114, on the death of the Rev. John Vernon, contains a most delightful and animating obituary; and No. 140, an affectionate tribute to the memory of the venerable Scott, of Aston Sandford. For a specimen of Dr. Ryland's poetry, we refer our readers to page 113, of our present number, and proceed to a brief notice of the memoir.

And here, we must confess, we were irresistibly reminded of the good Doctor's substitute for a *surtout*, to which we think the memoir bears a striking resemblance; the *quality* is excellent, but it is *too short*. We rise from its perusal pleased, rather than satisfied. It is a good etching; but who would not prefer a finished picture? Dr. Ryland would grace, and his character richly deserves, a more minute, a full-length delineation. We can appreciate and sincerely admire the solicitude of a son, to avoid too high a colouring, too prominent a development, in delineating the moral beauties of a parent. But it is at least possible, from a commendable desire to avoid one extreme, to fall, perhaps unconsciously, into the opposite. *We* do not require the aid, either of the sculptor or the biographer to excite *our* affectionate veneration of Dr. Ryland! He lives, and will ever live, in the hearts of those who knew him. But we wish our children, and our children's children, to remote generations, to possess as complete a fac-simile as

le of that pre-eminent holiness,
adorned his youth, irradiated
step of his progress, and encir-
his venerable brow with a halo of

. Ryland was born at Warwick,
30, 1753. His childhood and youth
dly sketched by himself with ad-
ble simplicity,) were not distin-
ed by any remarkable features;
t is impossible not to linger with
ht over the first buddings of a
susceptibility implanted by the
t of God, whose roots struck deep-
d whose foliage expanded, until
ped saint "flourished like the palm
and grew like a cedar in Lebanon."
mother taught him Scripture his-
by explaining the pictures on the
h tiles in their parlour chimney;
subsequently, a single spark, a mo-
ment about "*something better*" than
g conversation, lighted up in his
a flame which never expired; but
a burns, and will ever burn, in ce-
l purity and brightness. "A word
n in season, how good is it!"
was baptized at Northampton, in
4th year of his age. At 18, he
red the approval of the church, to
e himself to the Christian ministry.
81, he was united with his father
pastoral office, which in five years
devolved on himself entirely. His
sive zeal, at the commencement of
inisterial career, occasioned a very
dly and affectionate remonstrance
good Mr. Newton, which will be
with interest; and to a few, per-
it may be equally seasonable.
1798, Dr. Ryland removed to Bris-
fter much deliberation, and prayer
he divine guidance. He had the
action of the concurrent approba-
of his dear friends, Newton, and
h, and Fuller, and a respectable
baptist minister, whose letter is
y creditable to his judgment and
eart. "Poor Northampton! and
Omicron, (says Newton,) if you
way when he goes there!"
ere is one passage in Dr. Ryland's
er to the first invitation from Bris-
o inimitably touching and *charac-*teristic, that we cannot forbear transcribing it.

"After so long a connexion with our church, and such friendship as most of them have all along shown me, how can I rend myself from them against their consent, unless they had a prospect of a speedy and certain supply of one who would naturally care for their welfare, and who would be concerned to guard them against dangers on the right hand and the left? The men who would truly make void God's law, would rejoice to ensnare some on the one hand, and perhaps some would be drawn off from the doctrines of grace on the other; *and I, when I heard of the flock being scattered that was once committed to my care, should faint under my burden, and be unable to do you any service!*"

The letter from the church at Northampton, too, is so simple, and so entirely devoid of eulogium, leaving the church at Bristol to *infer* their feelings on resigning him, from their own desire for his services, that we strongly suspect it was written, on behalf of the church, by the same ingenious and modest pen.

A regard to consistency induces us to notice the letter to "the Pedobaptist communicants" at Bristol. We are no advocates for mixed communion, because we believe Jesus Christ *intended* that a credible profession of saving faith, and a voluntary submission to Christian baptism, should precede external church-fellowship to the end of time. While, therefore, we cordially agree with our dear friend, that it is "*of the nature of the new creature, for true believers to have intimate communion with each other*," we are obliged to make an exception against *such* communion as appears to us, to be virtually prohibited by Jesus Christ himself. In the Sketch on "the Communion of Saints," from 1 John i. 7. "*We have fellowship one with another*," the Doctor, with his usual candour, referring to communion at the Lord's table, says, "*That* communion might be practised without the existence of this 'fellowship;' and *this*, may exist without that." p. 281. We highly esteem the Christian character of many, both Baptists and Pedobaptists, from whom we conscientiously differ in opi-

nion and practice; and while we are conscious of a willingness and desire to make every sacrifice for the promotion of intimate communion, consistent with our views of the mind of Christ, we are satisfied that the *really* conscientious and liberal, among our opponents, (and many such we know there are, of both classes,) will never desire more. We entertain a very high sense of *such* charity, in Christians of all denominations, as that which the beloved Dr. Ryland exemplified in no ordinary degree. Perhaps, if we were disposed to look very closely into every page of this Memoir, we might discover a spot in the sun; but, as it evidently was not designed to be made visible, instead of pursuing our observations, we will cordially unite with the biographer in referring the reader to a "more excellent" specimen in the preface to the "Candid Statement."

With Dr. Ryland's theological sentiments, and the prominent features of his residence at Bristol, our readers are, for the most part, familiar: we shall therefore pass on to the closing scene of his life. Here, as in other instances of the most eminent piety, we find no ecstasy, but "perfect peace."

"On no occasion, was there the least symptom of impatience; nothing appeared but a child-like and tranquil resignation to the Divine will. The few expressions which fell from his lips were strongly marked by his habitual modesty and humility; but he was chiefly occupied in offering up brief petitions or devout ejaculations. One passage of Scripture, 'My flesh and my heart faileth;' but God is the strength of my heart, and my portion for ever;' was often repeated by him in Hebrew.'"

"On Wednesday, May 25th, 1827, he 'fell asleep' with a composure and serenity that no language can describe."

We could refer to many interesting passages in this brief biography; but we have already exceeded our usual limits. Our readers, we doubt not, will accept the following very just and beautiful tribute to the memory of our beloved friend, by one of his pupils,* in preference to any further observations of our own.

"Loving him and revering him as I did, it gives me real consolation and delight to express the deep and tender veneration I cherish for his memory, and to trace my recollections of the wisdom and excellence he manifested towards me and many others while under his care. I never left any place with so much regret, as I quitted, ten years since, the house over which he presided. To the end of life, and most likely for ever, I shall retain a grateful and delightful remembrance of the inestimable benefits I derived from his tuition and friendship. No tutor could be more loved and revered; none could more highly deserve it. The sentiment indulged towards him by us all, and that most deeply by the most pious and cultivated of our number, was a deep and affectionate veneration for his character, together with gratitude for the tenderness and fidelity with which he performed his various duties among us. His whole behaviour impressed us with the serious and delightful conviction, that he not only did his utmost to promote our mental advancement, and watched over our progress with benignant complacency; but that our improvement in piety was an object of fervent solicitude to his holy and devotional mind. Not to mention the sweet and commanding influence which the holiness of his deportment exerted, such was the simplicity and mildness which pervaded his constant intercourse with us, that the awe which so much goodness and mental vigour naturally tended to inspire, was absorbed in cordial affection for him, as our best earthly friend. It was no small part of his praise, that with scarcely any exertion of authority, he secured in general a ready compliance with his requisitions and wishes.

* * * * * *

"Above all, I delight to remember his morning prayers in the family. From his secret communion with God, he came to them with a freshness and joy which shewed how much of heaven dwelt within him. Nothing could exceed their humble fervour and simplicity. They expressed, in the most touching and devotional manner, the qualities which formed the peculiar beauty of his religious character. He combined the tender contrition of an early penitent, with the holy maturity and grandeur of the aged saint. And as *he* was, such were his prayers. The lowly and reverential aspirations of 'a broken and a contrite spirit,' were blended with the calm confidence and inward peace of one who had long enjoyed the most intimate converse with God. This union always struck me as a beautiful peculiarity of his social devotions.

* *The Rev. W. Rhodes, of Damerham.*

"With all the devout regard and admiration in which he was deservedly held by the whole circle of those who knew him, and by very many who had no personal intercourse with him, it does not appear to me, that the strong and luminous character of his mind, or the wide and varied range of his knowledge, were in general sufficiently appreciated. Nor is it to be wondered at. His piety was so transcendently conspicuous, that his other qualities and attainments were hardly thought of by any one while in his society, or in the contemplation of his character. A rare and felicitous distinction rested upon him: to every beholder, his mental endowments and acquisitions were almost eclipsed by the brightness and purity of the sanctity which pervaded them. May all those who so long enjoyed the delightful advantage of beholding his example, and of sharing in his prayers, aspire to attain a near resemblance to his blessed character!"

Tekel, or the Righteous Sentence; a Discourse, in two parts, delivered at Keppel-street Chapel on Lord's day mornings, Sept. 16 *and* 23, 1827. By G. PRITCHARD. Marshall.

THESE solemn and weighty discourses, on a subject always seasonable, are founded on Daniel v. 27. After a large review of the circumstances in which the passage was first delivered, the esteemed author proposes to consider "the facts it suggests, the application it admits, and the consequences it involves."

The *facts* are these:—that God is perfectly acquainted with the character and conduct of all his creatures; that the judgment of God upon the character and conduct of his creatures, regulates, in some degree, his treatment of them *now*, but will do so more fully and obviously hereafter; and that the righteousness of God is the rule by which his judgment is regulated.

The *application* is powerfully made, first, to every individual who is not found, ultimately and exclusively, trusting in the justifying righteousness and the expiatory sacrifice of our Lord Jesus Christ, for acceptance before God and the enjoyment of *eternal life. Then more particularly, to persons who are congratulating themselves and cherishing* the most favourable opinion of their state in the Divine presence, merely because they have not practised certain vices in which many have indulged; to others, whose expectations arise from the virtues they practise; to those who are reposing themselves on the sufferings with which they are now visited; to those who trust in the mercy of God; and finally, to those individuals who profess that their entire dependence is on the mediation of Jesus Christ; but unhappily, the approved evidence of whose attachment to the Saviour is essentially defective.

In the second discourse, Mr. P. proceeds to the *consequences* it involves. These are, that the case of every person shall be adjudged; that the decision in every case adjudged, on the merit of the individual to whom it refers, will be unfavourable; that whatever the judgment may be, it cannot be reversed; that the sentence pronounced on those who are weighed in the balances, and are found wanting, will certainly be executed; that the execution of this sentence will be accompanied with inconceivable distress; and finally, that our being reconciled unto God is of infinite importance. Mr. P. concludes, by reminding his hearers of various invitations to sinners, and promises to the penitent, which are thickly scattered through the Old and New Testaments.

If the reader of these Sermons sat down to them with an air of levity, we think he must have become serious before he got through the Introduction. Many of those who heard, and those who have read, or may hereafter read them, will have reason to be thankful for the publication; and the worthy preacher himself will have no reason to repent his having written them, in the day of the Lord.

We make room for one extract:—

"It is no very uncommon thing to meet with persons who are congratulating themselves, and cherishing the most favourable *opinion of* their state in the divine presence, *merely* because they have not practised *certain vices*, in which many have indulged. *Thus*, for *instance*, the Pharisee applauds

himself: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.' Having avoided gross and enormous offences, they begin to take credit to themselves for a superiority of character which they vainly imagine must entitle them to the divine approbation, and in the exercise of this self-complacency, they regard with contempt, rather than commiseration, those persons who have fallen a prey to temptations by which, perhaps, their virtue was never assailed. So universal is this propensity of our depraved nature, that there is scarcely an individual to be found so sunk in infamy, but considers himself entitled to some consideration, when compared with some other, whose conduct is more atrocious than his own. You will probably recollect a remarkable incident, which a few years since occurred in this country, and which affectingly illustrates what has just been observed. Two criminals, whose lives were forfeited, being brought to the place of public execution, to undergo the last penalty of human laws, one of them indignantly declared, that what he principally deprecated on the awful occasion was, the ignominy of dying in the company of one, whose offence he considered himself to be incapable of committing. In short, every person who pays becoming attention to what is passing in his own heart, will have frequent occasion to detect the existence, and resist the operation of this disposition, whose influence, it is greatly to be feared, has prevented multitudes from embracing that righteousness which is our only deliverance from the sentence in the text." p. 18.

An Essay on the Atonement of Christ. By I. MANN, A. M. Second Edition. 12mo. pp. 204. 3s. boards. Wightman and Co. 1827.

Theological Essays on Select Facts, Characters, and Doctrines of the Holy Scriptures. By I. MANN, A. M. Second Edition, with three additional Essays. 12mo. pp. 272. 4s. boards. Palmer. 1828.

WE cannot exactly explain how the first editions of these works escaped our critical notice. We then read them with pleasure, and are happy to see them re-issued from the press in a style *of paper* and workmanship more be*coming their value* than heretofore.

We shall not occupy the time and *attention of our readers* with a lengthened critique on the conten volumes, as we hope they wi way into the hands of a la tion of our friends. The fi divided into nine chapters, the following titles :—

"Chap. I. Explication of te Necessity of an Atonement fo from the holiness and justice of God. III. Remarks on t offered by the Heathen Natio Atonement of Christ argued fr orifices under the Jewish Dispe The account given by the Evan Sufferings of Christ inexplica other principle than that of a for Sin. VI. The Value of t Christ. VII. The Extent of th Christ in its design and applica Doctrinal inferences from th Christ. IX. Practical Impro

This is a well argued, scrip tise, adapted for the gene and the inquiring youth. W will be very generally read.

The volume of "Theologi contains eighteen papers, o interesting and important su three latter being now firs Their titles are as follow :—

"The Work of Creation—T Man before and after his Fall. Institution of Public Worshi Walk with God, and his Trans Causes of the Flood—The Ark —On the Person and Offices o dek—The Backsliding and Re Solomon—On the Nature and of Divine Influence—Christ's C Disciples—The state of Chr Saints in Heaven—The Source tian Consolation—Repentance— the Hypocrite is but for a Mo Arrogance and Infidelity of So The Resurrection and Ascensio ras—On Village Preaching—The of Separate Spirits."

This volume also is well a usefulness. Mr. Mann alw his desire for the best inter readers, and we hope that be granted.

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to us to lie any objection, but
en, by their inordinate use the
the mind becomes so relaxed,
re severe and serious studies
uctantly pursued. "He that
souls is wise." Every endea-
erefore, to secure so important
t, which is not at variance with
ciples and the spirit of revela-
wise also.

indeed, a lamentable fact, but
: we suppose none will venture
, that there are persons who,
they cannot be prevailed upon
a few pages of the best book in
vorld, would need no persuasion
own and peruse the Antidote,
s preface to its finis, without
g their attention to be inter-

And if, after this, in any in-
the Bible should be consulted,
d never previously been, which
k far from improbable, such an
ce would prove a most ample
, were one required, for em-
a method to reach the con-
which, without any compromise
, possesses at least, the advan-
bringing the mind fairly into
with subjects infinitely moment-

who is stated to have descended from pious and respectable ancestors. He was carefully educated, and his mind being directed to the Christian ministry, he left home at the usual time, to obtain the advantage of a university preparation. While thus prosecuting his studies, difficulties connected with entering into the church, presented themselves to his consideration, sufficiently formidable to divert his attention from the pulpit to the bar. On leaving college to reside in the metropolis, he soon became familiar with persons whose sentiments and pursuits were in direct opposition to the principles and precepts of revelation. The influence of their society induced him, for a time, to disbelieve and reject the volume of inspiration. This alarming change in his principles and character greatly distressed his parents, and interrupted a correspondence with Lavinia Randolph, a pious and amiable female, with whom he had anticipated forming the connubial alliance. Out of this state of things arise letters, conversations, journies and incidents, which by divine power and goodness, are overruled and made effective to restore the wanderer to an acknowledgment of the

titles him to the thanks of the religious public, especially its younger branches; among whom particularly, we sincerely hope, it will obtain an extensive circulation and an attentive perusal, and for whose instruction we supply the following lengthened extract.

"Our Sundays in particular were religiously employed. We attended divine service both parts of the day, and were afterwards required to give an account of what we had heard. The intervals were likewise occupied in an easy course of catechetical instruction, designed to store the mind with Scripture knowledge, and give us a general view of its evidences and doctrines. But there was nothing burdensome or gloomy in these engagements. It was my father's wish that religion should always be exhibited in a cheerful aspect, so as to make her most solemn duties pleasing. In short, whether he directed our attention to learning or religion, he was anxious that we should act well of our own accord, and not from the mere influence of authority or fear. We had no cause to find fault with his orders, though the levity and waywardness of childhood too often indisposed us to make a right use of them.

"In these efforts of parental wisdom and affection, my beloved mother, now receiving her reward in glory, very largely shared. She not only approved and seconded my father's plans, but employed the tenderest and most efficient means for our improvement. I now love to remember the wisdom and gentleness with which she instructed us on a Sabbath evening, reproved us for our faults, urged us to remember our father's excellent advice, and offered many fervent prayers for our welfare. It was impossible to help loving her, though alas! we were so inconstant in showing it. I distinctly recollect the deep impressions her kind expostulations made upon me, and the resolutions I formed in consequence, to 'honour and obey my parents in all things in the Lord.' If then, the ties of nature entitled them to gratitude and love, how unspeakably were those claims heightened by the excellence of their character, and their unwearied exertions for our good!

But notwithstanding these early advantages and resolves, I must confess that my behaviour, even in childhood, was sometimes very undutiful. My propensities soon became headstrong, and impetuous, and often betrayed me into mischief. Passionate and self-willed, I frequently transgressed what I knew to be the bounds of duty; and by a variety of delinquencies, incurred the displeasure of my parents, and deserved correction. These faults were likewise sometimes aggravated by sullenness of temper, or gusts of resentment, which, no doubt, caused them many a sigh, and many a tear. I can now imagine what secret, unexpressed and inexpressible anguish sometimes rent their feelings, when they perceived these early indications of a depraved heart, and began to picture to their fears its remote consequences. Alas! how many secret pangs pierced the heart of my beloved mother, while I was following the impulse of a wayward temper, with all the levity and frolicsomeness of boyhood! How many actions, looks and words, which have fallen into oblivion, and of which I thought nothing at the time, wounded the tenderness of her feelings, and became accessary to the disease which preyed upon the delicacy of her constitution and brought her prematurely to the grave! What then would she have felt, had her life been spared to hear the reports of my late conduct in the metropolis, which would have pierced like a dagger through her bosom! Alas! how little do children think of the effects of their disobedience, and the dark catalogue of crimes they will have to answer for, in bringing their fond parents with sorrow to the tomb!

Sometimes I felt the force of this sentiment, and a seasonable admonition made its way to the heart. My conscience sharply reproved me, and I became unhappy. For a few weeks together, at different intervals, I felt the force of religious impressions, and promised to amend my conduct, and govern my passions. This was the case when sickness and death happened in the family, or among the young people of our acquaintance, which my father carefully improved. My mother's illness and decease, especially enforced these sentiments, and led me to form many pious resolves. For though I was scarcely old enough to appreciate the irreparable loss of so kind a mother, yet my grief on her account was sincere and ardent. Her conversation towards the close, and the affecting manner in which she embraced and admonished us for the last time, in the view of death, made a deep impression on the whole family, and for a while, checked the levity and perverseness of my disposition." pp. 75—77.

LITERARY RECORD.

New Publications.

1. *The Existence, Nature, and Ministry of the Holy Angels, briefly considered as an important Branch of the Christian Religion, &c.* Richard Baynes. 2s. 6d. Without pledging ourselves to every sentiment contained in this little work, we hope it will do much good. A larger work is still a desideratum, and it might well employ the pen of the ablest theologian of this or any other country.

2. *The Bible Story Book. Second Series. By the Rev. B. H. Draper, of Southampton.* Westley and Davis. 1s. 6d. We cannot too warmly recommend this little book, which is made intelligible and engaging to a child, by the happy talent which Mr. Draper has often successfully exerted for the benefit of the rising generation.

3. *Elements of Arithmetic for Children, on an entire new plan. By Ingram Cobbin, A.M. Second edition. Half-bound.* 6d.

4. *Elements of Grammar for Children. By Ingram Cobbin, A.M. Seventh edition.* 1s.

5. *First Lessons in Geography, for the use of the Nursery and the junior Classes in Schools. By M. A. Allison.* 9d.

6. *Part II. of Christ's Prophecies on his own Second Coming in the three Gospels, and the Times of the Gentiles, explained, from A. D.* 33, *to* 1826 *and* 1831. 1s. 6d.

7. *The Apostolic Sense of Christ's Prophecies, and Prophetic History of the present year* 1828, *and Future Age, from a Comparison of Daniel's Prophecy with History.* 3s.

8. *Cautionary Observations against the Unscriptural and Pernicious Doctrine of Baptismal Regeneration; occasioned by a Paper on that Subject recently published and circulated in the City of Lincoln: respectfully submitted to the Members of the Church of England. By John Crops.* 12mo. 1s.

9. *Vol. I. of the Works of the English and Scottish Reformers, edited by the Rev. Thomas Russell, A.M.* 10s. 6d.

10. *Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. &c. with numerous illustrative Selections from his unpublished Papers. By Olinthus Gregory, LL.D. &c.*

11. *Little Frank, the Irish Boy. By Charlotte Elizabeth. Second Edition.* 18mo. 1s. 6d. bds.

12. *A Widowed Missionary's Journal. By Keturah Jeffreys.* 12mo. 5s. boards.

13. *A Father's Reasons for not Baptizing his Children; with some Remarks on the Subject of Baptism, as affecting the future Prospects of the Church. By a Lay Member of the Church of England.* 8vo. 2s. 6d.

14. *The Balance of Criminality; or, Mental Error compared with Immoral Conduct, addressed to young Doubters. By the Rev. Isaac Taylor, of Ongar.* 12mo. 3s. 6d. boards.

15. *Christian Baptism as delineated in the Sacred Scriptures; with Remarks on a Tract vindicating the Sprinkling of Infants, and representing that Ceremony as Christian Baptism. By J. G. Pike, Minister of the Baptist Church, Brook-street Meeting, Derby.* 12mo. 6d.

16. *Observations on the Cruelty of employing Climbing Boys in Sweeping Chimneys, and on the Practicability of effectually cleansing Flues by Mechanical Means. With Extracts from the Evidence before the House of Commons, &c.* 6d.

17. *Memorials of the late Rev. Alexander Hay, Minister of St. John's Chapel, Warrington. By J. K. Foster.* 3s. bds.

In the Press.

The Second Part of the Rev. John Morison's Exposition of the Book of Psalms, will be published on the 1st of March. The second edition of Part I. is just published.

Mr. W. Garthwaite, of Wattisfield, is publishing by subscription a volume of Sermons, price 7s. 6d.; intended to be read in villages or families. Subscribers' names received by B. J. Holdsworth, 18, St. Paul's Churchyard, London.

The Author of the Evangelical Rambler is preparing a Series of Papers, to be entitled The Evangelical Spectator, which will appear periodically.

A Fourth Edition, in 18mo. of the Rev. John Thornton's Fruits of the Spirit.

Christian Experience, or a Guide to the Perplexed. By Robert Philip.

A Third Edition of Christian Fellowship, or the Church Member's Guide. By the Rev. J. A. James.

To be published on the 1st of April, in one volume 12mo. with plates and maps, Private Journal of a Voyage to the Pacific Ocean, and a Residence in the Sandwich Islands during the years 1822, 23, 24, and 1825. By C. S. Stewart, late American Missionary at the Sandwich Islands, with an introduction and occasional Notes, by the Rev. W. Ellis.

Hints designed to promote a profitable attendance on an Evangelical Ministry. By William Davis.

OBITUARY.

MR. FRANCIS POLGLASE.

THE Divine Being, in training up his people for a high degree of spiritual excellency in this world, and for the bright reward of a glorious immortality in that which is to come, has not unfrequently employed the discipline of severe affliction, in connection with the institutions of his grace. Withdrawing them, for a while, from immediate contact with "the evils which are in the world"—abstracting their minds from the vanity of the creature, and fixing their devoutest thoughts and regards on the solemn realities of futurity; the tone of their piety has been elevated, their gust for spiritual things has been renewed, and their hearts have acquired a mellowed and heavenly temperament, which has prepared them for the highest attainments in the divine life. Hence, however appalling the aspect may be which affliction wears, it often appears, in its consequences, to enter into the most beneficent arrangements of our heavenly Father; whose grace will either strengthen the soul to endure the utmost severity of trial, or attemper the fierceness of the flame to its capability of suffering; and whose design in all he has announced to be, "Behold, I will refine thee; I will make thee a *choice one* in the furnace of affliction." Isaiah xlviii. 10.*

The individual, of whose more than common excellency and protracted sufferings this paper is designed as an affectionate memorial, entered on the brief sojourn of life January 20, 1792. Mr. Polglase's parents resided at Falmouth. Of his father, little is known by the writer. His mother was a pious woman, for many years prior to her death; and to her kind and serious instructions the son was probably much indebted for those moral excellencies which distinguished his youth. At length, having formed an intimacy with a young man who was connected with the Sunday school at the Baptist meeting, he was induced to identify himself with the institution as a teacher. He thus became a regular attendant on the public ministry of the Baptists; and his mind was occasionally so far arrested by the voice of truth, as to be led to reflection on the supreme importance of his spiritual interests. Those impressions which ultimately induced a decided change in the current of his sentiments and feelings, and terminated in the renovation of his mind, were received under the ministry of the Rev. Mr. Daniel, whose temporary labours in this town were occasioned by the illness of the Rev. T. Griffin (now of Prescott-street), the then resident pastor. The scripture from which Mr. Daniel preached on the occasion, was Jer. viii. 20. "The harvest is past, the summer is ended, and we are not saved." But feeling much of the power of inbred corruption, and fearing lest the seductive allurements of the world might draw him aside, he was deterred from making a public profession of his faith, by submitting to the ordinance of Christian baptism, until the year 1814; when he was united to the church by the Rev. R. Pryce.

Not long subsequently to this period, a new nomination of deacons taking place, Mr. Polglase was elected for one: an event which the church never had occasion to regret, for from the gravity of his exterior deportment, the natural benevolence of his disposition, and the scriptural character of his sentiments, he "used his office well, and purchased to himself a good degree."

Some time after this, he entered into the conjugal relation with one who was a member of the same church with himself, in whom, from the congeniality of her views and principles with his own, he enjoyed an "help meet;" the con-

* *Vide Piscator, in loc.*

stancy of whose affection, and the tenderness of whose assiduities, tended not a little to cheer his subsequently checquered course, and to lighten the burthen of that affliction which a wise and holy Providence was pleased to lay on him. In the choice of his associate, he honoured the revealed will of God, by fixing on one who was devoted to his service and fear; and in return He fulfilled the gracious promise of his word, by rendering their union a source of mutual and perennial happiness.

About the year 1822, Mr. Polglase was first visited with that afflictive disease (the diabetes), which, in the issue, removed him from the turmoil and pollution of this world, to the purity and felicity of the heavenly state. Such was the virulence of the attack, that his friends thought it must speedily terminate in death. But God had otherwise designed; and was about to submit the faith and patience of his servant to no ordinary trial. In the severity of these early paroxysms of the disorder, He did but 'signify to him by what death he should glorify God:" and never, perhaps, at least in this respect, were the divine purposes more fully answered.

During the lengthened period of nearly five years, he experienced almost unintermitted sufferings; but was enabled uniformly to exhibit the powerful support of divine grace, and to exercise unshaken confidence in the Lord Jesus Christ. At no time can it be recollected, that he complained of the severity or the duration of his afflictions; the doctrines of the cross, and the promises of divine love, sweetly supported and refreshed his spirit, and infused into it a delightful calm and settled tranquility. The hope of the Gospel rendered him wonderfully superior to extrinsic circumstances, and, in the hour of extreme pain and exigency, proved as "an anchor to the soul, both sure and stedfast, entering into that within the veil." On being asked by a friend as to the state of his mind, he replied, "Very comfortable:—

'He says, that I shall shortly be
Enthroned with him above the skies:
Oh, what a friend is Christ to me!

I am altogether unworthy in myself: it is sovereign grace that has made me to differ." One day, observing his friends much distressed on account of the nature of his sufferings, he said, "I fear, my dear friends, that you will be tired out before I shall: I am resigned to the Saviour's will, for 'he does all things well.'" The writer of these lines remarking to him, towards the close of his life, that the allotments of God's providence towards his people were sometimes both dark and painful, he rejoined, "A day, a week, a year, 'tis the same to me: if my God pleases, or it would glorify him, I am resigned to suffer for four years more." Being visited by a friend who was baptised on the same occasion with himself, he said to him, "My dear friend, I trust that we who were buried together by baptism unto death, shall rise together in the resurrection of the just." When speaking of his departure, he one day remarked, "Oh, what delight I feel at the thought of seeing my dear child and parent in heaven; but to be for ever with the Lord—to be near him—to be like him—this is what delights me most!" While, however, his principles as a Christian triumphed over the pains and infirmities of nature, he felt as a man; and was not insensible to the tenderness of those ties by which he was still united to this world, as a husband and a father; and it was with no small degree of feeling he once said to his dearest earthly friend, "It has been hard work to give you and my dear child up; but I have now resigned you into the hands of a covenant God and Father: he cannot forget his promise. He will never leave you, nor forsake you. When all earthly comforts fail, his promises are all yea and amen in Christ Jesus."

On the last Lord's day morning, he said to his wife, who was standing near, "I thought I should have entered on my heavenly sabbath to-day: however, I am not impatient. There is no recognising of days *there*; it is one eternal sabbath." When his sight was nearly gone, and the cold dews of death stood upon his forehead, he was asked

if Christ was then precious to him? He immediately replied, "He *is* precious! He is my heaven, my all!" and soon after tranquilly breathed his spirit into the hands of Him who "is in the midst of the throne, who shall feed his saints, and shall lead them unto living fountains of water, and wipe away all tears from their eyes."

"Brother, thou art gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burthen of the flesh, and from care and fear releas'd,
Where the wicked cease from troubling, and the weary are at rest."

Falmouth.

GLEANINGS.

RELIGIOUS DISABILITIES.

Extracts from a Debate in the House of Commons on Friday, the 8th of May, 1789, occasioned by Mr. Beaufoy's Motion for the repeal of such parts of the Test and Corporation Acts, as affect the Protestant Dissenters.

"Mr. Beaufoy opened his speech with an account of the reasons which had induced the Dissenters to renew their application to parliament, and with a few remarks on the temperate conduct which had distinguished their proceedings. He observed that, notwithstanding their former disappointment, their confidence in the general disposition of the house to do justice to the injured, and to give relief to the oppressed, had suffered no diminution: that they were sensible how difficult it was, even for the best and wisest men, to relinquish, on the evidence of a single debate, the prejudices which misinformation had led them to adopt: that they could not but recollect how often the legislature had granted, as in the case of the Dissenting Ministers, the very requests which causeless apprehensions had before induced them to refuse; and that they could not but hope that, as their merit as citizens was acknowledged, they might venture, without offence, a second time to solicit, from the natural guardians of all descriptions of people, a candid and impartial hearing.

"He reminded the House that, in their former application, the dissenters, far from wishing by a multitude of petitions to display their numbers and political consequence in the state, had placed their reliance on a plea to which numbers give no additional strength: for they knew that, to *to the ear of* a British Parliament, the voice *of justice ascends with as much* effect from *the few as from the many, from the feeble* as from the strong: that the same temper had marked their subsequent conduct; for however sensibly they felt the hardship of continuing subject, though guiltless of offence, to such disabilities, and to such dishonour, as few offences can deserve; yet they had not indulged the language of complaint, nor had they sought the aid of political alliances, or endeavoured to avail themselves of party divisions: much more elevated had been their line of conduct; for they had patiently waited the arrival of a period in which the wisdom of a complete toleration should be generally acknowledged, and in which the experience of other nations should have proved that such a toleration would strengthen the interest of the established Church, and so entirely destroy the bitterness of religious variance that the state would afterwards be as little affected by that variance as by a difference of opinion in natural philosophy or any other speculative science.

"It is not," he observed, "by the tenets of any individual, however respectable, but by the *spirit of their general conduct*, by *the settled tenour of their actions*, that public societies ought ever to be tried; and measured by that standard, whether as faithful and affectionate supporters of his Majesty's illustrious house, as citizens, zealous for the constitution of their country, or as protestants, who, in doubtful and difficult emergencies, have proved themselves friends to the established church, the dissenters will be found on a level with the most distinguished of their fellow-subjects.

"Such are the men who are anxious to throw themselves once more on the justice and liberality of Parliament; persuaded that the House will forgive the natural solicitude of Englishmen to be freed from undeserved degradation and unmerited dishonour; from a dishonour which lessens

ne use, in proportion as it diminishes the ustre, of virtue; from a degradation that ot only deprives them of the common pri-ileges of *subjects*, but that also bereaves hem of a right which belongs to them as en — the right of defending their fortunes, heir liberties, and their lives."

The Speaker further argued that these bnoxious statutes were not intended to pply to the dissenters; but were aimed, xclusively, at the catholics.

"After these preliminary remarks, Mr. Beaufoy proceeded to a specific statement of he dissenters' case, which involved in it wo different questions,—1st. Have the lissenters a right, in common with their ellow-subjects, to the usual privileges and eneral benefits of citizenship?—2dly. If hey have this right, what benefit does their exclusion from the enjoyment of its produce o the church or state?

"If the first of these questions were proposed to the consideration of a foreigner, he would naturally ask, 'What are these dissenters, that their right to the common privileges of citizens should be disputed? Are they *slaves* to the rest of the community, or are they *offenders* who have forfeited their privileges by their crimes; or are they persons who, from their religious tenets, are *unable*, or, from disaffection to the state, are *unwilling*, to give the usual and necessary pledges of civil obedience?'—Not as *slaves* to the rest of the community do we deny them the usual privileges of citizens; for, thanks to the spirit of our ancestors, there is in Great Britain no such description of men!—Not as criminals do we exclude them from the enjoyment of their rights; for of the millions of subjects who inhabit the kingdom, there are none of more untainted integrity, or of more unquestionable honour.—Not as persons who are *unable* or *unwilling* to give a sufficient pledge of their obedience to the state do we reject them; for such is the satisfaction we feel in the pledges they give of their attachment; such is our reliance upon the oaths which they are at all times willing to take, that, without hesitation or reserve, we admit them to the highest of all trusts, that of legislative power; but the real ground on which we refuse them the rights and privileges, which their fellow-citizens enjoy, is, their presuming to *think* that in those concerns of religion which relate not to *actions*, but *opinions*, it is every man's duty, as it is every man's *right*, to follow the dictates of his own *understanding*.

"Such disabilities, so imposed, are naked and undissembled wrongs; and wrongs inflicted for religious opinions merely constitute *persecution*. For what is persecution, *but injuries inflicted for a religious belief?* it is its *genuine definition, its just and accurate description*. *What then are* the consequences which follow from these melancholy facts? Ungracious, and, perhaps, unexpected as the conclusion is, we are compelled, by the evidence of truths which we cannot dispute, to acknowledge that the pretended *toleration* of the dissenters is a real *persecution*—a persecution which deprives them of a *part* of their civil rights, and which, with the *same justice*, and on the *same plea*, might equally deprive them of the *rest*—a persecution which denies them the *management of their property*, and which, with *the same justice, and on the same plea*, might equally take from them *the property itself*—a persecution which deprives them of the *right of defending their liberties and lives*, and which, with the *same justice, and on precisely the same plea*, might equally deprive them both of *liberty and life*. If one degree of persecution may be justified, another degree of it, under different circumstances, may be justified also. Let but the *principle* be once admitted, and the inquisitions of Portugal and Spain cease to be objects either of ridicule or abhorrence."

We regret that our limits will not allow us to follow the course of Mr. B.'s argument, in reference to the second of the two questions, he had stated, viz: what advantage, to the church or state, results from refusing to dissenters the common privileges of citizens? The following short appeal to fact is a volume of evidence on this subject.

"In every kingdom, and in every republic of Europe, a national Church is established; but no one of those states, England and Ireland excepted, ever yet had recourse to the impolitic, as well as unjust and unnatural, expedient of a Sacramental Test for civil and military employments. Ireland has seen the folly of such a conduct; and, avowedly with a view of *strengthening her established church*, has *repealed her Test and Corporation Laws*, and restored to the dissenters the possession of their rights.

"If then these persecuting statutes are defensible at all, their defence must be found in the interests of the *state* alone.—What on this subject were the sentiments of our great deliverer King William the Third, what were the sentiments of the first of his Majesty's illustrious house who wore the crown of Great Britain, we fortunately know; for the journals of parliament have informed us how much they lamented that so many of their loyal and affectionate subjects should be excluded from their service. But the language of things is still stronger than that of those illustrious men; for who, without astonishment, can reflect that a large proportion of the commercial part of the community is excluded, by law, from all share in the management of its most important commercial

concerns? Or who, without indignation, can hear that a considerable part of his Majesty's most faithful people cannot bear arms, in the defence of *his* rights and *of* their *own*, without being liable to penalties that strip them at once of all that is important to the *citizen*, or that is valuable to the *man*?

"When the kingdom, a few years since, was assailed by the adherents of another claimant to the crown; when the faith of a large proportion of the people was dubious; when the loyalty of many of those who were near the person of the king was thought to be tainted, and terror had palsied, even more than corruption had seduced; what was the conduct of the protestant dissenters in England? To say that of the multitudes who composed their various society, there was not *one* man, not a *single individual*, who joined the enemies of his Majesty's house, (unexampled as this proof of their loyalty was) is, however, to speak but the *smallest* part of their praise. For, at the very time when the armies of the state had been repeatedly discomfited; at the very time when those, who reached at his Majesty's crown, were in possession of the centre of the kingdom; at the very time when Britain, unable to rely on her native strength, and hourly trembling for her safety, had solicited *foreign* aid: at that very time the dissenters, regardless of the dreadful penalties of the law, and, anxious for their country alone, eagerly *took arms:* and what was their reward? As soon as the danger was passed by, they were compelled to solicit the protection of that general *mercy* which was extended to the very *rebels* against whom they fought; they were obliged to shelter themselves under that *act of grace* which was granted to the very *traitors* from whose arms they had defended the crown and life of their sovereign. It was *thus* only that they escaped those dreadful penalties of the sacramental laws which they had incurred by their zeal, and which the irritated friends of the rebellion were impatient to bring down upon their heads. Is it for the advantage of the *state* that the difference in the situations of the loyal subject and of the rebel should be so extremely small?

"To the disgrace of our statutes, to the dishonour of the British name, to the reproach of humanity, these persecuting statutes are still unrepealed. Perhaps I shall be told, that however oppressive in *speculation* their injustice may be thought, instances of their *active oppression* have seldom been experienced; for however frequent trespasses upon their enactments are, informations against the trespassers have seldom been exhibited. Shall such a defence be *urged in behalf of* the statutes of a British *Parliament? What is it* but to say, that *so flagrant is the injustice, so* unqualified is *the oppression, so hostile* to every feeling of humanity, is the language of those statutes, that the most depraved informer, the most inveterate practiser on the fortunes and lives of his fellow-subjects, will not take upon himself the odium of their execution? Rather than accept the monstrous bribe by which the *legislature* invites him to ruin the fortune of innocent and deserving citizens, rather than accept the enormous wealth by which the *legislature* tempts him to bring on the *best men* punishments due only to the *worst*, rather than cancel that great bond of nature which unites the parent to his offspring, the ruffian, who is in want of bread, resolves, at the hazard of his life, to seek it on the highway; for the deed to which the *legislature* would urge him, exceeds the measure of his depravity. Shall we then consider these statues as *harmless*, because they are too *wicked* for execution? Is this to be our assurance that they will not be made as oppressive in their *use* as they are ferocious in their *intent*? It is too frail a reliance, it is too infirm a security. If there be persons, and I know there are *many*, who have borne commissions in the army without the sacramental qualification: If there be any who have taken a part in the management of the Bank of England, of the East India Company, or of any of the other chartered companies of the kingdom, or who in the present, or in the late, administration, have accepted of offices of trust without this legal requisite of the Lord's supper, let me entreat them to recollect to what terrible penalties they are at this very hour exposed, penalties from which, if the informer be diligent, the Indemnity Act, in many cases, will be too slow to save them. Such may be their situation even though they should be willing to correct their former omission, and receive the sacrament.—But if as dissenters, or as members of the Church of Scotland, or as men who, for other reasons, are unwilling to mix the sacred ordinances of religion with their temporal pursuits, they cannot bend their consciences to the compulsive performance of this solemn act, then let me entreat them to consider that the Indemnity Bill will in no case afford them the least protection: it will be in the power of every man, whom their virtue may have made their enemy, to grapple with their peace: it will be in the power of every man whom avarice, or animosity, or private revenge, may prompt to deeds of ill; of every man who has an interest to serve, or a passion to gratify, at once to bring down such ruin on their heads as will make them objects of compassion to the poorest and meanest of their fellow-subjects"*

* We had intended giving some extracts from the speech of Mr. Fox on this occasion, but must reserve them for our next Number.

INTELLIGENCE.

DOMESTIC.

REFORMATION SOCIETY.

eetings have been held by this
t Freemasons' Hall, during the past
hich have excited considerable in-
The first took place on Tuesday the
ebruary. Its object was the for-
f an Auxiliary Society for the dis-
t. Giles.

Drummond, Esq. having been una-
voted to the chair, rose and said,
g called upon unexpectedly in con-
ef the illness of Lord Roden, to
chair upon that occasion, he could
lly say, that he never presided at
ing in his life so little to his own
on. To deny that he had strong
upon the question at issue, between
nts and Catholics, would be to deny
; but he thought, holding the sta-
hich they had placed him, it would
it for him to express his opinion.
allude to the objects of the Society
, which was to confine itself to
t of the question at issue between
nts and Papists, connected with
igious differences. He said *part*,
however they might attempt to deny
as impossible not to admit that
ut Ireland, at least, and a great
England, the word Protestantism
ade political considerations. Al-
e certainly differed widely from the
of the Roman Catholics, he ex-
himself no less at variance on the
part of the question with many of
ds of the Church of England. He
serve, that this meeting was looked
Roman Catholics with considerable
, and he could not be surprised at
be remembered how many meet-
l been held under the same name,
reality they were nothing but politi-
gues.

Secretary read a Report which had
awn up, stating the dreadful moral
of St. Giles', and the modes by
was proposed to mitigate it.

ant Mandeville moved the first re-
that this meeting deem it expe-
form this institution, &c. which was
l by the Rev. William Meyers, a
e about four years ago, had upon
form declared his belief in the doc-
Christianity.

*otion was opposed by Mr. Richard
, a barrister of Lincoln's Inn, ne-
the noted individual of that name,*
and the Rev. Mr. Spooner (a Catholic Clergyman), who stated that he was born a Protestant, but had left the religion of his fathers, from conviction of its error, and embraced Catholicism. The amendment proposed and seconded by those gentlemen was lost, and the original motion carried.

The Rev. H. M'Neil and Henry Pownall, Esq. advocated the Protestant cause, and Mr. Murphy, a Catholic Layman, replied, after which the meeting was adjourned to Tuesday the 19th, when the discussion was resumed. We regret that our limits will not allow us to place the speeches delivered on these interesting occasions before our readers.* The chairman observed, that whatever had been the original intention in calling that meeting together, it had virtually turned into a meeting for the discussion of the principles of Protestantism and Popery. This was the first meeting that he knew of that had been held in England, though several had been held in Ireland, and had been conducted uniformly in harmony and decorum.

The conduct of the chairman on this difficult occasion was dignified and impartial. Rev. H. M'Neil defended the Protestant side of the question with his accustomed boldness and energy, and the Rev. Mr. Marsh, who is, we believe, a clergyman at Colchester, expressed his sentiments in reply to his Catholic opponents in a speech judicious, liberal, and Christian-like.

ORDINATIONS, &c.

PAULTON, SOMERSET.

On Thursday Dec. 27, 1827, a new Baptist Meeting was opened at Paulton, near Temple Cloud, Somerset. The Rev. Mr. Robinson, Wesleyan minister, commenced the morning service by reading the Scriptures and prayer; and the Rev. Mr. Leifchild of Bristol, preached from Gal. iv. 26. and concluded with prayer. In the afternoon the Rev. Mr. Newman of Frome read the Scriptures and prayed; the Rev. Mr. Aitchinson of Bratton preached from Ps. cxxxiii. and the Rev. Mr. Ayres of Keynsham concluded with prayer. In the evening the Rev. Mr. Gilson of Chelwood read the Scriptures and prayed; the Rev. Mr. Jay of Bath preached from 2 Tim. ii. 8.; and

* A full report of them will be found in *The World* newspaper for the 20th and 27th of last month.

the Rev. Mr. Lewis concluded with prayer. The congregations were numerous, respectable, and attentive, and in the evening the place was crowded to excess. The services of the day were peculiarly interesting and impressive, and distinguished by the prevalency of Scriptural catholicism, kind expressions, and liberal contributions. On the following Lord's-day, the congregation was favoured with the kind services of the Rev. J. Murrell of Leicester.

The Baptist Interest at Paulton, is one of long standing, having, according to memoranda in the church book, existed in the days of Oliver Cromwell. The church formerly met for divine worship at Hallatron, a rural village about one mile from Paulton, but as the latter village was considerably larger, increasing in its population, from its valuable coal mines, and situate in the midst of several hamlets and villages, it was deemed prudent to erect a place of worship there. In the erection of the present place of worship, the church and congregation have to acknowledge the goodness of the great head of the church, not only in the liberal contributions of friends towards its erection; but in being saved from the most imminent danger, during their worship in the old meeting. It had long been deemed unsafe for a large congregation to assemble in, but in taking it down it appeared, that such was the dilapidated state of the timber, that had it not been for the kind and especial providence of Him who watches over Israel, the whole of the galleries must have fallen upon the people below.

Though the church and congregation at Paulton consist principally of persons renting small farms, or working in the coal mines, yet they subscribed among themselves upwards of 320*l.* before they commenced building, and did all the carriage of the materials gratis, a circumstance which it is hoped will operate favourably upon the minds of the friends of Christ and Christian churches.

Subscriptions will be thankfully received by James Evill, Esq. Church-street, Bath; Mr. R. Biggs, 19, Small-street, Bristol; Rev. J. Dyer, Fen Court, Fenchurch-street, London; or T. Clarke the pastor, Paulton, near Old Down, Somerset.

BAPTIST HOME MISSIONARY SOCIETY.

The Eighteenth Number of the Quarterly Register of the Baptist Home Missionary Society contains the following intelligence:

The following communication has been in the hands of the Editor for a considerable *time; yet as the suggestions contained in it are of so general interest* and lasting importance, the introduction of them rather after date will not be deemed unseasonable.

The letter was addressed to one of the Secretaries.

Several members of our Committee had the gratification of attending your Annual Meeting, and hearing the interesting claims of *Home* advocated there. Among other topics, you will recollect, the present state of London was brought under our notice, and considered worthy of particular attention. In consequence of this, we have been considering whether, while we are giving pecuniary aid to the distant villages, we might not render some additional personal assistance to the Home Missionary cause in our own vicinity.

The subject was introduced at our Committee Meeting, and the following plan suggested itself to us; which we introduce to your attention, thinking that if it should meet with approbation it may be advantageously adopted in other parts of the metropolis.

We selected a neighbourhood which appeared suitable, and appointed three of our number to visit every house, and distribute tracts; to request the inhabitants to attend weekly prayer-meeting which we proposed to hold, and to lend us the use of their houses in rotation for the same purpose; and, also to endeavour to persuade them to attend some place of public worship on the Sabbath-day. We then commenced our prayer-meeting at the house of a religious friend in the neighbourhood. The meeting begins at half-past seven and concludes about half-past eight; the prayers are short, hymns are sung between, and a portion of Scripture read.

We have divided our Committee into parties, and arranged them so that every evening on which the meeting is held, about three stand pledged to be present, and one or two others meet them there, if they have opportunity. We have a bill pasted on mill-board, hung in the window of the house where the meeting is to be held a few days previously, of which the following is a copy. *The Home Missionary Prayer-Meeting will be held here, on Evening next, to begin at half-past seven o'clock. The neighbours are invited to attend.*

We have now regularly every week two meetings of this kind in two different neighbourhoods. Several strangers attend, and some offer their houses. Our visiting friends, also, continue their operations. It is *a day of small things*, but the Committee feel that if but one soul be brought under the means of grace and led to our Lord Jesus, it will be a large reward. We shall inform you of progress from time to time. The appearance of this in the Quar-

tarly Register will give one of its readers pleasure, if you think it worthy a place there. Pray to God for us, on behalf of this humble attempt, that he may be pleased to crown it with his blessing. Accept the best wishes of, dear Sir, your obedient servant, W. G. Secretary of the Walworth Auxiliary.

We have learned since, that the most happy effects have followed such endeavours both in London, and in country Towns. Let our readers ask what doth hinder them from doing likewise?

RECENT CORRESPONDENCE.

Fakenham, Nov. 6, 1827.

My Dear Sir,

I have the pleasure of saying that, my friend, Mr. Grimes is very attentive to his work, and I hope he is not without evident intimations of the divine approbation.

He preaches twice every Lord's day at Creake, and superintends the Sabbath school. On Monday evenings he conducts a prayer-meeting, on Thursday evenings he preaches at Creake, and on Friday evenings he visits the workhouse to preach, converse, read and pray with the inmates. On Tuesday evenings he preaches at Syderstone, and on Wednesday evenings occasionally at Sculthorpe.—At Creake he proceeds in a regular course of visiting; and is respectfully received in almost every house, and listened to with attention. For piety and diligence he is universally esteemed. As stated before, his congregation at Creake has increased to upwards of 300 hearers; and, the pious part of them, who are united in church-membership, are walking together in peace and comfort, and, I trust, are improving in real piety. May this little band become a thousand! Without the aid of your Society, this station could not be supplied. The people are very poor, and cannot contribute more than 12*l.* or 15*l.* yearly towards the support of Mr. Grimes, who devotes his whole time to ministerial labours, and has no resources besides the above contributions, and your donations, for which, in his behalf, I beg to offer the warmest thanks, and remain, my dear Sir, yours affectionately,

D. THOMPSON.

I am happy to find that Mr. Grimes is so much esteemed, that even the resident clergyman at Creake exhorts the sick of his flock to listen to the instructions of Mr. Grimes, when he visits them.

Otley, June 14, 1827, *Suffolk.*

My station is in the village of *Otley*, where through *divine favour I have laboured* for nearly ten years with considerable success to an increasing congregation—the bulk of which, however, are farmers' labourers from the surrounding villages, many of whom, I trust, are rich in faith, but very poor in this world, and not able to spare a shilling for the cause—since I have been here I have baptized 105 persons, and we have had during the past year several notable instances of conversion to God,—so that some are now waiting and expect soon to follow the Lord in his appointed ordinances.—

> "These are the joys he lets us know;
> In fields and villages below,
> Gives us a relish of his love,
> But keeps his noblest feast above."

I preach regularly in four other villages—namely, Framsden, Ash-Bocking, Gosbeck, and Clopton, and occasionally in several others. And if these houses were not opened, the poor benighted inhabitants would be all entirely destitute of a gospel ministry, for there is not the slightest resemblance of it in the parish churches.

We have three prayer-meetings in the week at different houses—and one Sunday school in which we have 104 children.

I have never received any assistance towords the expenses of village-preaching, but from your society, and should now much rather be a contributor, but I am compelled once more to solicit your aid.

I remain, &c.

JAMES COLE.

Falmouth. January 10*th*, 1821.

As one of the minutes passed at our last Committee Meeting, held at Helston, the 2d instant, may, perhaps, influence the arrangemnts into which you may enter next Tuesday, (which, if I am rightly informed, is the day appointed for making your annual arrangements with the agents), I hasten to lay it before you:—

"The enquiry of the Secretary to the Parent Society relative to the occasion of Mr. Crossman's wish to remove, and to the opinion which the Committee still entertain of his "piety, talents, and diligence, as a Home Missionary," having been read, it was unanimously resolved, That the recommendation of Mr. Crossman's removal, by the Committee, arose out of the unmerited and violent opposition on the part of two individuals against him, in which affair the conduct of Mr. C. has considerably raised him in every respect in the opinion of the Committee; and that his qualifications as a Home Missionary have, particularly within the last three or four years, increased rather than diminished."

K

Having no other intelligence to communicate respecting Mr. Crossman, excepting that he has lately established a Prayer Meeting at the village of Treveskin, on Saturday evenings, for which several persons had expressed considerable solicitude; I pass on to Mr. Parson's station, in which the only circumstance of particular interest that has transpired during the quarter is, "that recently, at Gwinear, a young man connected with the mine has established a Sunday School, which is held in the Baptist Meeting-house; there are at present about 200 poor children who attend." The following details are furnished by Mr. Rogers of Scilly, which I transcribe for the satisfaction of the Committee. "Nothing material has occurred respecting our stations, number of hearers, &c., since my last communication to the Committee; but I will enumerate the several stations, and notice the particulars respecting each. *St Mary's* is an important station, from its being the centre of your mission in these islands, and from the necessity of gospel preaching; for although the Methodists have been established here for a great number of years, there is ample room for the exertions of your agent. Our attendance is large and respectable; and great attention is paid to the word preached, both in the town, and other parts of the island. Neither are we without some evidence of the Gospel being made a blessing; for several, from their deportment, attendance on the means of grace, and conversation, appear to have experienced a change of heart. Our prospect in this station are, therefore, sufficient to encourage renewed exertions for the cause of Christ. *Trescow.*—There is no Gospel preached in this island, (in the church excepted), but by your agent and his assistants; by whom public and private worship are regularly maintained in different parts: the congregations are very large, the meeting-house being oftentimes crowded to excess. Here we have a Sabbath-school of forty or fifty children; and, but for myself and coadjutors, hundreds of poor creatures would be entirely destitute of the word of life. *Bryher.*—In this place the people may be truly said to be hungering after the gospel; being always happy to receive the ministers, and anxious to hear the word. We have a Sabbath-school on this island of from twenty to thirty children; and the general prospects are very satisfactory indeed. *St. Martin's* is the principal station of the Bryanites; nevertheless we maintain our ground, and at the time of worship great numbers attend. There is also a Sabbath-school, but I do not know exactly the present number of children. *St. Agnes, which is very difficult and dangerous to visit at this season of the year, is constantly supplied whenever the weather permits.* Your mission alone supplies this island with the gospel, for it is never visited by the agents of any other Society, except the clergyman, who is sometimes four or five months without being there. It is interesting from its peculiarly isolated situation, and from its wants; and the desire of the people to have "the joyful sound," amply repays all our exertions. Neither is it destitute of piety; for there are a few who know the Lord even here, which proves he is not confined to situation. *Sampson* has only thirty-six inhabitants, among whom Edward Webber resides, and to all of whom he regularly preaches. He also keeps a Sunday-school. The above is a correct statement, as near as I can possibly ascertain at present, of the stations under my care: and while I am in these islands, every attention shall be paid to them, to further the design of the mission, and the interest of our Lord and Saviour.

In reviewing the whole circumstances of another year, I can truly say, there is great cause for gratitude to God; and ground of encouragement to the Society and its agents, to persevere in their labours for the benefit of the people. The Gospel has been, and is preached; great numbers hear, and many are spiritually benefited. Many hundreds would be destitute of the means of salvation, but for the Baptist Mission; and a more interesting or important station cannot be found in the sphere of the Society's exertions. My assistants, Frank M'Farland, Isaac Nicholls, and Edward Webber, are assiduously employed; and I can bear testimony to their zeal and exertions for the cause. We have also a person by the name of James Edwards, who is very useful indeed; and there is work enough for all.

I ought to close my quarterly communications with a list of subscribers of this auxiliary; but not having received the details from several places, I must defer it to a future period. You will, I suppose, soon receive from our Treasurer a general statement of accounts for the year; but, like myself, he has not received from every place the necessary documents. Hoping that divine wisdom may direct the Society in all its plans, and that the spirit of grace may prosper all its operations,

I remain,
on behalf of the Auxiliary,
Your Obedient Servant,
WM. F. BURCHELL.

Monies received by the Treasurer since the Account in December last.

	£	s.	d.
Francis, W. W. Esq. Colchester	1	1	0
The Offering of Gratitude from A. B. per Mr. G. W. Austie	1	17	6

	£.	s.	d.
Walworth Auxiliary, per Mr. Rogers, Treasurer	10	0	0
Maides, Mrs. Straw Castle, per Rev. Dr. Newman	1	0	0
A Lady at Bedford, per Mrs. Collens, of Red Lion-street	0	10	0
Missionary Society at Potter-st. per Rev. Mr. Bains	1	0	0
By Mr. W. Harris, of Fenny Stratford	1	2	9
Collected at Denmark-place Chapel, Camberwell, after Sermons by Rev. Messrs. Steane and Birt	25	0	0
Collections at Jamaica-row Chapel, Bermondsey, after Sermons by the Rev. Messrs. Dovey, Gibbs, and Upton	5	0	2½

Collected at Liverpool, per Rev. S. Kilpin.

Aspinal, Miss	2	2	0
Do. for Mr. W. Aspinal	2	2	0
Boothe, Mr.	1	1	0
Cearns, Ms.	0	10	6
Holmes, Mr. J.	1	0	0
Hope, Mr. Samuel	2	2	0
Hope, Mrs.	1	1	0
Jones and Sons, Messrs.	2	2	0
Maynard, Mr.	0	10	0
Maynard, Mr. H.	0	10	6
Rushton, Mr.	2	2	0

Collected by the Rev. F. Franklin, at Birmingham, &c.

Anderton, Mr.	0	10	0
Barnacle, Mr.	0	5	0
Blakemore, Mrs.	0	10	0
Bowers, Mrs.	0	10	0
Brinton, Mr. W.	0	10	0
Deakin, Mr. E.	1	1	0
Fielder, Mr.	0	5	0
Hadley, Mr.	1	0	0
Haines, Mr.	0	10	6
Hale, Mr.	0	10	0
Harwood, Mr. J.	0	10	0
Johnson, Mr. O.	1	0	0
King, Mr.	1	1	0
Lowe, Mr.	0	10	0
Mason, Mr.	0	5	0
Meadows, Mr.	0	10	0
Mole, Mr.	1	0	0
Parkes, Mr.	0	5	0
Phillips, Mr.	0	5	0
Portlock, Mr.	1	0	0
Richards, Mr.	0	5	0

	£	s.	d.
Room, Messrs. J. and J.	0	10	6
Room, Messrs. W. and F.	0	10	6
Round, Mr. P.	0	5	0
Smith, Mrs.	0	5	0
Spicer, Mr.	0	10	0
Spires, Mr.	0	5	0
Sprig, Mr. S.	0	10	0
Sprig, Mr. O.	1	0	0
Swift, Mr.	0	10	0
Tonks, Mr.	0	11	0
Wheeler, Mr.	0	5	0
Wilks, Miss	0	2	6
Friends	1	8	0
Mann, Mrs. Evesham, Missionary Box	0	17	4
Stratford on Avon	0	5	0

Coventry.

Booth, Mr.	1	0	0
Booth, Mr. R.	0	10	0
Butterworth, H. Esq. 2 yrs.	2	2	0
Butterworth, Mrs. T.	0	10	0
Hine, Mr. T.	0	5	0
Shaw, Mr.	0	5	0
Hurst, Mr. Longford	0	5	0
Smith, Mr. Foleshill	0	10	0
Sutton in the Elms	3	14	6
Surplus of Kenilworth, 1826.	1	11	10
Davis, Mr. Warwick	1	1	0
Ransford, Mr. ditto	0	10	6
Wolverhampton	0	12	6

NOTICES.

The next Quarterly Meeting of the Christian Instruction Society will be held, Providence permitting, at Surrey Chapel, on Tuesday evening, March 11, at half-past six, when the venerable Rowland Hill has kindly consented to preside.

The Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday, the 2d of April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin-street, Aldersgate-street, by the Rev. Wm. Orme, of Camberwell. Service to begin at twelve o'clock precisely, at the close of which, a report of the funds and the present state of the Charity will be made. The Friends of the Society will afterwards dine together at the Albion, in Aldersgate-street.

MONTHLY REGISTER.

FOREIGN.

America.—Our views for a considerable time past have been fixed upon the East; the affairs of the West have attracted but little notice. The interest inspired by the struggles of incipient liberty in the southern continent, and the march of established independence in the northern continent of America, have been merged in feelings of a more intense and home-felt character. The message of the President to Congress, is a document, however, which in the quietest or most bustling scenes of the old world, invites our attention. The total debt of the States, it is estimated, now amounts to Sixty-seven and a half millions of dollars, or about Fourteen millions sterling.

It is gratifying to find that the interruption of the colonial trade, has excited no feelings of hostility, nor any irritation towards our government. The language of the President in reference to this country is peaceful and complimentary, gratifying to our national vanity, and at the same time breathes a spirit of simplicity and dignity not unsuitable to the first Magistrate of a great and growing Republic.

The North American Congress appears to be getting the start of our Parliament in that enlightened legislation which is congenial with the spirit of civilized times. The law to abolish imprisonment for debt on *mesne process* in the United States, is a remarkable instance of legislative improvement among a people whose national existence, compared with that of Great Britain, is but of yesterday.

We are happy also to observe, that the American Congress has taken up the subject of *duelling*—that remnant of the same Gothic barbarism which substituted the *ordeal of battle* for the decisions of reason and justice. The American law which has just been introduced for the suppression of this fashionable vice, makes duelling *murder*, and consequently subjects the survivor, under any circumstances, to an *ignominious* death. It makes sending a challenge a high misdemeanour, punishable by *fourteen years'* imprisonment, and inflicts upon seconds, aids, and even on the attending surgeons, a fine of 1000 dollars each, in addition to being *disfranchised* and imprisoned until they give sufficient security for their *good behaviour*. This is the fate of "genteel gladiatorship" in America. When will England rise to the same moral elevation?

DOMESTIC.

Our readers will be gratified to find, that the renewed application of Protestant Dissenters to Parliament, expressed in 1700 petitions, and after a lapse of 38 years, for the repeal of the Test and Corporation Acts, has proved more successful than on any former occasion. The motion was brought forward by Lord John Russell, and seconded by Mr. John Smith, in two able speeches, worthy of the men and their cause. It was supported by Lords Brecknock, Althorp, Nugent, and Milton, Sir T. Acland, and Messrs. Wilbraham and Ferguson. It was opposed by Mr. Peel, Sir R. Inglis, Mr. Huskisson, and Lord Palmerston. The argument of the two latter Gentlemen amounted to this—That we ought to do injustice to the Dissenters without cause, that we may not do injustice to the Catholics without company.

When the House divided, there were

For the motion.....237
Against it 193

Majority in its favour 44

IRISH CHRONICLE,

MARCH, 1828.

The Rev. Josiah Wilson, of Sligo, has sent letters, directed to those persons and Congregations in England, who support Schools bearing their names in Ireland. From these we have made extracts, which we doubt not will be read with interest. The letters have been sent to the persons for whom they were designed.

The Committee have the last month appointed two more pious men as Itinerant Readers of the Irish Scriptures: this increases the number of Readers to 55, and will add £54 per annum to the expenditure. The general impression that prevails of the usefulness of such agents, and the liberal disposition manifested towards the Society, have encouraged them to conclude that they will be assisted to find support for such persons, however many may be raised up for the important service of reading and expounding the Irish Scriptures to their benighted fellow-countrymen.

From the Rev. J. Wilson to the Secretaries.

Sligo, Jan. 14, 1828.

Dear Brethren,

In addition to the journals of the Irish Readers who are constantly employed, I send some of the quarterly journals of the *Sabbath Readers;* in both of which much interesting matter will be found, as connected with the objects and operations of the Society. I forward also the annual account of the Congregational Schools in my district, for the information of the kind contributors to their support; as some of them have evinced a desire to have a more specific statement respecting them than can be given in the Report. The journals are calculated to excite considerable Interest, both as it respects the state of the country generally, and in reference to the exertions of the agents of the Society in particular. It will be seen from some of them, that there is a considerable excitement, not to say agitation, evident through the country, connected with great hostility against the advocates of education, the circulation of the Scriptures, &c. And I may add, that this has considerably increased within the last few days, only bearing more of a political aspect.

And yet it will rejoice the friends of truth to learn, that in the midst of all the ferment truth is extending, and many *individuals* are brought under its powerful influence. Though attention to the Scripture Readers is expressly and repeatedly forbidden by many of the Roman Catholic priests, yet numbers of persons evince a desire to hear the Scriptures read and explained, and anxiously listen to those humble teachers of the word of God. And He whose glory is connected with the honour he puts upon that word, is pleased to bless these means to the conversion of many.

It will also be gratifying to the Committee to learn, that some of the schools that have been so long, and so violently, and so successfully opposed, are rising superior to that opposition, and many of the children are returning to them.

Yours sincerely,

J. Wilson.

Congregational Free Schools in the District superintended by Mr. Wilson.

	March.	*June.*	*Sept.*	*Dec.*
Alie-street Female School	79	70	55	57
Bedford-court Free School	91	77	88	90
Carter-lane Female School	29	30	38	24
Chatham Free School	61	52	40	47
Dean-street Female School	65	48	61	54
Harlow Female School	63	63	63	53
Haddington Free School	51	69	60	51
Lion-street, Walworth, Female School	44	50	51	45
Lyme Free School	105	103	118	84
North End, Crayford, Female School	52	57	48	—
Providence Free School	127	68	102	87
Rye *Free School*	76	46	63	73
Tewbridge Free School	85		59	42

EXTRACTS FROM LETTERS.

Alie-street Female School.—"There has nothing very remarkable occurred, so as to demand notice, unless it be the circumstance of its having been preserved from the violent opposition to which many of the schools in this country have been exposed during the past year. Its way is prosperous, and its effects one of a beneficial character, but we have not, as on some former occasions, to speak of any of the pupils giving evidence of conversion to God.

"The mistress has been visited with some personal affliction; but I am happy to state that she is now nearly recovered.

"The school continues to be attended by two respectable ladies of the village, one of which is wife to the curate of the parish.

"The premiums distributed for correct repetitions of the Scriptures amounted to the pleasing number of 43; which is a proof of the diligence of the children, and of the attention of the teacher and the ladies."

Bedford-court Free School.—"This is one of the favoured schools which has the countenance of the priest of the parish, and is therefore generally well attended. The former teacher of this school was attentive to his business, and whether the superintendant were expected or not, he was always at his post. He was, however, a sickly man, and his sickness has, during the last fortnight, terminated in his death. He continued a member of the Roman Catholic Church, but was evidently attentive to the Scriptures; and I have often heard him, when a repetitioner has been at a loss, put him right without the aid of a book. But whether he died a member of the church of Christ or not, it would not be wise for us to determine. One of the inspectors was with him just before his death, and in the midst of a large assembly of Roman Catholic friends, he said, 'I depend entirely on the blood of Christ.' A brother of the deceased, who is equally competent to the undertaking, has been appointed to succeed him as teacher of the school."

Carter-lane Free School.—"It is situated within two miles of Sligo, and is conducted by a very competent mistress, of excellent character; but in consequence of the most determined and persevering opposition of the Roman Catholic priests, the number of children in attendance is very small. But still it would be painful to abandon these few to ignorance and indolence, especially as an inclination to rise superior to both is evinced by those who attend, and their progress is greater than could be expected if the school were larger. Should there not be an increase in the number of children in a few months, perhaps it would be advisable to remove the school to a situation where priestly influence is not so painful."

Chatham Free School.—"Many of the schools under my superintendence have been most violently persecuted, and some of them still are, among which is the Chatham School: and when we speak of persecution in this country, it may almost universally be understood as proceeding from the Roman Catholic priests. Strenuous efforts have been made in several places completely to break up the "Bible Schools;" and in none has the opposition been more violent than in the parish where this school is situated; but by the blessing of God, and the diligence of the teacher, it is doing better than could be anticipated. Thirty premiums for correct repetition of the Scriptures have been distributed, of which four were Bibles, the highest premium that is given. After this statement, I am sure you will feel that we ought to 'thank God and take courage,' and to persevere, and to pray for the continued blessing of heaven upon our efforts."

Dean-street Female School.—"It is in the same place, and conducted by the same person as was stated last year; and though the most strenuous efforts have been made by the Roman Catholic priest of the parish to suppress all the Free Schools in it, and some of the boys' schools have been greatly reduced, yet a kind Providence has watched over this, so as to prevent its being much injured. The premiums given for correct repetition were twenty, including four Bibles. Were this school permitted to 'proceed in its operations without priestly opposition, it would be, in all probability, one of the best in this part of the country; but we ought to be thankful that, in the midst of so many difficulties, so much is done."

Harlow Female School.—"It will not be uninteresting to know, that within the last eighteen months more than one hundred persons in this parish have renounced the errors of popery. Various causes have contributed to this change, but it is chiefly owing to the very active exertions of a clergyman of the Established Church. This has occasioned very great opposition to the Free Schools in the parish, and among the rest, the Harlow Female school. But it will be gratifying to its friends to know, that the effects of that opposition has not been of so painful a nature as might have been expected, for many of the children have continued constantly to attend the school, and those who were not to be found there, learned their lessons at home, and a good attendance was still witnessed at the quarterly inspections, as appears from the list for the past year. At these inspections thirty-three premiums have been distributed for correct repetition of the Scriptures, five of which were Bibles. The receivers hav

committed to memory twelve or more chapters in the quarter. Two of these were given at the last inspection to two girls, who each repeated seventeen chapters for the quarter, and both the children of Roman Catholics. This statement will, I trust, encourage a continuance of the support the above school has already experienced, from the benevolent Christian public of Harlow."

Haddington Free School.—"The number of children in attendance has not been equal to what it was in former years, but it is far beyond what might be expected by those who are acquainted with the violent opposition that has been manifested to all the Bible Schools in this part of the country. The teacher of this school, J. Tansey, has publicly renounced the errors of popery, is very attentive to his Bible, and to the preaching of the Gospel, and always evinces an anxiety to communicate to his more ignorant neighbours the little scriptural knowledge he has attained, and his conduct is, I believe, unimpeachable."

Lion-street, Walworth, Female School.—"It may truly be said of it, that it has 'preserved the even tenor of its way,' not having been subjected to those violent attacks from the enemies of truth which many others have during the past year experienced. This, in fact, is almost the only peculiarity about it; for it remains in the same place, is taught by the same person, is pursuing the same objects, and is occasionally visited by the same ladies. Twenty-nine premiums have been distributed for correct repetition of the Scriptures."

Lyme Free School.—"This school has been preserved by a kind Providence from the violent opposition to which many have been exposed in this part of the country, and the attendance of the children has therefore been very encouraging. The country in the neighbourhood of this school had enjoyed but very few advantages of a religious nature, but since its establishment much good has resulted, not only to the children, but to their parents and neighbours, as particularly evinced in a very extensive desire to read the Scriptures, and to hear the Gospel preached. May their souls be benefited thereby!"

North End, Crayford, Female School.—"The attendance of the children at the quarterly inspections has not been so numerous as in former years, nor was their progress in their Scripture lessons equal to what it ought to have been. On investigation, I found that this was attributable to two causes; viz. opposition from the priest, and inattention on the part of the teacher. As it is a Protestant neighbourhood, I was sure that by attention and perseverance the *former might be overcome; but as the latter continued after two or three admonitions,* I thought it advisable to dismiss the young woman, and did so in September last; but the school is now held by a Miss Shaw, in Friars Town, where there are already fifty-eight children in attendance, and there is every promise of the removal of the school being an advantageous one, for it is in a populous neighbourhood, and will be almost constantly superintended by one or more ladies, an advantage which, in its former situation, the school never had. And I am sure you will think with me, that the alteration it has made in the *house* where it is held is a good one, for a *billiard* room has been converted into a school room; and I doubt not but that you will be encouraged to continue your kind assistance towards its support."

Providence Free School.—"This is one of the few schools that have hitherto escaped the opposition of the Roman Catholic priesthood, and the consequence is, a generally good attendance of the pupils, and a corresponding proficiency in their tasks. This school has also the advantage of occasional visits from the curate of the parish, who is an active, well-disposed man, which will of course have its influence in keeping the teacher to his duty, were he inclined to neglect it. The cause of the number being so small at the inspection in the month of June, was, if my recollection serves me, the prevalence of a contagious disease."

Rye Free School.—"When the opposition is considered, which, in common with many other schools, this has experienced, it is very encouraging; particularly as the school is not more than half a mile from the Roman Catholic chapel in which this teacher kept a school under the sanction of the priest, and for leaving it has incurred his particular displeasure, which is evident from the following circumstance:—Being uneasy in his mind, by reflecting on his former notoriously wicked conduct, he went to the priest for advice. But on being asked if he did not keep a free school, and replying in the affirmative, he was told to go about his business, for no confession would be heard until he gave up the school. On remonstrating with the priest, and stating that when he was living in the indulgence of almost every vice he was not treated in this sort of way, but now that he wished to live a different life, and was anxious to obtain peace of mind, and to attend to his religious duties, he thought it hard and strange that he should be treated in such a way; his only answer was, to 'be gone, for that while he kept a free school he would be considered as a heretic, and as excommunicated from the church.' This treatment, it is hoped, will have a good effect, in inducing him to read it more, and to attend on the preaching of the Gospel, which he has occasionally done

ever since he became a teacher for the Baptist Society."

Trowbridge Free School.—"It is situated in the town-land of Cashel, parish of Kilenumery, county of Leitrim, and is still under the care of John M'Kenny, who was the teacher when the last report was made of it. In the parish where it is situated, within the last eighteen months very many persons have renounced the errors of popery, principally in consequence of the very active exertions of a clergyman of the Established Church; of course other causes have contributed, one of which was the above school, and the circulation of the Scriptures by its means. But this circumstance has occasioned great opposition to the free school, as well as every other effort that is made to enlighten the minds of the people. And it is painful to state, that here, as in other places, the opposition has been carried to open violence on the persons of many who have ventured to think for themselves. But though this opposition has diminished the number of children in the school, yet it is likely to do well, of which there being half the usual number at the last inspection, may be considered as decided evidence. There have been distributed twenty-five premiums for correct repetition of the Scriptures, three of which were Bibles. The progress of many of the boys in writing, figures, &c. has been of a praiseworthy character, as here attested by the superintendant of the district.

"J. WILSON."

From the Rev. Mr. Briscoe.

Dublin, Jan. 22, 1828.

DEAR BRETHREN,

YOU will perceive, from the date of this letter, that I am at present in the metropolis. I have been here about a week or ten days, and my object in coming is to collect a little money to repay the 25*l.* lent me by the Committee, as well as 10*l.* which I have myself expended, in fitting up my meeting-house in Ballina. At present I have collected about 7*l.*; but cannot say to what extent I shall ultimately succeed. Indeed, I am not very sanguine; if, however, I can get enough to repay the Committee, I shall not be very solicitous about repaying myself.

The operations of the Society in my district are going on steadily. My congregation is on the increase, the Readers are diligently employed, and the schools present an appearance, which, to say the least, is far from discouraging. Nothing extraordinary has recently occurred, except that on *the 27th of* last month I baptized two persons *in the neighbourhood of Easky.* These *were Wm. C. of B. and R—— M——*, of C. The former was always a nominal Protestant, the latter a Catholic, and clerk to the priest in B. and I never in my life had a better hope of any individual I ever baptized. He considers himself much indebted to my ministry; but it is only just to state, that he was brought to a knowledge of the truth through the instrumentality of Sam. Brown, one of my inspectors and general readers. You will consider the conversion of this young man of some importance, when I tell you that he was a sworn Ribbonman, and he assures me that they used to meet at night, in a field between Ballina and Killala, to the amount of 1000, and he, being a good scholar, used to read letters sent to them by the Ribbonmen from Munster and other provinces; but that when he began to read the Scriptures, he was convinced of the sinfulness of such associations, and withdrew from them. From that time to the present he has been greatly persecuted, but his conduct has manifested such a mixture of firmness and meekness, as leads me to hope that he is indeed sincere.

Some months ago I recommended Edward Hart and Thomas Berry to be employed as inspectors and general readers, the former at 24*l.* the latter (living in the town of Easky) at 30*l.* per annum. I will thank you to let me know the decision of the Committee, that I may communicate it to them.

The church in Swift's-alley being destitute, I am supplying them for two or three Sabbaths; besides which, I have opportunities of preaching to the sailors, and I trust that my feeble endeavours will not be altogether in vain. In about a fortnight or three weeks I hope to return to my post, and resume my usual labours.

With best wishes for the Society's increasing prosperity, I remain, dear brethren, yours affectionately,

J. P. BRISCOE.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£	s.	d.
For the Rye School, by Mrs. Jarret.....	5	0	0
For Harlow Female School, by Miss Lodge.....	8	0	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square; and Rev. G.* Pritchard, 16, *Thornhaugh Street.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

MONGHYR.

The letter, of which the following is an extract, from Mr. Leslie to a relative in this country, was dated the 15th of April last:—

"There is at this time an unusual degree of excitation among the Hindoos, on the subject of Christianity. In one of my cold day excursions I entered a village about three or four miles off. About a month ago I was visited by a man of the village who had seen me there. His mind seemed to be in a very bewildered state: he talked in such a way that I thought him a little insane. I told him of the love of Christ. He left us, taking with him a tract, and I saw and heard no more of him till yesterday, when he appeared again. He had been reading the tract; he had been talking of its contents to the villagers: some approved, others literally called him a fool; but he appears in his right mind. He seems fixed, and has invited me to the village, to make known the riches of salvation. To-morrow I intend to dispatch some of the native Christians, to see how things are, and on their report I shall proceed. A considerable landholder, with a number of his people, from a village about fifty miles off, have been here. They appear wonderfully affected by the Gospel.

"They have gone home, taking the Gospel with them; and have promised to send a messenger in ten or fifteen days for the native Christians to visit them. I intend to wait till the time has expired, but should no messenger come, I will nevertheless send off two of the native brethren, and shall in all probability follow *them myself. I shall* reach the place in the course of three nights, for you must know that the heat is so great that I can hardly go to the outside of the door in the course of the day. The night before last was what is called the Churuck poojah, that is, the time when men are suspended high in the air, by iron hooks through the flesh of their backs. Three men were so suspended, each about ten minutes. I attended with my ammunition of books. None of the native Christians could go with me, as at such a time they would have received much ill treatment. I penetrated into the vast crowd alone, and was treated with much respect, excepting by one or two Brahmins, who were evidently enraged to see me there, knowing their craft was in danger. They called me unclean. I mildly replied, that they said what was true, for I was unclean, because I had sinned. They then tauntingly asked, "Who made sin?" As I knew what they were aiming at, I merely said, that it did not matter who made sin. We know that sin is, and the important question is, Is there any Saviour? Finding that I was not disposed to enter upon the question of moral evil, a question which the Brahmins are fond of puzzling us with, they left me, giving me some horrible looks. I followed them some time in the crowd, but shortly lost them.

"The Brahmins here are a shocking set of men. They hate us with a perfect hatred. Many of the people, however, seem very favourably disposed to Christianity, and I really think that things never looked so well as they do at present. One of the native Christians told me last night, that he has been visited by a native banker, for the express purpose of inquiring into the Gospel; and he also said, that at present there were more disposed to inquire and hear than there ever had been at any previous time. In Bengal, the people, I understand, are turning in bodies to the Lord; whole villages are renouncing idolatry for Christianity. We *cannot say* any thing like that of Hindoostan, but we may hope that the shower that

is falling in Bengal will come up here. The Bengalees have had the Gospel preached to them twenty years longer than the people here."

Various further particulars relating to this station will be found in the "Extracts of Correspondence" appended to the Memoir of Mrs. Leslie, which, as our readers will perceive, by referring to another part of this Number, has just left the press.

DIGAH.

It will be seen, by the following statement from Mr. Burton, that he has been cheered, under the afflictions he has had to endure, by some gratifying "tokens for good."

"*Digah, April* 26, 1827.

"I wrote to you last from Serampore, which I left on the 4th of January, and coming up by land arrived at this place on the 26th, just three months ago this day. Mentioning Serampore, I cannot omit acknowledging how greatly I am indebted to all the dear friends there, for their unmeasured kindness to myself and children, during our stay among them.

"Never did I dread any thing so much as the loneliness awaiting me here; never did I experience feelings so deathly as those with which I first glanced round my forsaken bungalow. On finding, however, that all things had gone on remarkably well at the station during my absence, and particularly that the native schools were in better order than when I left them, I soon recovered composure, and applied myself to my several duties.

"Reviewing the last three months, I see much cause for expressing unfeigned gratitude to the God of all grace. He has, indeed, as ever, been better to me than any fears. If my sorrows have abounded, my consolations also have much more abounded. A short time previous to my departure for Calcutta, a family of Roman Catholics, of Portuguese extraction, consisting of a young man, his wife and mother, seemed seriously inquiring after 'the good and the right way.' One of the native brethren attended almost daily at their house for the purpose of reading the Scriptures and prayer. The Lord opened the hearts of all, gladly to receive his word; and last month these three persons, with two young men from H. M. 13th Regiment Light Infantry, were baptised. To complete this interesting "household" was wanting an old female servant who has lived with them some years. She is now rejoicing in the Lord with them, and, God willing, on Saturday evening next will, with seven other persons, openly profess her attachment to the Redeemer, by being baptized in his name. Of these seven persons, one is a conductor of ordnance, a man who fears God above many. Two are soldiers' wives, natives of this country, who were formerly Mahomedans. The other four are young men belonging to the European Regiment. The deportment and spirit of all, I am happy to add, is such as to adorn the Gospel. Oh that our gracious Redeemer may preserve them, by his mighty power, through faith unto eternal salvation!

In the surrounding villages from two to six miles distant, I have now seven native schools, and one on the Mission premises. One of these in turn I visit every morning before breakfast; and after examining the children in reading the New Testament, and repeating Watts's Catechism, and the commandments, I read a portion of Scripture to them, and conclude with prayer. In the eight schools there are now about 250 children in constant attendance, fifty of whom read in the New Testament. When my dear friend, Mrs. Rowe, left Digah, there were three native female schools, but these I have been obliged to discontinue. Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of native schools are very great. They are the best assistants to the young Missionary in the acquisition of the language; they use him to a simple and familiar method of converse with the people; they undermine the prejudices of a gloomy and vile superstition; whilst in his visits to them, the Missionary has the very best opportunities of preaching the gospel to adults, who though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

You will have heard that a young man has been sent up from the Serampore college as a Missionary to Patna. He arrived about a month ago, and I trust he will be made very useful in that large city. He is the only light to a quarter of a million of souls. The brethren have requested me to superintend his engagements, and as soon as I can spare time I shall endeavour to help him in the establishment of schools, &c. At my request one of the native brethren is gone from hence to reside with him, as well for company as to assist him in his labours. Their house is in the heart of the city, about ten miles from mine."

BEERBHOOM.

Extract of a letter from Mr. Williamson, Missionary in this district, dated,—

Soory, 30*th July*, 1827.

"Our native church I conceive to be much in the same state I noticed some time ago. I hope they are gradually gaining a more full and adequate knowledge of gospel truth, and their walk and conversation have certainly of late been more becoming the gospel. They are almost all of them now living together around my residence, I may say on the Mission premises; which I consider a very important consideration, inasmuch as the close superintendence they so much require, can be so much more easily and efficaciously employed than if they were residing at a distance, or even dispersed throughout the village. Indeed, they are so situated, that hardly any thing, even of trifling moment, can transpire without its becoming almost immediately known. We have lately got up four female schools with great difficulty, containing in all about 33 girls. I hope we shall be able not only to keep them in existence, but to increase their numbers, as well as the number of pupils in each school. The people here are exceedingly averse to female schools, but not so to boys, and are not a little surprised that we should be establishing the one and not the other. I have repeatedly told them of the probability of our being able to teach their boys, although I have not as yet thought it advisable to risk the attempt of introducing any thing of a decidedly religious nature into any of them. A good many adults belonging to our native church, both old and young, are learning to read, but most, I am sorry to say, are very backward. The education of our Christian youth is very encouraging, and will, I hope, be ultimately productive of much good. Our native preaching is carried on as fully as circumstances will allow, and I hope not without effect, though that may not be very apparent. Four preachers are at present employed, who go two and two daily into the neighbouring villages, and whenever the season will permit, will considerably extend their present circumscribed limit."

JAMAICA.

The great importance of recent proceedings in this *quarter, has occasioned our more ordinary intelligence to get into arrears. We* shall therefore briefly notice some events of a prior date to those recorded in our last Number, and then resume the narrative there given.

Mr. Edward Baylis, who from his arrival in Jamaica had been associated with Mr. Philippo, at Spanish Town, in the management of the school, and in the ministerial labours of the station, has removed to *Mount Charles*. At this station a public meeting was held on the 15th of April last, when a church was formed, the ordinance of baptism was administered to 77 persons, and Mr. Baylis was recognized as the pastor. A congregation at Old Harbour, also, though 36 miles distant from Mount Charles, is supplied on alternate Sabbaths by Mr. B.; and a number of candidates had been proposed for admission into the infant society at the date of his last letter, in September, 1827.

Mr. and Mrs. Burton landed at Morant Bay, August 27, and reached Kingston in safety on the 1st of September. Their voyage was attended with considerable danger, as the vessel sprang a leak in St. George's Channel, and was completely dismasted when off the island of Antigua. Mr. B. gratefully acknowledges the Divine goodness in their preservation while on the great deep, and in the continued enjoyment of health after their arrival. A later communication mentions his removal to *Port Maria*, since which he had been twice attacked by fever, but was mercifully restored at the date of his letter, Dec. 23.

From *Annatto Bay*, Mr. Flood writes, on Dec. 5,—"I trust the Lord is carrying on his work here. We have at present thirty-two candidates for church fellowship, whom I expect to baptize next Lord's day morning. My dear partner has commenced a Sunday school; about twenty-five children and five or six adults usually attend. May the great Lord of the harvest deign to bless this humble effort to promote his cause, so that the scholars may learn to understand as well as to read the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. Some kind ladies at Northampton lately sent a very acceptable parcel of rewards for the Sunday school children, for which we would tender our grateful acknowledgments.

Previously to the departure of Mr. Baylis from *Spanish Town*, Mr. Philippo had procured an eligible successor in the management of the school, in a young man of piety and respectable attainments, who had held a similar post in the army. He continued to receive applications to visit and preach in

the neighbouring parishes, from white persons of respectability, to an extent far beyond his means to supply. Hence his letters contain urgent requests that more Missionaries may be sent over, to fill the posts which as yet are supplied but partially, or not at all.

Mr. Burchell began the enlargement of his chapel at *Montego Bay* in November last, and expected it would be finished in about three months. A few weeks before, he had been called repeatedly to administer the ordinance of baptism. "Sept. 16, Brother Alsop,* of Black River, assisted me, when 65 were baptized; and Sept. 30, Brother Hudson,* of Lucea, assisted me, when 78 were baptized. Lord's day, Oct. 14, 120 of these were received into the church, when about 500 members commemorated the death of Christ. At the close of the sacrament we held a special prayer meeting on behalf of the cause of God in this island, when a spirit of supplication was poured out indeed. The feelings of the whole church were excited, and many importunate requests were presented to God."

The health of Mr. Tinson, pastor of the second church at *Kingston*, has been somewhat affected of late. Our readers will not be surprised at this, when they learn what is the regular routine of his engagements, which may be taken as a specimen of the exertions of our other Missionaries in the island also. "Including a prayer meeting before day, we have four services on the Sabbath; and two schools between the services, one for adults and another for children: a lecture on Thursday evenings; three prayer meetings every month, one for the Mission, another for the schools, and a third before the ordinance; funerals, sick folks to visit, classes to meet, twice almost every day into town to beg for the chapel, and continual labour with a school besides, in this debilitating country, is quite as much as I am able to bear."

In a subsequent letter, he writes—"With respect to our church, we are, I hope, going on well, though slowly, at least comparatively so. We have administered the ordinance of baptism once since we opened the place, to about 25 persons, and more are now in waiting. Some have been added of those who were formerly with us, but who for a time left us. Brother Burton preached twice at our chapel, and expressed himself greatly delighted with the appearance of the congregation, and the apparent prospect of usefulness. May the Lord pour out his holy spirit upon the people, and make them a thousand times as many more as they are. Our prayer meetings at day-break on Sundays and on Thursdays are well attended; last Thursday morning there were from three to four hundred persons present. This is the morning we set apart to pray particularly for the Spirit's influence; without this all our doings will amount to very little. But surely the Lord will hear prayer for his church, and what a mercy, that on this subject we cannot be too importunate—'give him no rest.'"

At the close of December, our senior Missionary, Mr. Coultart, gives a very pleasing account of the examination of the school under the care of Mr. Knibb. "Three hundred children were present, and exhibited specimens of their reading, writing, and arithmetic. Many of the two latter were admirable indeed. The girls presented specimens of needlework, most of which are intended for kind friends in England." Suitable rewards were distributed at the close of the examination, which appears to have been highly encouraging to Mr. Coultart and his brethren. Our readers will remember that the expence of this *daily* school for so many children is defrayed by Mr. Coultart's congregation.

We stated in our last Number, that our Missionary brethren in Kingston and the neighbourhood had been summoned to appear before the House of Assembly. Their examination was conducted by a Committee, consisting of three individuals. It was strictly private, and lasted for several days; the object, apparently, being to elicit such information relative to missionary proceedings as may furnish, if possible, some pretext for the clauses in the late act which were so justly disapproved by his Majesty's Government. We have yet to learn in what manner it is proposed to make use of the information thus obtained, or whether any new restrictions will be laid upon the self-denying labours of our Missionary brethren. Would that our colonial fellow-subjects, instead of indulging weak and groundless jealousies as to the objects and proceedings of Christian Missionaries, would resort at once to the clear and decisive evidence of facts. They are surrounded by multitudes of slaves, who have listened to these "sectarian teachers," and received their doctrines with approbation and delight. Have they, or have they not, been improved by the change? Have not the habits of sobriety, honesty, and general good conduct, been formed in those who were once the reverse of all this? What, but the conviction of this very fact, led a member of the House of Assembly, lately deceased, not merely to invite our Missionaries to instruct his negroes, but to contribute handsomely towards their support? What has induced other re-

* *Missionaries belonging to the General Baptist Society.*

spectable gentlemen, within the last few months, to request that the Missionaries would visit their estates also? The facts referred to are such as any proprietor may easily ascertain; and while they are before us, we cannot avoid asking, On what principle is it, even of temporal policy, that Ministers of the Gospel are thwarted and opposed in every practicable way, merely for attempting to communicate to their poor ignorant fellow-creatures the first principles of the oracles of God? But there are considerations, whether we are alive to them or not, which far transcend all the calculations of worldly policy. The advice of a grave and learned senator of former times may be suitably recommended to those who sustain a similar character now. "*Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*" Acts v. 38, 39.

But to return. Our readers have already been apprized, that the unavoidable, and indeed avowedly designed, result of the late proceedings in Jamaica, has been very largely to multiply the claims for pecuniary assistance for the Missionaries there, and for the various benevolent objects in which they are engaged on behalf of their respective congregations. A considerable time must of necessity elapse before the benign intentions of his Majesty's Government can be so realized as to avail to the diminution of the heavy burdens thus entailed on the Society. In the mean while, increased exertions must immediately be made to meet the exigency, or—for it is in vain to disguise the fact—the opponents of Christian Missions will have to triumph in the withdrawment of some of these laborious men from their arduous and honourable posts. It is for those who have been cheered and animated by the remarkable tokens of a Divine blessing attending these labours, to determine what course the Committee shall adopt. At present we must close, by reminding our readers, that in the month of January, 1827, we announced the opening of a "West India Fund," to which there has been subscribed, since the Annual Meeting in June, *One Pound*.

HOME PROCEEDINGS.

We cheerfully comply with the request of a highly valued Correspondent, by inserting the following paper, suggested by his own experience, on the *subject to* which it relates; merely remarking, that the present pecuniary state of the Society renders it especially desirable that all suitable methods should be taken to render its funds more adequate to the sacred purpose we aim to promote.

SUNDAY SCHOOL MISSIONARY ASSOCIATIONS.

Experience has shewn that in the pecuniary support of the cause of God, small contributions are not to be despised. When diligently sought, and regularly collected, they produce an aggregate of great value. The number of persons who take an interest in the progress of the gospel, is thereby at the same time vastly increased.

This class of contributors has not, however, been so extensively brought forward as the interests of the kingdom of Christ require.

The design of this paper is to shew the desirableness of engaging our Sabbath scholars more generally in the support of the mission. On them, benevolence has conferred much of her patient and affectionate solicitude; and they ought to be tutored in the cultivation of a virtue, to the exercise of which they are so greatly indebted. But a benevolent disposition is best acquired in the school of practice.

What object, then, shall we principally exhibit in our Sabbath schools, adapted to excite the benevolence of the children, and most worthy of their support? Shall it be local or general? The latter, undoubtedly, should be preferred. Of all the valuable institutions of the age, for the diffusion of religion, which shall be selected? If we choose that which operates most directly in the fulfilment of our Lord's command, Matt. xxviii. 19,—which is most needful to the universal extension of his kingdom,—which, considering the extent of its sphere, requires the largest pecuniary aid,—and which supplies to its contributors the most frequent, varied and interesting details; then, assuredly, it must be the Foreign Missionary Society.

The support of this object has engaged the attention of many of the worthy and disinterested labourers in the schools of our denomination: but to the greater part of them, we may yet say, "Go and do thou likewise." To shew what has been done, and to give an idea of what may be expected, if there should be a general concurrence in the plan, the following list of Sunday school contributions has been copied, in the order they occur, from the Report of the *Baptist* Missionary Society for 1827. Other

schools, doubtless, have yielded similar contributions; but these only appear in the report.

	£		
Newport Pagnell	2	0	0
Audlem	0	10	0
Falmouth	0	17	6
Portsea, Lake-lane	10	0	0
Marie-la-bonne	2	19	9
Bessel's Green	0	12	9
Canterbury	0	12	8
Folkestone	1	12	4
Leicester, Harvey-Lane	1	10	0
Lincoln	0	15	1
London, Alie-street	1	2	2
Goswell Street	4	5	1
Baptist Free School	9	2	6
Henrietta Street	1	9	0
Bow	1	0	0
Chelsea	4	10	5
Lynn	0	5	6
Norwich, Sprowston-lodge	0	7	4
Newark	2	0	1
Blockley	2	10	2
Brighton, Bond Street	1	0	0
Birmingham, New Hall-street	2	15	7
Scotland, Garleton	1	18	6
Haddington	1	3	0

In addition to the above, the writer has pleasure in stating, that the school with which he is connected, became an auxiliary in the good work several months ago.

In prosecuting this design, different methods appear to have been adopted. Some schools have made occasional collections; some have employed that unwearied, ever-asking, but unobtrusive collector, the missionary box; while others, doubtless, have solicited periodical subscriptions. The greatest effect will, however, be likely to arise from the establishment of a well organized association in each school; with which the services of the box, and an occasional collection, may be beneficially combined. The following rules of such an association are respectfully submitted for consideration, subject to such alterations as local circumstances may require.

1. That this society be called "The Baptist Sunday School Association, in aid of the general objects of the Baptist Mission."

2. That all the teachers and children who shall subscribe one penny, or any lesser or greater sum, weekly or otherwise, be considered members of this association.

3. That the subscriptions be collected, under the appointment of the committee, by one male and one female teacher, assisted by those boys and girls in the Bible class, who have been longest in the school, who are able to write and cipher, and who are most entitled to esteem and confidence for the general propriety of their conduct.

4. That the teachers of the school, assembled at their monthly meeting, be considered a committee:—that they from time to time explain the nature and objects of the society to the children and their parents: and that one of the teachers be nominated treasurer, and another secretary.

5. That the minister of the congregation with which this school is connected, be requested to act as president; and to attend at proper times for the purpose of communicating Missionary intelligence to the children.

6. That the subscriptions be paid over by the collectors, at the close of the school every Sabbath afternoon, to the treasurer, who shall pay in the amount at the monthly committee meeting of the Branch Association in aid of the Baptist mission.

7. That an annual meeting be held, when the amount collected shall be reported, and an address or addresses be delivered by the president and the friends of the missionary cause.

Let it not be thought that such an association, merely for Sunday schools, will be useless. However small their contributions, they will probably be increased by such a measure; while the management of the whole will be rendered easy and regular. No expense need be incurred. The rules may be written, and hung up in the school. The few transactions of the committee may be entered with the other memoranda of the teachers' meetings, and the accounts kept on the collecting cards published by the Parent Society.

According to the above rules, the teachers should subscribe; not only to support the cause, but to strengthen their appeal to the children; or if they should be members of an auxiliary, it would be desirable to transfer their names to the school association.

The smallest subscription should not be refused.

Great attention should be paid to regularity in collecting. By employing the elder children as assistants, they will be trained up as collectors, and will probably acquire an interest in the mission which hereafter may be most advantageously exerted: but in selecting them, a sound discretion must be exercised, and the collectors must carefully superintend their work. Without this, the measure will be injurious.

It will be highly necessary that the collectors should explain the objects of the association both to parents and children; and supply the latter regularly with the quarterly papers, a sufficient quantity of which the secretary should obtain through the nearest auxiliary, or from the mission house in London.

If the minister at whose place of worship the school attends, would, in his visits to the school room, say a few words on the sub-

communicate striking facts and
his labour will not be in vain.
nual meeting, the attendance of
ro neighbouring ministers would
d encourage both collectors and
s, and might be rendered profit-
welfare of the school.

it be objected, that we are impos-
n the gratitude of the children,
necessary to refer to the cheerful
ces with which they usually offer
heir subscriptions. In every in-
e subscriber should be encouraged
ute willingly; and he should be
consider himself honoured in be-
ed thus to add a mite to the sup-
e Redeemer's cause.

ould be urged, that the application
nable, we acknowledge that some
holars are poor indeed, and from
ing should be received; but the
are in the habit of frequently ob-
nce from their parents to spend in
This *spending money* devoted to
nary Association, is not only bet-
than it would be otherwise; but
en may be taught to feel more gra-
in thus employing it, than they
ive from any other mode.

nual produce of this source of
on, will almost entirely depend on
r of the teachers. The preceding
h may be considered as a moderate
gives a total of £54 19 5 from
s; so that, without being too san-
calculating on uncertain data, we
ipate an average of £2 5 0 from
ol. It is to be regretted, that in
f our churches occasionally pub-
lished, there is no return of the schools
connected with them; but surely there can-
not be less than four or five hundred Baptist
Sunday Schools in Great Britain. If they
will but adopt in this work the Cornish
motto, "one and all," the Mission will
derive from them not much less than £1000
per annum.

The effect will not, however, terminate
here. A body of subscribers will be raised
up, who, it may be hoped, will continue
their support to larger Auxiliaries, after
they have relinquished their seats and con-
tributions in the school to others. The
cause of the mission will be entwined among
the early remembrances of a numerous por-
tion of our youth. The energy of our in-
defatigable teachers will become identified
with our attempts to preach the gospel
among the heathen; and a missionary im-
pulse will be given to the piety and zeal
of many of the members of the Sabbath
School Association; who from having con-
tributed their weekly mite to the support of
missions, will aspire to become Missionaries
themselves.

If, fellow labourers, these considerations
approve themselves to your judgment, let
the love of Christ and the urgent claims of
the heathen world constrain you to add to
your present services the interesting work
which has been set before you. Any re-
marks or suggestions on the subject, for-
warded to the Secretary in London, will re-
ceive from him, no doubt, the most prompt
attention.

E. C.

Truro, Feb. 16, 1828.

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utions received on account of the Baptist Missionary Society, January 20 *to February* 20, 1828, *not including individual riptions.*

FOR THE MISSION.	£	s.	d.
f the Rev. R. G. North, late of Ware, (Executors, Messrs. Cowell and T. F. Haslam,)	37	0	5
Auxiliary Society, by Rev. Edmund Clarke:—			
outh Branch, (including Schools £1 12 6, and Female Education £2) 44 19 4			
ton Branch 13 10 3			
nce Branch, (£5 3 0 Translations at Serampore) 28 17 6			
uth Branch, (Schools 15s.) 26 8 7			
e Branch 50 3 4			
	163	19	0
Collection and Subscriptions, by Mr. W. Long, Treasurer	70	0	0
Collected for the School in Spanish Town, Jamaica, by Mrs. Copley	17	12	0
ills, Suffolk, Penny Subscriptions, by Mr. Secker	0	17	4
Collection, £2 8 7, Walgrave, Do. £2 3 0, by Rev. W. Gray ..	4	11	7

Dundee, Westport Penny Society, by Mr. Easson, (Female Education)				5	5 0
Tetbury, Penny Society and Subscription, by Miss M. Overbury				3	7 0
Walworth, East-lane, Female Missionary Society, by Mrs. Steward, (Collected after a Sermon by Rev. E. Carey)				13	4 6
Ledgersball, Collected by Rev. Mr. Walcot				1	12 0
Reading, Collection and Subscriptions, (including £15 for Reading Female School, and £10 10 Donation for Translations conducted by the Society, by Rev. G. Hulme)				128	19 7
Dublin, York-street Missionary Fund, by Thomas Figgis, Esq.....				7	10 0
West Middlesex Missionary Union, Hammersmith, by Mr. Mundy				4	0 0
Fenny Stratford, Collected by Mr. W. D. Harris				5	0 0
North of England Auxiliary, by Rev. R. Pengilly				20	0 0
South Devon, by Rev. Samuel Nicholson: viz.					
Devonport, Square	18	4 0			
Modbury	1	7 8			
Plymouth (£28 previously remitted).....	2	15 7			
Dartmouth.....	5	17 0			
				28	4 3
Chester, Subscriptions, (Sunday School 9s. 4d.) by Mrs. London				3	9 4
Liverpool, Auxiliary Society, Collec. at Byrom-street, by W. Rushton, Esq.				77	10 0
Loughton, Missionary Association, half-year, by Rev. S. Brawn.....				5	5 0
Downton, by Rev. John Clare, Collection £4 14 7, Sunday Scholars £1 15 5				6	10 0
Thomas Key, Esq. Water Fulford, by Rev. Messrs. Mann and Carey,			Don.	200	0 0
Friend to the Baptist Mission, ...by Mrs. Freeman, Walworth,....			Don.	20	0 0
E. Y. .....by the Secretary,.....			Don.	10	0 0
Robert Prance, Esq. .....by Ditto			Don.	5	0 0

TO CORRESPONDENTS.

Just published, and may be had at the Mission House, 6, Fen Court, or of Messrs. Wightman and Cramp, Paternoster Row, The Vision of the Heavenly World; to which is prefixed, a Memoir of the late Mrs. Leslie, with Extracts from her Correspondence; by Andrew Leslie, Missionary at Monghyr. Price 3s. or on fine paper, with proof impressions of the Portrait, 4s. 6d. Any profits arising from this publication will be appropriated to the Baptist Mission Fund for Widows and Orphans.

Our esteemed Correspondent, A. B. who inquires respecting some statements recently published in relation to Dr. Marshman and Serampore, is informed that the Missionary Herald has contained every thing in reference to the affairs of the Baptist Missionary Society, that has been published with the sanction and by the authority of the Committee. It should be fully understood, that though, by the kind permission of the Editors, and for general convenience, the Herald is stitched up with the Periodicals designed more expressly for circulation among the Baptist Denomination, it has no other connection with either of those publications.

The Friends of the Society are respectfully informed, that they may be supplied, on application to 6, Fen Court, with Missionary Boxes, neatly finished, and labelled with an appropriate motto, for 1s. 6d. each.

We have been requested to state that Mr. Peggs, Author of "The Suttees' Cry to Britain," has lately removed from Derby to Coventry, where he has entered on the stated exercise of the ministry, in the General Baptist Chapel, White Friars.

*** A Situation is much wanted for a Youth of Sixteen, the eldest of a large family, whose father has for many years usefully occupied an important station as a Missionary in the East. The Youth has received a good education under the eye of his relations in this country, and is considered as strictly upright, and disposed to steadiness and seriousness of mind. His own inclination would lead him to wish to be placed with a Chemist and Druggist. Any Friend of Missions in that line, or any other respectable business, who may have an opening for such a Youth, would render an important service to the cause in which his father is engaged by receiving him. Communications may be made to the Secretary of the Baptist Mission, 6, Fen Court; if by letter, it is requested that the real name and address of the writer may be given.

Littlewood & Co., Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

APRIL, 1828.

LETTERS OF THE LATE REV. ANDREW FULLER.

(Continued from p. 102.)

LETTER II.

On Liberty.

MY DEAR FRIEND,

IT has long been the opinion of many persons, who are by no means unfriendly to liberty, that Mr. Robinson's notions of it are licentious and extravagant; and in this opinion I cannot help concurring.

Liberty seems to consist in *the power of acting without control or impediment.* But the term being relative, must be understood in relation to the different objects which are supposed to be impediments.

Some have defined liberty, *the power of doing what we please;* and this definition will doubtless apply to every kind of liberty except *moral.* But moral liberty, which is of greater importance than any other kind of liberty, does not consist in this. Though we *do* as we please, in the exercise of moral liberty, this is not that by which it is distinguished from other things; no, not from *moral slavery* itself. Moral slavery is not that state in which a person is compelled to act *against his will;* but rather a state in which he is impelled to act against his *conscience.* A person may have the power of doing *what he pleases,* to the greatest possible degree, and yet be totally destitute of moral liberty, being a perfect slave to his own appetites.

Some *persons, perhaps justly,* have classed liberty under four kinds—physical, moral, civil, and religious. *Physical* liberty is the power of doing what we please, without any natural restraints or impediments. If our actions are not the free result of our choice, that is, if they are directed or impeded by an influence contrary to our will, we are destitute of this liberty. *Moral* liberty is the power of doing what is right, without being impeded by sinful dispositions or passions. A libertine, with all his boasted freedom, is here a perfect slave. "While they promise themselves liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." *Civil* liberty, as it is commonly understood in Britain, is freedom from all fear of punishment contrary to law, and from subjection to any laws but those to which a man himself, by his representatives, gives consent. *Religious* liberty is the power of forming our religious sentiments, and conducting our religious worship agreeably to the dictates of our consciences, without being liable to civil penalties.

Now, suppose Mr. R.'s notions of *civil* and *religious* liberty be just, yet surely he makes, if not too much of these, yet too little of that which is of far greater importance—*moral* liberty. This is the liberty of which the Scriptures chiefly speak; this is the glorious liberty of the Gospel. This is that of which every unregenerate man is destitute, being a slave to sin

and Satan. This is the liberty with which *the Son* makes us free; without which all other liberty is but a shadow and an empty boast. This is implied in the reply of our Lord to the boasting Jews, who said they were never in bondage to any man: "If *the Son* make you free, then are ye free *indeed*." It is allowed, indeed, that *religious* liberty, or a freedom to think and act according to our consciences, without fear, is of great value, and perhaps we none of us prize it sufficiently; but what is this to *moral* liberty? Suppose a man, liberated from the tyranny of sin and Satan, and deprived of all religious and civil liberty, groaning under the yoke of powerful persecution, would he not be in an unspeakably better situation than another man, possessed of all the liberty he desired, whose soul was enslaved to sin?

Is it not strange, then, that whenever Mr. R. finds the term *liberty* in the New Testament, he should reduce it to a simple liberty of doing as we please? And is it not passing strange, that "the *glorious liberty of the sons of God*" should be thus explained? Rom. viii. 21. Mr. R. having given us several quotations on the text, from Greek and Latin writers, sums up the whole in English, by adding—"The amount, then, is this: The heathens expected some great revolution to be brought about, by some extraordinary person, about St. Paul's time. St. Paul was well acquainted with their opinion: it is natural, therefore, to suppose that the Apostle would speak on this article, and direct the eyes of the Pagans to Jesus Christ. The passage is capable of such a meaning, and it is highly probable that this is the sense of it. The Gentiles are earnestly looking for *such a liberty as the Gospel* proposes to mankind." "The question is (continues Mr. R.) *what* liberty the Gospel does bestow on mankind?" Very good; and now let us see what his "glorious liberty of the sons of God" amounts to. "In days of yore (says he) divines were not ashamed to affirm, that liberty of judging and determining matters of faith and conscience was a prerogative of the papal tiara"—and so on; a long story of this kind, for four or five columns, reducing the glorious liberty of the sons of God to a mere liberty of "judging and determining for ourselves in matters of faith and conscience:" a freedom from the control of creeds and systems—as though it did not signify *what* we imbibed, so that we acted *freely!* Suppose this freedom were included, yet surely it is not the whole of the meaning. Probably the apostle alluded especially to the redemption of the bodies of believers at the resurrection. But if Mr. R. were right in applying the passage to the Gentile world, surely he might have conceived of a more glorious liberty than that of thinking and acting for ourselves—a *moral* liberty—a freedom from the bondage of sin and Satan, particularly from the slavery of idolatry and superstition. This were a liberty worth while for the Son of God to come from heaven to bestow.

Mr. Robinson may be right in censuring the bishops, for "sacrificing Christianity to save episcopacy;" but let him beware of undervaluing *moral* liberty for the sake of that of which he is so tenacious, of an inferior kind. Christianity is of greater importance than nonconformity. A remark of Mr. Whitfield, when he had attended one of the Synods of Scotland, and had heard one of the Associate Presbytery preach, may not be

inappropriate:—"The good man (says he) so spent himself in talking against prelacy, the common-prayer book, the surplice, the rose in the hat, and such like externals, that when he came to the latter part of his subject, to invite poor sinners to Jesus Christ, his breath was so gone, that he could scarce be heard." This passage Mr. R. introduces into his *arcana* with great approbation, and adds—"This will always be the case: *that* learning, eloquence, strength, and zeal, which should be spent in enforcing 'the weightier matters of the law, judgment, mercy, and faith,' will be unprofitably wasted on 'the tithing of mint, anise, and cummin'—on discarding or defending a bow to the east, or a rose in the hat." p. 109. How far this describes Mr. R.'s subsequent conduct, I leave you to judge.

But not only has he neglected weightier things, in defending those of inferior importance; but it appears to me, that his notions of liberty are latitudinarian, unscriptural, and unreasonable.

Though in regard to *men*, we are at liberty to think and act as we please in religion, this is not true in regard to *God*. He requires us to believe the truth, as well as to obey his commands. He has given us a rule of *faith*, as well as of practice, and requires us to think and act according to it; and, moreover, it is at our peril that we *allow* ourselves in the contrary. This, however, is a distinction which I never knew Mr. R. to have made; though I could scarcely have thought he would have *avowed* the contrary, had he not told me in conversation, that *no man was bound to believe the Gospel*—that their only duty was to *examine* it—and that to make it their duty to *believe*, as well as to *examine, would destroy their liberty*, and render their errors criminal! But what can be made of such a liberty as this, unless it be *a divine right to do wrong?* This Mr. R. ridicules in *politics* (*Claude*, vol. ii. p. 42.): is it not a pity he should retain it in *divinity?*

Further—There is a material difference between my being at liberty to believe and act in religious matters without being accountable to the *civil* authorities, or to any fellow-creature, *as such;* and my having a right, be my religious principles what they may, to a place in *a Christian church*. If I act with decorum in my *civil* capacity, I have a right, whatever be my *religious* principles, to all the benefits of *civil government:* but it does not therefore follow that I am entitled to the privileges of the *house of God*. Mr. R. blames the church of England for not allowing avowed Socinians to continue in its service and receive its emoluments: (*Claude*, vol. ii. p. 212.) and not long since, unless I am misinformed, he declared in public company, at an ordination, that no church had any right to refuse any man communion, whether he were an *Arian*, a *Sabellian*, a *Socinian*, or an *Antinomian*, provided he was of good moral character!

If, however, this notion consist with either Scripture or common sense, I must confess myself a stranger to both. The church of God is represented as a *city*—a city with *walls* and *bulwarks;* a city with *gates*, of which they themselves have the care and keeping. It is true they are commanded to *open* the gates—but to whom? To the righteous nation, "*who keep the truth.*" These, and these only, are to *enter in*. Isa. xxvi. 1, 2. I know the objection Mr. R. would make to this; viz. Who is to be judge what is truth? But, on this principle, we may

doubt of every thing, and turn sceptics at once; or else consider *that* to be truth which any man *thinks* is truth. But if it be indeed so difficult to ascertain the truth, as that we must needs give over judging in that matter; and *that* must pass for truth which every person *thinks* to be such; then surely the Bible cannot be such *a plain book* as Mr. R. represents. Besides, we might, on the same principle, refrain from judging between *right and wrong;* for there are various opinions about these, as well as about truth and error. Suppose, for instance, a person were to apply to a Christian church for communion, who approved and practised *polygamy;* or who should think that Scripture sanctioned *concubinage*, and therefore practised it; upon this principle the church must be silent; for should they object to such practices, as *immoral*, it might be replied—"*I* think they are right; and who are *you*, that *you* should set up for judges of right and wrong *in other men's* conduct?—Mr. R. therefore, need not have been so squeamish, in his proposed reception of Arians and Socinians, as to provide for their good moral character. Upon his principle, the want of character ought to be no objection, provided they are so abandoned in vice as to *believe* that evil is good, or so versed in hypocrisy, as to *say* they believe so, whether they do or not.

I do not see how the church at Pergamos could have been blamed by the Lord Jesus, for *having those among them* that held the doctrine of Balaam and of the Nicolaitans, unless they were authorised, and even required to judge of right and wrong, truth and error, in relation to those whom they received as *members*. On Mr. R.'s principles, *they might have* excused themselves in some such manner as this:—"Lord, we never apprehended we had any thing to do in judging of the *doctrines* that people held, who became members with us: we came together upon the liberal principles of universal toleration, and never expected to be called to account about any one's sentiments but our own, whatever we were for these." But, in reply to all such pleas as this, it is sufficient to say—"*Thus saith He that hath the sharp two-edged sword, I have somewhat against thee.*"

As to the bugbear frequently held up, that if we presume to judge in these matters, we assume to ourselves infallibility, to what does it amount? On this principle, all human judgment must be set aside, in civil, as well as in sacred things. No man, nor any set of men, can pretend to this: neither need they. It is sufficient that they act to the best of their capacity, availing themselves of all the means of information they possess. All men, undoubtedly, are fallible: it becomes them, therefore, to judge with meekness and fear; and to consider that their decisions are not final—that they must all be brought over again, and themselves be tried with them at the Great Assize! But does it thence follow, that all human judgment must be laid aside? Surely not.

The great outcry that Mr. R. has made of our Lord's words—"*Call no man master*," &c. is no more to his purpose than the other. Surely it is one thing to dictate to a man what he shall believe, and persecute him if he does not; and another, to require a *union of principles*, in order that we may *unite with him* in church fellowship, and have *communion with him* in the ordinances of Jesus Christ. As an individual, we have nothing to do

with him: to his own Master he standeth or falleth; and we the same. But if he propose to have *Christian fellowship* with us, it is right that we should inquire whether his principles so far coincide with ours, as that *the end proposed* may be accomplished. Is there not a wide difference between my *persecuting*, or *wishing* to persecute, a Deist, and *refusing to unite with him in church fellowship?*

I believe also, that Mr. R.'s principles are as opposed to *right reason*, to *common sense*, and to *the rules of society in general*, as they are to Scripture.

In *large societies*, the government of a nation for instance, they are obliged to be very general, and cannot maintain such a minute regularity, as in societies of less extent. But even here, some union of sentiment is required. Suppose a Jacobite, for example, were to insist that King George was not the rightful possessor of the throne, would he have a right to form one of his Majesty's ministry? And suppose he were to express his intention, if opportunity offered, of uniting to dethrone him, would not the Government have a right to banish him the kingdom? Whether they would invariably *use* their right, is another thing; but the right itself they would undoubtedly possess.

In *lesser societies*, where persons unite for the sake of obtaining certain ends, it is always expected that they should agree in certain leading principles necessary to the accomplishment of those ends.—Hence, there is scarce a society formed without *articles*, testifying the agreement of the members in certain fundamental particulars. Suppose, for example, *a common club*, united for the purpose of assisting each other in time of affliction. *It is supposed to be a leading* principle of such a society, that the lesser number of members should, in all matters of debate, submit to the greater; and another, that a certain sum of money should be paid by each member at certain times. Now, just suppose any one member should dissent from the rules; common sense suggests the necessity of his being convinced or excluded. But, it seems, a Christian society has not the authority of *a common club!*

It cannot be difficult to prove that a union of faith respecting the proper deity of the Great Author of our religion, and the object of our worship, is of quite as much importance in religious society, as any of the above in civil society. Surely, the dethroning of the Son of God, by the denial of his essential deity, cannot be less pernicious in the Gospel dispensation, than the denial of his Majesty's authority, and the endeavour to dethrone him, would be in these realms.

Some of the grand ends of Christian society are, unitedly to worship God—to devote ourselves to the blessed Trinity, by Christian baptism—and to acknowledge the atonement made by the Redeemer, by a participation of the ordinance of the Lord's Supper. But what union could there be in worship, where the object worshipped is not the same?—where one party believes the other to be an idolater, and the other believes him to be a *degrader* of Him, who is "over all, God, blessed for ever!" What fellowship could there be in *the Lord's Supper*, for instance, (not to mention baptism,) where one party thought sin to be an infinite evil—that they, being the subjects of it, deserved an infinite curse—that no atonement could be made but by an infinite sacrifice—that the sacrifice of Christ was such,

and an instance of infinite grace and love—and that the design of the Sacred Supper is to revive in our minds these affecting truths;—and where the other party believed none of these things—had no conception that sin was so great an evil as to deserve infinite punishment, or to need an infinite atonement—that, in fact, they are not such *great* sinners, as to need, not only a Saviour, but a *great* one? That which is to the one "the glorious Gospel of the blessed God," is to the other foolishness, and an insult, forsooth, upon his dignity!

If ever any professed Christians differed in the *essentials* of religion, *Calvinists* and *Socinians* do. I wish to conduct myself towards a Socinian no otherwise than I believe a Socinian ought to conduct himself towards me, on the supposition that I am in error. Dr. Priestley acts more consistently, and more like an honest man, than Mr. R. He denies the propriety of *Unitarians* and *Trinitarians* uniting together in divine worship, and exhorts all of the former class to form separate societies. This I cordially approve: for verily, whatever esteem we may entertain for each other as men, *in religion* there can be no harmony. Either we are a company of idolaters, or they are enemies to the Gospel—rendering the cross of Christ of none effect. Either they are unbelievers, or we are at least as bad—rendering to a creature that homage which is due only to the Creator; and, in either case, a *union* is the last degree of absurdity.

Whatever, then, my dear friend, Mr. R. or any one else may suggest, under the specious pretence of liberality of sentiment, I trust you and I shall ever give heed to *the better reasonings* of an inspired *Apostle:*—"*What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? Be ye not unequally yoked together with unbelievers.*"

Yours sincerely,
ANDREW FULLER.

On Ordinations.

To the Editor of the Baptist Magazine.

SIR,

THE reading of a Paper in your February Number, "On the Importance of Ordinations," brought forcibly to my remembrance the celebrated reply of the late Mr. Pitt, in the beginning of his parliamentary career, to an insulting observation on his youth;—"The atrocious crime of being a young man, which the Hon. Gentleman has with so much spirit and decency charged upon me, I shall neither endeavour to palliate nor deny," &c. I have no doubt, Sir, that there are young ministers who display a spirit of pride and a love of novelty, nor have I any doubt, that where such feelings exist, it is highly proper and Christianly to discountenance them; but I cannot help fearing, lest in our zeal against vanity and innovation, we who wear the grey "crown of old age," should sometimes assume what may be mistaken for a frowning, brow-beating aspect, like that of the antagonist of the celebrated statesman above mentioned; an aspect, the tendency of which is to check that spirit of inquiry, and that independence of thought, which we might spare, perhaps, had we arrived at perfection; but which, while improvement is possible, it is in the highest degree important to preserve. I say again, I wish not to encourage the pre-

sumption of vain and upstart innovators; but neither would I say, or seem to say, any thing which should encourage the *spirit of legitimacy*, as a politician would call it—an earnest anxiety to preserve things as they are, without regard to their usefulness and importance. Baptist ministers are not the people to impose bondage on thought, though they should be subject to the indignity of being opposed by their juniors, or even sometimes to the mortification of having errors which they had sanctioned, exposed and discarded. None are more ready than we to oppose the claims of the church of Rome, or to upbraid it with its cowardly attempts to support those claims, by checking the spirit of inquiry.

Though acquainted with several ministers, both young and old, who have "settled as pastors without ordination," I have no means of discovering to whom your Correspondent alludes: they may be persons whose general conduct displays pride and a love of novelty, and, if so, perhaps it was fair to suspect that the same feelings prompted them in the instance referred to; otherwise, I cannot help thinking "A publicly recognized Pastor" unkind, in attributing their conduct to those motives, as he is evidently disposed to do, instead of charitably giving them credit for scrupulous consciences, as to the expediency or lawfulness of the usual ceremony. Nor is it quite fair to refer to such scruples, as he does somewhat tauntingly, as a *discovery*; he doubtless knows there are talented, and rather elderly ministers, who "settled as pastors without ordination" when the young men who have followed their example were in their cradles; and if it be any disgrace to a young man *to be alone in an opinion*, common justice requires that your Corespondent should abstain from using terms, which affix to the persons he opposes an undeserved and unappropriate stigma. It is too much like calling a Dissenter a Jacobite, that we may persecute him without fear.

I think it cannot for a moment be doubted, that reasonable and sensible men, whether old or young, may entertain scruples about the propriety of the ceremony commonly called ordination: I would entreat "A publicly recognized Pastor," therefore, to reflect whether, in holding up these young men to public odium, he may not be committing an act of injustice, and visiting the scrupulousness of a tender, though perhaps mistaken conscience, with unmerited chastisement.

I suppose, for the sake of the argument, that the scruple is an improper one. The discussion of this question would occupy more room than you would be willing now to allow me; however, the following hints present grounds on which the young men in question might, at least plausibly, object to ordination.

The Scriptural word *ordain* (καταστήσης), in Titus i. 5.) means *appoint*; and does not include a reference to any public ceremony at all: what it does mean implies a power and authority in the church which not even the most obstinate stickler for ordination, at least among us, ever pretends to; and which the whole character of the ceremony now called ordination, and often the assertions of the ministers who conduct it, shew they do not pretend to: indeed, the impropriety of our use of this term seems to be felt by your Correspondent, when he signs himself, not "*an ordained*," but "*a publicly recognized* pastor." To plead

this Scripture, therefore, in support of the modern *ordination*, is to adduce an act of authority by inspired men, as authorizing a ceremony of a totally different character, performed by uninspired men, who pretend to no authority at all; just as the church of Rome defends its sacrament of extreme unction, administered to the dying, as a passport to heaven, by referring to the anointing oil, applied in apostolic days, and by divine authority, for the recovery of the sick.

So much for the "*jus divinum*" of public recognition. For the rest, I think, with your Correspondent, that a public service for solemnly supplicating the divine blessing, on a person newly chosen to a situation so important and responsible as that of a Christian pastor, is on most grounds highly proper and seasonable; although I am disposed to except to some of the reasons by which he would support it. It is certain, however, that some danger attends it: there is a danger lest its unvaried observance, and in pretty nearly the same form, should beget an idea that ordination (in our, not the scriptural sense of the term,) is a divine ordinance; and that *it*, and not *the choice of the church*, bestows the right to act as a pastor: and hence come all the cautionary observations made by judicious ministers who engage in such services; and the prevalence of this opinion, after all, proves that the tendency is too strong for mere occasional observations to counteract: the only probable way of correcting this mistake is to omit the ceremony occasionally, and thus to shew those who build their faith on the practice of their brethren, that we consider it not essential, though expedient, at the *settlement of* a minister. This is *what these young* ministers have done, and for which they have received castigation from "A publicly recognized Pastor."

I am, Sir, &c.

A COUNTRY MINISTER.

HORÆ EVANGELICÆ.

(Continued from p. 107.)

THE GOSPEL OF ST. MATTHEW.

No. VIII.—Chap. iv. 18—22.

"AND Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James, *the son* of Zebedee, and John, his brother, in a ship, with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

There is one circumstance in this passage to which the reader's attention is particularly solicited. It is this—that our Lord, after the call of Peter and Andrew, having proceeded a little further along the shores of the sea of Galilee, saw James, and John, his brother, in a ship, with Zebedee, their father, "MENDING THEIR NETS." It may fairly be supposed that fishermen, and especially those of Galilee, could scarcely afford to let their nets remain long in a torn state; and it may therefore be inferred, that the nets which James and John were mending had recently been broken. Now this is precisely what we learn from the Evangelist Luke; the whole of whose account we subjoin, for the sake of comparison with the preceding:—"And it came to pass,

that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great number of fishes, and THEIR NET BRAKE. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord! For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him." Luke v. 1—11.

It would appear, then, that the nets which James and John were mending when called by Jesus, were those which had been torn by the miraculous draught of fishes, and which had been consigned to their charge by Simon, as being his partners, when he *began to follow our Lord. The distinct vocation of James and John is omitted by St. Luke, who was more intent on relating the miracle which occurred, though it is certainly implied* in his statement, that "when they (i. e. the four partners) had brought their SHIPS to land, they forsook all and followed Christ." The latter Evangelist, also, does not mention St. Andrew, either here or elsewhere, except in the catalogue of the apostles (chap. vi. 14.); but his presence appears to be implied by the use of the plural pronouns in verses 5 and 7:—"And when *they* had this done, *they* enclosed a great multitude of fishes; and *their* net brake. And *they* beckoned unto *their* partners, which were in the other ship, that they should come and help *them*." With regard to the statement of St. Matthew, with whom St. Mark agrees, (Mark i. 16—18,) that our Lord, "walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, *casting a net into the sea*;" this is easily accounted for, on the supposition that they were, as related by St. Luke, thus "washing their nets," when first seen by Jesus.

Now, that these coincidences are wholly undesigned, is manifest from the slightest comparison of the two accounts; the apparent discrepancies between which have led some, without sufficient reason, as may appear from the preceding observations, to conclude that the transaction recorded by St. Luke was different from that related by St. Matthew and St. Mark. But, as justly observed by Dr. Townson, who differs in a trifling degree from the preceding statement, "the two accounts, that of St. Matthew and St. Mark on the one side, and that of St. Luke on the other, thus concurring in the place and situation in which Peter was

called, in the promise made to him, and the time when he was called, speak evidently of the same vocation; consequently St. Matthew and St. Mark have abridged the story:" and it is "one of the evidences, that the Evangelists vary only in the number and choice of circumstances, and write from the same idea of the fact which they lay before us."

No. IX.—Chap. ix. 9, 10.

"And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples."

The expression ἐν τῇ οἰκίᾳ, "in *the* house," though in itself definite, does not determine in whose house Jesus now "sat at meat." St. Mark is scarcely more explicit, when he observes that it was "in *his* house" (Mark ii. 15.); though it restricts it either to the house which Jesus usually occupied when at Capernaum, where he now was, (ch. iv. 13; ix. 1.) or to that of Matthew the publican. From it being related immediately after his call to the apostleship, and from the number of publicans and sinners which "came and sat down with him and his disciples," the latter appears to have been the fact. Accordingly, St. Luke relates that LEVI made him a great feast in *his own* house; and there was a great company of publicans and of others who sat down with them. (Luke v. 29.) Now this circumstance Matthew, doubtless out of modesty, purposely omitted; a similar instance of which we have *in the preceding verse.* He simply *relates, that after his* call, "he arose and followed him;" but states that "he *left all*, rose up followed him:" and thus, als merely calls himself "a man n Matthew;" a method of expre used to avoid egotism and o tation, as Euthymius obse and no proof, as some have posed, that he was not the a of this gospel; examples of oblique way of writing l common, both among sacred profane historians, as Moses, cydides, and especially Cæsar

There is an apparent discre cy in the relations of the Eva lists, which is deserving of c deration. The person whom Matthew calls "a man na Matthew," is termed by St. M "Levi, the *son of* Alpheus;" by St. Luke, "a publican na Levi." This is easily reconc by the consideration that it wa no means unusual for persons t called by two or more na Thus Paul was also called S Lebbeus—Thaddeus and Ju and Simon—Peter and Cep And the circumstantial agree of the history in the three Eva lists, in which not the slig difference exists, clearly pr that the same person was me Now, while this discrepancy i reality no difference, it shews the passages were not taken f one another; and, consequen that the coincidences are wh undesigned, and establish the t of the respective narratives.

No. X.—Chap. xiii. 2.

"And great multitudes w gathered together unto him, so t he went into a ship, and sat; the whole multitude stood on shore."

The expression τὸ πλοῖον, h and in Mark iv. 1. should be r dered THE *ship*, or *boat*; wh Mr. Wakefield supposes was a p

ticular vessel, kept on the lake for the use of Christ and his disciples, and probably belonged to some of the fishermen, who, occasionally at least, followed their former occupation. This opinion, however, though in itself not improbable, is a mere conjecture, without the smallest support, that we can discover, from the sacred narratives. It appears, in fact, to refer, not to any particular vessel kept for such a purpose, but to a vessel prepared for this specific purpose and particular occasion. St. Mark relates, that the Pharisees, in consequence of our Lord having healed a man with a withered hand in a synagogue on the Sabbath, "went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself, with his disciples, to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a *small ship* should wait on him because of the multitude, lest they should throng him. For he had healed many, insomuch that they pressed upon him to touch him, as many as had plagues." (Mark iii. 7—10.) Into *this* ship, then, he entered, when "great multitudes were gathered together unto him," on the shores of the sea of Galilee. This circumstance is wholly omitted by St. Matthew, who even does not mention whence our Lord withdrew himself; simply saying, "But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they *should* not make *him known.*" (Matt. xii. 15, 16.) There cannot, however, I imagine, be a doubt, but that it was present to the mind of the Evangelist; and that it was "*the* ship" which our Lord had appointed to which he referred. This, then, is a coincidence to which the slightest suspicion of design cannot attach, being effected merely by the employment of the definite article τὸ THE; and which, consequently, can only be accounted for by admitting the truth of the sacred history.

London. W. G.

Hints on the Formation of a Baptist Annuity Society.

To the Editor of the Baptist Magazine.

Sir,

When the cause is that of the poor brethren and sisters of our churches, however humble the advocate, or however imperfect the pleading, I trust and believe, Sir, you will not refuse it a place in your benevolent work. I must confess I do not anticipate a denial to the insertion of these few hints; the object contemplated comes home with a strong claim on the attention of every Baptist church, and of every individual member of our churches. It has been well and often said, "there is no end to new Societies:" and, Sir, it may also be added, that whilst you go on making such exertions to enlighten and to enlarge the human understanding, there is no chance that there will be an end to them. The natural consequence of an enlightened mind is the eliciting of new schemes of usefulness, and the mind thus impelled forward, finds new employment for the activities of the body. I have, Sir, to propose, to the Baptist Denomination in London, the formation of a *new* Society; and, as I before said, I will not anticipate your refusal to

propose it to that body through the medium of its own Magazine.*

Amidst all the benevolent institutions of the present day, there is none that have made such rapid strides as the Pension Societies. The details of these are well known in London, but to your country readers it will perhaps be information, if I say that the City of London General Pension Society, in the year 1823, at their two half-yearly elections, elected nineteen life pensioners on the funds of their institution. I have not the exact numbers at hand for the year 1827, but I believe I am within the truth, when I state that so rapidly had their funds increased, that they elected in that year 140. There are many members of our churches who are subscribing to that and other kindred societies, of which I believe there are now three or four, or more, and I know some who have interested themselves to get elected the candidate they esteemed worthy, and who have been successful in more instances than one. I think that this would *be better done*, by the churches and congregations of our own Denomination uniting to form a Baptist Pension or Annuity Society, applicable only *to the members* of our different churches. The principle, the *modus operandi*, and every other particular in reference to this object, is so well known and practised by the institutions now advancing forward with such rapid strides, that to object on the ground of any of these, would be worse than idle. The only questions, then, for consideration, are—Can the Baptist Denomination in London support an institution of this description? Are there objects amongst us who stand in need of the aid such an institution would afford? Is it not the duty of the churches to make this provision for their members, without sending them to seek it at the hands of men of the world?

I am, Sir, a very unworthy member of one of our churches; my name, or influence, or property, would do but little towards inducing those who have all these to come forward in this cause of Christian benevolence; but I have the pleasure and honour to know some members of our churches, men of property and influence, who are *always ready* to every *good work;* and if you will give these few thoughts insertion in the Baptist Magazine, I doubt not we shall soon see the work begun, which, whilst it would redound to the honour of our Denomination, would, in my opinion, be a work at once scriptural, necessary, and just.

Should any of your readers be disposed to further such an object, I will most cheerfully and heartily *do what I can*; or, Sir, I shall be equally rejoiced, if the work go forward, to remain an unknown subscriber.

I am, Sir, wishing increased and increasing success to the interests of the Baptist Magazine, to which I have been a constant subscriber from its commencement,

Yours, very respectfully,

Z

Prescott-street.

* By thus giving currency to the benevolent project of our Correspondent, we do not pledge ourselves as to the expediency of the measure proposed. We wish our pages always to be open to suggestions which have in view the benefit of the Denomination, of whose sentiments and sympathies the Baptist Magazine is the acknowledged organ. We are free, however, to confess, that other ideas have occurred to us besides those which our Correspondent states to be "the only questions for consideration." With this qualifying remark, we present the plan to *our readers, who have* doubtless understanding *as well as we, and* who will be able to *form their own opinions* with regard to its *principle, its operation,* and its tendency.

TESTATIONS OF CHURCH MEMBERSHIP.

Editor of the Baptist Magazine.

AR SIR,

induced, by some circumes which have recently come my notice, earnestly to reend all members of churches Denomination who are going d, either to the United States, tish North America, or to any part of the world where they mplate uniting in Christian rship with churches existing , to provide themselves with ar attestations of membership character, from the Societies which they are now connect- I hope our ministering bre- will not fail, in such cases, to heir friends the kindness to ih them with the requisite ntials, even though the parhemselves may not be aware eir importance. They have ys been very desirable, but I it probable that henceforth will be deemed, by our fellow tians abroad, more necessary ever.

I am yours,

J. D.

Court, Feb. 1828.

ORY OF THE CORPORATION AND TEST ACTS.

The Corporation Act.

(Continued from p. 112.*)*

Crown having gained a vast sion of strength by the Corion Act, no measures were wards kept with the Presbys. The memory of their past ces, or of the king's solemn ise, no longer operated in favour; all hopes of a comssion vanished—and the Act niformity disgraced the annals England. By that *act they ved a deadly blow; and more* than two thousand of their ministers, who could not conscientiously comply with the terms of conformity, were driven from their livings. "This bill," as the historian* before cited remarks, "reinstated the church in the same condition in which it stood before the commencement of the civil wars; and as the old persecuting laws of queen Elizabeth still subsisted in their full rigour, and new clauses of a like nature were now enacted, all the king's promises of toleration, and of indulgence to tender consciences, were thereby eluded and broken."

The Test Act.

The treatment of the Nonconformists during the reign of Charles the Second, was one continued series of persecution and oppression. In direct violation of the king's declaration from Breda, many new penal laws were enacted against them; and the clergy of the established church warmly assisted the court in persecuting them. By so doing, they hoped to render permanent the monopoly of power which the Act of Uniformity had unjustly given them. But the king had other objects in view. He was himself secretly of the Roman Catholic religion; and by treating the nonconformists with severity, he hoped to obtain a toleration for those who professed it. On the other hand, the majority of every House of Commons throughout this reign had a rooted hatred and dread of popery, and although at the beginning of the first parliament, they fell in with the resentments of the king and church, yet in a few years they discovered their error, and the danger to which they exposed the nation. The lat-

* Hume, vol. vii. p. 386.

ter part of this reign was therefore passed in continual disputes between the house of commons and the crown; the latter struggling hard to protect papists from persecution, the former pressing for further severities against them.

After the Act of Uniformity had severed the presbyterians from the church, (viz. on the 5th of May, 1663,) a bill was ordered to be brought into the house of commons,* "for disposing all offices, military and civil, into the hands of such persons as have been loyal subjects, *and conformable to the church of England*," but nothing further was done upon it. Here we have the first intimation of a design to exclude nonconformists, accompanied with pretty strong evidence, from the bill being dropped, that the temper of the house of commons was not yet possessed by the persecuting spirit of the court, and that some further test was then requisite to exclude protestant nonconformists, than the bare receiving of the sacrament according to the rites of the church of England. For if the ministers of the crown had required no other test, is it probable that the house of commons (in which the dissenters had been daily losing ground) would have objected to a test which they had themselves submitted to, or to re-enacting the clause, already inserted in the Corporation Act; more especially when it would have materially diminished the influence of popery, which they feared and hated?

Some years afterwards, the arbitrary proceedings of the cabal occasioned a general distrust of the king and his government; and to secure the nonconformists, he issued a proclamation (dated the 15th of March, 1671,) suspending, by a dispensing power, usurped as inherent in the royal prerogative, all the penal laws; and granting to the protestant nonconformists public places of worship; to papists, the freedom of religion in their own houses. This usurpation of absolute power roused the drooping spirit of liberty, and the common danger united protestants of all denominations. The dissenters accepted the indulgence; but provoked the resentment of the court, by reprobating the exercise of prerogative which gave it.

The parliament, after prorogations continued for nearly two years, met on the 4th of February, 1672-3; and this session is distinguished as a brilliant era in the history of British freedom. They met in a general crisis of anxiety and alarm: the king was suspected to be a papist; his queen was known to be one; the duke of York, who was to succeed to the crown, had lately declared himself of the communion of the church of Rome; and he, with lord Clyfford and others of the same persuasion, were invested with the powers of government. The shutting up of the Exchequer* had dealt out distress and ruin to private families. The penal laws were suspended by a royal proclamation, issued in defiance of acts of parliament, to protect papists in the exercise of their religion, and in the enjoyment of public offices. An army raised without authority of parliament, having in it many popish officers, and commanded by a foreigner, was encamped at Blackheath, to overawe the proceedings

* *Com. Journ.* vol. viii. p. 476.

* Lord Clyfford suggested this expedient to procure money for the Dutch war; but it did not succeed, and the king's distress compelled him to call a parliament and pass the Test Act, to get a supply.

of parliament; and a war was begun, to destroy the only protestant power in Europe, from which the friends of civil and religious freedom could expect support.—Words cannot express the terror and consternation which pervaded the kingdom; and with trembling expectation the meeting of the house of commons was looked to, as the last hope of expiring liberty.

Charles opened the session, by declaring in high terms his resolution to maintain his declaration of indulgence; and that, instead of diminishing, he intended to increase his army. "But the house of commons, with a true English spirit, remonstrated in an address, that the dispensing power he had asserted in his declaration, belonged not to his crown; and when Charles gave an ambiguous answer, they insisted in a second address for one more explicit. In another, they pressed him to dismiss the popish officers of his army; and in a fourth, to disband his army itself, so soon as the peace was concluded. *** Charles declined a conflict with his parliament, relinquished his pretensions to a dispensing power, breaking with his own hands the seal affixed to the declaration of indulgence, in which it had been asserted, declared his own inclinations to give satisfaction to his people, and exposed his new ministers to their vengeance."*

Several members having, in the committee for forming the first address against the declaration of indulgence, expressed a strong desire that the protestant dissenters might have a legal, instead of an unconstitutional toleration;—a bill was, on the 14th of February, 1672-3, ordered *nemine contradicente*, to be brought in, for the ease of protestant dissenters;* and a day appointed to consider of the subject matter of it in a committee of the whole house. The bill passed the house of commons, but the lords making some amendments, a conference took place; and while the commons were debating upon the report,† a message came from the king, requiring their *immediate* attendance in the house of peers; and he ordered them to adjourn till the 20th of October following. This was on the 29th of March, 1673, when he was come to give the royal assent to the Test Act; and this interruption seems to have been the effect of contrivance, for the debate was so suddenly broken in upon by the black rod knocking at the door, that the commons had not time even to put the question of adjournment.‡

After this bill was committed, the court party moved, that it might be given as an instruction to the committee, that "such as do dissent from the church of England, shall be incapable to serve as members of this house;" but it passed in the negative, 163 to 107.§ The debate turned principally upon the impropriety of inserting such a clause, in a bill meant for *the ease* of protestant dissenters; but a separate bill for that purpose was immediately ordered,‖ which was afterwards presented,¶ and dropped. This circumstance alone is a decisive proof that the majority of the house of commons had not formed a design to exclude the dissenters from all public trust, and affords a strong argument that,

* 1 *Dalr. Mem. p. 37, 38.*

* Com. Journ. vol. ix. p. 252.
† Ibid. p. 281.
‡ Grey's Deb. vol. ii. p. 180.
§ Com. Journ. vol. ix. p. 266.
‖ Ibid. ¶ Ibid. p. 270.

in passing the Test Act, they were governed by other views; more especially when it is remembered, that the Test Act does not extend to members of parliament. Both objects were before them *at the same time*, and we must either suppose that the dissenters were deemed proper persons to be members of parliament, but unfit to be in any office; or that the house of commons considered them as competent for both, and unintentionally affected some of them by a bill levelled against papists only. In fact, the public danger swallowed up every other consideration; and the terror of popery induced the church to court the protestant dissenters, and the house of commons to take them into favour. The committee of the whole house reported the heads of the bill for the ease of protestant dissenters, on the 27th of February, 1672;* and on the day after,† it was resolved, *nemine contradicente*, that an address should be presented to his majesty for suppressing the growth of popery; and it was also resolved, that it should be drawn up from the subject matter of a former address of the 26th of October, 18 Car. II. It was further resolved, that a bill be brought in "for the incapacitating of all persons who shall refuse to take the oaths of allegiance and supremacy, and the sacrament according to the rites of the church of England, of holding any public employments, military or civil;" and it was referred to the committee appointed to draw up the address for suppressing of popery to prepare it. On the 3d of March, 1672, the address was reported,‡ praying, that his majesty would issue his proclamation for all priests and jesuits to depart the realm within thirty days; that the oaths of allegiance and supremacy might be tendered "to *all officers* and soldiers" then in his majesty's service and pay; and that those who refused, might be disbanded, "and not allowed or continued in any pay or *pension*;" and that no *officer* might be permitted to be mustered, "until he shall have taken the oaths of allegiance and supremacy, and received the sacrament of the Lord's Supper, according to the laws and usage of the church of England; and that every soldier serving at land shall take the said oaths before his first muster, and receive the sacrament in such manner before his second muster." The lords' concurrence was desired to this address. The lords endeavoured to confine the address to *land officers*, and to strike out the word *pensions;* but the commons not consenting, it was agreed to, and presented to the king on the 7th of March* in its original form, as the address of both houses. In the mean time, the bill for incapacitating papists was not forgotten. The Test Act was read the first time on the 5th of March;† and such was the expedition used, that it was read a second time the next day,‡ and passed and sent up to the lords on the 12th of that month.§. In order to secure this bill, the supply was delayed: and the event shewed that this precaution was not unnecessary; for the bill for ease of the dissenters, which was brought in *before* the Test Act was thought of, being postponed till the king had got a supply,‖ was thereby lost.

* *Com. Journ.* vol. ix. p. 258.
† *Ibid. p.* 259. ‡ Ibid. p. 261.

* Com. Journ. vol. ix. p. 265.
† Ibid. p. 263. ‡ Ibid.
§ Ibid. p. 267.
‖ The royal assent was obtained to the Test Act on the 29th of March, 1673, by presenting it along with the bill for a supply.

POETRY.

He healeth the broken in heart, and bindeth up their wounds. Ps. cxlvii. 3.

Oh, Thou, who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee.

The friends who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too:

Oh, who would bear life's stormy doom,
Did not the wing of love
Come brightly wafting through the gloom
Our peace-branch from above?

Then sorrow, touch'd by thee, grows bright,
With more than rapture's ray;
As darkness shews us worlds of light
We never saw by day.

Sabbath Days.

Types of eternal rest—fair buds of bliss;
Is heavenly flower unfolding week by week;
The next world's gladness imag'd forth in this;
Days of whose worth the Christian's heart can speak.

Eternity in time! the steps by which
We climb to future ages:—lamps that light
Man through his darker days, and thought enrich—
Yielding redemption for the week's dull flight:—

Wakeners of prayer in man—his resting bowers—
As on he *journeys in the narrow way*;
Where, Eden-like, Jehovah's walking hours
Are waited for, as in the cool of day:

Days fix'd by God, for intercourse with dust,
To raise our thoughts and purify our powers;
Periods appointed to renew our trust,
A gleam of glory after six days' showers.

Foretastes of heaven on earth; pledges of joy
Surpassing fancy's flight, and fiction's story;
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory.

The Eucharist.

"This do in remembrance of me."—Luke xxii. 19; 1 Cor. xi. 24, 25.

Remember me—the Saviour saith,
Partake the feast prepar'd;
Th' appointed symbols of my death
Are tests of your regard.

Remember me—your Lord's behest
Obedience claims with zeal:
A dying friend's farewell request
What heart can cease to feel?

Remember me—I go to prove
My care for you endures;
And these memorials of my love
Will surely draw forth yours.

Remember me—retrace my life,
Where grace and wisdom reign'd;
Recal my words—recount the strife
My soul for yours sustain'd.

Remember me—Oh, keep in mind
My last expiring groan!
Thoughts on my death are well design'd
To moeten for your own.

Dear Saviour, we thy work review,
Thy wond'rous name adore;
Do not we love thee?—Lord, we do,
And long to love thee more.

G. T.

REVIEW.

Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. F.R.S.L. Mem. Am. Phil. Soc. and F.L.S. of Philadelphia, &c. &c. &c. By OLINTHUS GREGORY, LL.D. *Professor of Mathematics in the Royal Military Academy, &c. &c.* pp. 472. Fisher. 16s.

WHEN we were informed that Dr. Gregory was occupied in preparing this work for the press, we must confess that our anticipations became considerably raised, and that not without some impatience we waited for its appearance. The acknowledged eminence of the subject of these memoirs, and the well-known ability of the biographer, seemed fully to justify the confidence of expectation which we felt equally disposed and authorized to encourage. And it is now with great pleasure that we announce the result as entirely corresponding with the estimate we had previously formed.

The gradual development of character, even in ordinary instances, is a subject of interesting contemplation; but when we are conducted through the diversified operations of superior intellectual capacity, adorned with genius and elegance, enlarged and strengthened by unwearied application, especially too should unfeigned piety, that gem of purest lustre and inestimable value, impart its supreme radiance and complete the effect, a strong mental and moral excitement is produced, whose influence is alike favourable to the improvement of the understanding and the renovation of the heart.

A thoughtful reader of the life and literary achievements of Dr. Good, will have frequent occasion to recollect the edifying statement of an inspired instructor: "Howbeit, that was not first *which is spiritual*, but that which is *natural; and afterwards* that which is spiritual." His enlightened historian, in tracing the series of events which included much the larger proportion of his continuance in this world, is enabled to supply the most satisfactory and abundant evidence of varied acquirement, learned research, and eminently important exertions pervading the whole; but in pursuing the natural order of occurrences, it is not till late that our spiritual sensibilities are regaled by the welcome introduction of the flowers of paradise; then, however, as though to compensate for their tardy appearance, they assume their loveliest tints, and diffuse their sweetest fragrance.

Dr. Gregory has divided this able performance into three sections; of which the first is, "Memoirs of the life of Dr. John Mason Good, illustrated by various extracts from his unpublished writings, or from those that were published anonymously." His family, it is stated, was highly respectable, and had for several generations possessed property at Romsey, in Hampshire, and in the neighbouring parish of Lockerly. His father, the Rev. Peter Good, in the year 1760, was ordained pastor over an Independent church and congregation at Epping, in Essex; who, about one year after, married Miss Sarah Peyto, the daughter of the Rev. Henry Peyto, of Great Coggeshall, Essex, and the favourite niece of the Rev. John Mason, the author of the universally known Treatise on Self Knowledge. Of this union, the subject of these Memoirs was born May 25, 1764, and was educated under the paternal roof, in connexion with several other pupils whom his father had received into his family, with a view principally to the instruction of his own children. When about fifteen years of age he was apprenticed to Mr. Johnson, a surgeon-apothecary, at Gosport. An extract here from some lines he penned a few years after he left the endearments of home, will, we

not, be acceptable to our read-

scenes beloved! to purer days de-
ed,
rst, unskilled, I touched the Dorian
d.
ny a sign has roll'd its checquer'd
rs,
ude of life, I left your tranquil
rers;
ven has now my devious lot as-
r'd,
your thickets rough, or groves re-
d—
t that time or space can e'er sup-
s
y fond heart, your wonted pow'r
ians:
he soft delights, 'twas yours to
e,
my soul those soft delights despise.
ile that heart with circling life shall
l,
wells that soul, or memory keeps
seat:
ven should doom me to some de-
shore,
man exile never trod before;
y's pen should sketch your pros-
s true,
your charms, and every joy renew;
t your plains and academic shade,
*Boyle** at times, at times where *Ho-*
swayed." p. 10.

sport, his application both to
s of his profession and the ac-
of general literature, appears
been exemplary, and his suc-
spectable; especially considering
al disadvantages. Here, too,
the indisposition of his master,
r Dr.) Babington, he was en-
conduct his business; whose
g testimony to the amiable qua-
Mr. Good, when he was not
venteen years of age, is, "that
f excellent character, both for
d intellectual qualities; that he
ely, quick youth, of very ready
asion, and with a mind even
ly imbued with more than the
of classical literature; that
sional ardour was considerable,
apacity and taste for scientific
ents rapidly developing them-

* writer who first digested the laws
e of cricket.

On the death of Mr. Johnson, Mr. Good was received into the family of a surgeon of great skill and extensive practice, residing at Havant; to which place his father had removed, and where, of course, he again enjoyed the benefit of his affectionate superintendence and judicious counsel. But here his continuance was short. A partnership with a Mr. Deeks, of Sudbury, in Suffolk, was contracted; and in the autumn of the year 1783, we find Mr. Good in London, listening to the most eminent lecturers in medical science of their day, and diligently studying his profession. In prospect of these removes, he wrote as follows:—

"*The Farewell.*

Ye sweet, dewy dales, where but late
My fond childhood delighted to stray;
Ye woods, in whose umbrage I sate,
And defied the red heat of the day.

O yet let me once more retrace
Your green mazes, so oft trod before;
O yet let me share your embrace:
Shall I never, alas! share it more?

For peaceful no longer, and still,
Is the path that is destin'd to me,
Just launch'd without practice or skill
On the bosom of life's changeful sea!

All frail is the bark, and though now
Only smiles dimple over the deep,
Each wave may wear a rough brow
And the hurricane wake from his sleep.

O'er quicksands in doubtful career,
Shoals and whirlpools the stoutest that shake,
'Mid rocks, wrecks, and pirates I steer,
And more than my life-blood's at stake.

Yet save me ye powers that dispense
Your motions unseen through the heart;
From such ills, O save me, or hence
Let me never, no never depart.

And when to these shades I return,
If heav'n to return should allow
O then let my bosom still burn,
With a heart no less simple than now."
p. 21.

After his settlement at Sudbury, and when but just twenty-one years of age, he married a Miss Godfrey, the daughter of a respectable medical practitioner at

Coggeshall, before she had completed her nineteenth year; who, in little more than six months after the union, was removed by death. Nearly four years after this mournful event, he again entered into the conjugal relation, with a daughter of Thomas Fenn, Esq. of Ballingdon Hall, an opulent and highly respectable banker of Sudbury. Two only of six children, the result of this marriage, now survive.

Mr. Good passed about nine years of his interesting life at Sudbury, during which period he encountered some severe trials; and, partly owing to some literary association, appears to have imbibed certain theological errors, the remembrance of which, in the latter stage of life, occasioned him much distress. In April, 1793, he removed to London, and engaged in a partnership with a Mr. W. This connexion, however, though soon terminated, was the source of much difficulty and uneasiness to Mr. Good, from which his escape seems to have been attended with many severe struggles, laborious efforts, and merciful interpositions. Indeed, what to some would have proved insurmountable obstructions, to him were stimuli to strengthen and multiply exertion; that he should have been able to have successfully prosecuted undertakings so various and important, requiring such diversified talents and so much mental application, is truly surprising.

"In the year 1820, Mr. Good, pursuant to the advice of several medical friends, and the earnest entreaty of others, entered upon a more elevated department of professional duty, that of a physician. His diploma of M. D. which was from Marischal College, Aberdeen, is dated July 10th in that year, and is expressed in terms of peculiar honour, differing from the usual language of that class of formularies."

Up to this time, his health appears to have been unshaken, though it is more than probable its silent invasion was going forward in connexion with his incessant and fatiguing pursuits. In April, 1822, he thus writes to Dr. Walton:—

"I have, indeed, been very poorly for *several weeks, and during* a part of that time somewhat seriously ill. Too much mental excitement in a work I have long been engaged upon, and which I cannot now finish till June, if I should be able even then, though I have laboured to do so with all my might, has thrown me off the balance of firm health with which I have hitherto been so highly favoured, and given me a severe fit of gout accompanied with a considerable degree of fever. There is, however, a better and far more instructive way of viewing all such evils, and which I am very desirous to adopt on the present occasion; and that is, as a providential *chastisement* for much that has been wrong, and a providential *warning* as to the future. In both respects I hope I have contemplated it, and though not with all the good it ought to produce, yet I humbly trust it has not been sent altogether in vain. The great error is, that as we get better, and the discipline becomes lighter, the impression is too apt to wear off. I trust it will not, now, do so altogether; but I know and feel the danger; and would infinitely rather suffer again, than that I should lose the important lesson." p. 114.

Disease appears from this time to have gradually strengthened, until it triumphed over his robust constitution. August, 1826, he wrote to an esteemed friend as follows:—

"The die is cast, and we are going to Leamington. May a gracious Providence render its breezes balmly and its waters healthful! And, above all, direct me how best to devote whatever time may be yet allotted me, to the glory of God and the good of myself and others. I have trifled with *time* too much already; it is high time to awake and be sober, and to prepare to leave it for *eternity!* Every moment ought to be precious." p. 117.

At the close of this year, though in a state of extreme debility, he visited Mrs. Neale, one of his daughters, residing at Shepperton, a village about eighteen miles from London, where, amidst the endearments of his affectionate family, and the consolations of the Gospel, he departed from this life, "on Tuesday, the 2d of January, 1827, in the 63d year of his age." p. 118.

The second section of this interesting volume contains a "Review of the principal publications of Dr. Good, with illustrative quotations; also an account of two important works which he had

ed for the press." The evidence
d by this section of the extraor-
industry of Dr. Good, and the
lity of his genius, is both abun-
nd striking. Our limits will not
more than a mere enumeration
works which emanated from his
nd prolific pen:—

eases of Prisons, &c.—History of
ne—Translation of the Song of Songs
oirs of Dr. Geddes—Translation of
ins—Anniversary Oration—Medical
logy—Translation of the Book of
Physiological Nosology—Study of
ne—The Book of Nature—Transla-
the Book of Proverbs—Translation
Psalms."

two last have not yet been pub-
. The value of the portion of the
e now before us is considerably
ced, by the important observa-
which Dr. Gregory has introduced
is arrangement and analyses of
performances.

the highest gratification will be
d, by the pious reader, from the
section, which is, "A develop-
of Dr. Good's religious character,
ated by extracts from his letters,
is own unpublished writings." We
ely wish our space would allow us
te largely from this last and most
sting part of the work. We hope,
rer, the obvious necessity of our
being brief will operate, among
inducements on our readers, to
s themselves of this valuable piece
graphy. While the professional
terary character of Dr. Good was
to eminence, his theological sen-
ts were so far from being subordi-
to the evangelical doctrines of
ation, that before he left Sudbury,
or some years after he settled in
on, he appears to have counte-
d those views which are most hos-
the divine dignity of the Lord of
nd glory, and most at variance
the great scheme and result of
redemption. The time, however,
gth came for his merciful deliver-
from this alarming *state of mind*;
as *brought out of this horrible pit*,
t *were set upon a rock, and his*
goings were established. In the beginning of the year 1807, when his powers were in their greatest vigour and their fullest exercise, the effects of this happy and important change began to appear; and after this period to the close of his life, that is, for twenty years, he was enabled to afford the most pleasing and satisfactory evidence of his growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. In this section of the work, the reader will be delighted to meet with a number of peculiarly interesting meditations, on different portions of the word of God; from one of these, on Luke ii. 15. we select the following paragraph:—

"And what does Bethlehem unfold to us? The eye of sense perceives nothing but a stable, a mother of humble station, and a swaddled babe lying in a manger. Yet this is the sight to which we are directed; this is the spectacle on which heaven is looking down with intense eagerness; this is the grand event for which time has been travelling onward, and in which all the prophecies and promises of God are concentrated. It is the babe lying in a manger. O paradox of men and of angels! O stupendous miracle of seeming contradictions! O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! That manger cradles the Lord of heaven and earth; that feeble babe is 'the mighty God, the everlasting Father, the Prince of peace.' What a prodigy and what a scene for its development! When man was made of the dust of the earth, a paradise was prepared for his reception; and all creation put on its richest livery. When the Son of God is made man, and descends from heaven upon the gracious errand of man's eternal salvation, he hath not where to lay his head, and is consigned to a manger 'because there is no room for him in the inn.'" p. 436.

The death-bed scene of Dr. Good was most solemn and animating; but as we cannot give it entire, we will not injure it by presenting a part. Here, therefore, our account of this excellent volume must terminate, with our cordial thanks to Dr. Gregory for so valuable an addition to the published records of great and good men.

A Sermon on the Atonement. By the Rev. W. GRAY, *Minister of the Baptist Meeting-house, College-street, Northampton.* pp. 43. Wheeler.

A SCRIPTURAL and well-digested discourse on the atonement of Jesus Christ can scarcely, at any period, be unseasonable, or fail to interest the attention of real Christians; and we are happy to announce Mr. Gray's as according with this description.

The pride of our fallen nature is awfully opposed to this vital doctrine of revelation; and hence the extravagances of error in reference to the person and work of the Saviour, obtain easy admission into the human mind, and can only be dislodged by a manifestation of the truth to the conscience, accompanied by the power of the Holy Spirit, which every minister of the "glorious Gospel" is encouraged to expect shall attend the faithful, affectionate, and persevering discharge of the important duties of his office.

The agents of a spurious Christianity having discovered some activity in attempting to gain proselytes to their hopeless scheme, the author of this excellent discourse, vigilantly solicitous for the interests of the church of Christ, hastens to the point of attack, and with the "shield of faith" and the "sword of the spirit," interposes a salutary defence and a determined resistance, which we doubt not will be succeeded by the most beneficial results.

The words on which this discourse is founded, are 1 Cor. xv. 3. "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures." After adjusting some essential preliminaries, the preacher advances to an extended view of the evidence of the atonement of Christ, which he distributes into six parts; the whole forming a judicious compendium on this infinitely momentous subject, which we would most cordially recommend to the *attention of* all our readers.

In the progress of the discussion, he *frequently and justly* appeals to his *hearers, and having finished* the argumentative part of his address, he concludes thus:—

"Is Jesus the foundation? Build upon him. Is he the door? Enter in by him. Is he the fountain opened? Bathe in his cleansing streams. Is he the high priest? Confide in his sacrifice and advocacy. Is he the propitiation for sin? Believe in his name. Is he the bread of life? Feed upon him. Is he the way? Walk therein. Is he the Captain of Salvation? Enlist under his banners, and fight his battles. Is he the author and finisher of faith? Through him look for the mercy of God *unto* eternal life. Is he the Alpha and the Omega? Then *crown* him Lord of all. Amen." p. 43.

Facts and Observations relative to the Practice of taxing Pilgrims in various parts of India, and of paying a Premium to those who collect them, for the Worship of Juggernaut, at the great Temple in Orissa. By J. PEGGS, *late Missionary at Cuttack, Orissa.* pp. 65. Wightman and Cramp.

WE recommend the perusal of this pamphlet to those who, with the late Dr. Buchanan, in his "Christian Researches in Asia," think "the honour of our nation is certainly involved in this matter." We hope the time is not far distant, when all Britons, especially British Christians, will express their indignation in respectful but plain language to the Legislature, on this horrifying subject.

As the opinion of that most worthy Director, the late C. Grant, Esq. will doubtless have weight on such a subject, we subjoin it from an unpublished letter, dated Sept. 4, 1811, addressed to the writer of this article:—

"I would not be understood to imply, that the British Government has done all that it might and ought to do, in relation to the horrid superstition [the worship of Juggernaut] in question. I conceive, that as a Government it might and should forbid all immolation of human victims, or sacrifice in any mode of human life; and that, without using compulsion or violating the toleration allowed to the Hindoos, it might do far more than it has yet done, for the safe and gradual introduction and diffusion of Gospel light in India, the only effectual cure for all the deplorable evils of idolatry and immorality which exist there. It has long been

an interesting subject to me, and I regret I have not been able to render more service to a cause which, well understood, ought to be supported by the politician as well as the Christian, since it is recommended by the soundest dictates of policy, as well as by the infinitely higher considerations of true religion."

A Journal of a Mission to the Indians of the British Provinces of New Brunswick and Nova Scotia, and the Mohawks on the Ouse, or Grand River, Upper Canada. By JOHN WEST, M.A. Seeley.

THIS appears to be a very respectable work, written by a friend of the Gospel who has interested himself deeply in the welfare of the *aborigines* of North America. Ah! when shall we hear of the emancipation of "more than a million of human beings, who are held in oppressive bondage within the territories of the United States?"

We extract a page or two:—

"'You look sorry, brother,' said an American general to an Indian chief, who was on a visit to the city of New York. 'Is there any thing to distress you?' 'I'll tell you, brother,' said he. 'I have been looking at your beautiful city, the great water, your fine country, and see how happy you all are. But then I could not help thinking that this fine country, and this great water, were once ours. Our ancestors lived here, they enjoyed it as their own in peace; it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe; they asked only to let them tie it to a tree, lest the water should carry it away: we consented. They then said some of their people were sick, and they asked permission to land them, and put them under the shade of the tree. The ice then came, and they could not go away; they then begged a piece of land to build wigwams for the winter; we granted it. They then asked for some corn, to keep them from starving; we kindly furnished it. They promised to go away when the ice was gone. When this happened, we told them they must now go away with their big canoe; but they pointed to their big guns around their wigwams, and said they would stay there; and we could not make them go away. Afterwards more came. They brought spirituous and intoxicating liquors, of which the Indians became very fond. *They persuaded us to sell them some land. Finally, they drove us back from time to time into the* wilderness, far from the water, the fish, and the oysters. They have destroyed our game, our people are wasted away, and we live miserable and wretched, while you are enjoying our beautiful country. This makes me sorry, brother, and I cannot help it.'"

A pleasing anecdote is told of an Oneida chief, named Skenandon, who had been led to embrace the Christian religion, and experience its power in his heart in patriarchal simplicity, as a proof of an Indian's attachment to the memory of a Missionary who had been the means of his conversion to God. He lived a reformed man for fifty years, and at a very advanced age said, just before he died—

"I am an aged hemlock tree; the winds of one hundred years have whistled through my branches. I am dead at the top (he was blind). Why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection."

Deep Things of God, or Milk and Strong Meat, for Babes, Young Men, and Fathers in Christ, &c. By Sir RICHARD HILL, Bart. New edition, by J. PEACOCK. pp. 184. Price 2s. 6d. Wightman.

THIS reprint of a work with which, we suppose, a considerable number of our readers must be familiar, is intended to serve the double purpose of supplying instruction to the mind, and funds towards liquidating a debt on a place of worship. As to the former of these objects, we think that, with some few exceptions, the evangelical statements of this volume are well adapted to answer the end; and as to the latter, we shall be happy to learn that our notice of the work has in any degree contributed to its furtherance, by extending the sale of the publication.

Though we certainly consider some of the expressions to be incautious, and some of the sentiments to be of "doubtful disputation," yet we are happy to add, that perhaps there is not a single page in the book which would not afford an instructive and valuable extract. We

would particularly call the attention of our readers to the important remarks on the law of God, as a rule of the believer's conduct, in the 112th section; and on preaching the Gospel to sinners, in the 118th. We wish our space would allow the insertion of both; but we must confine ourselves to a few lines from the former.

"Where now is the difference between the moral law and the law of love? And how can one be a believer's rule of life without the other, since in reality these are one and the same? If it be said that a believer takes the whole book of God to be his rule of life, and not the 20th chapter of Exodus only, I answer, that by taking the law to be my rule of life, I by no means reject, but, on the contrary, I adopt every other part of the sacred volume (those shadows and ceremonies which are passed away excepted); as nothing is enjoined or forbidden therein which is not comprehended in the decalogue. Perfect love to God is the rule of the first table: love to our neighbour, as to ourselves, the rule of the second table."

Memoirs of the late Mr. Samuel Deacon, who was nearly forty years Pastor, and fifty years a Member of the General Baptist Church, Barton, Leicestershire; with Extracts from his various Writings, Letters, &c. pp. 152. Wightman.

THE subject of this interesting memoir appears to have been one of those distinguished persons who, destitute of early advantages, and having to combat with numerous and formidable difficulties, rise to the possession of literary attainments, and the occupation of an important and successful sphere of ministerial exertion.

Mr. S. Deacon was born at Batley, Feb. 6, 1746. For a short time he received instruction from an elderly female, but at eleven years of age he was employed in husbandry. After having occupied this situation for some time, a clockmaker in Leicestershire applied to young Deacon's master to allow him to become his apprentice, to which he acceded. In this new undertaking, in which he continued during life, he appears to have made speedy and respectable proficiency. About the twentieth year of his age he was brought under abidingly serious impressions, and in the following year he was baptized, and became a member of the General Baptist church at Barton, where his father, who lived to a very advanced age, was one of the ministers. During the next ten years of his life Mr. Deacon appears to have made very considerable advances in that knowledge which is superior to every other; and in August, 1777, he delivered his first public discourse. At this time he committed to writing his thoughts on the manner in which he conceived it to be his duty to address sinners, from which we make the following extract:—

"Were a neighbour's house on fire, and I the first who discovered it, how should I act? Should I go and rap at the door, and coolly desire to speak with the master, and cautiously address him with—'Sir, I hope you will excuse my officiousness in presuming to trouble you; but you know that I do not often do so, and I thought that now the case required it, or you may assure yourself I should not have troubled you. Indeed, I did meditate a good while on the propriety of it, that I might not act rashly. I say again, therefore, I hope you will excuse my impertinence; for as I was in such a place, doing so and so, I happened to lift up my head, and saw a great smoke and some flame ascending from ——, where I am sorry to say ——. But pray excuse me if I tell you the truth, though I know it will be painful to hear it; but I plainly saw it at your house, although at the other end of the town. Your servant, Sir.' All wise men would count such a speech as this unpardonable, and abominably ridiculous; and an idiot would call me fool for so acting. But nature has taught us better. Should not I run through the streets, and cry with the utmost vehemence, whether they were kings or clowns who heard me, 'Fire! fire! water! help! ladders! The town will be in ashes if help be not immediately procured! Stir hands, arms, legs—strain every nerve to quench the fire!' This would be the effect of fear, and none, in such a dilemma, would blame me for my haste and vehemence."

In September, 1779, Mr. Deacon was ordained pastor, in connection with his father, over the church at Barton, where, and in the neighbouring villages, he continued with no ordinary measure of usefulness to exercise his ministry, until Feb. 1816, when, in the

70th year of his age, he resigned the pastoral office, and in a fortnight after was called to the possession of his heavenly reward.

Upon the whole, we have been very much gratified by perusing this pious memoir; and from many of its pages we should be happy to transcribe into our own columns, did their extent permit. We hope, however, that the general circulation of the work itself will entirely preclude any regret on this subject which we might otherwise indulge.

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1. *On the Respect due to Antiquity; a Sermon preached on Friday, May* 11, 1827, *at the Opening of the Scotch National Church, London.* By THOS. CHALMERS, D.D. *Professor of Moral Philosophy in the University of St. Andrews.* pp. 40. Collins.

2. *The Effect of Man's Wrath in the Agitation of Religious Controversies; a Sermon preached at the Opening of the New Presbyterian Chapel in Belfast, on Sabbath, Sept.* 23, 1827. By THOS. CHALMERS, D.D. *Professor of Moral Philosophy in the University of St. Andrews.* pp. 43. Collins.

EVEN the originality and eloquence of Dr. Chalmers have completely failed to reconcile us to ecclesiastical establishments, whether Scottish or English; they proceed upon a principle which is false in fact, namely, that the church of Christ is in danger, and must therefore seek its safety, in part at least, from the countenance and support of secular authority; for the simple majesty of primitive institutions, they substitute human prescription and external pomp, which, however adapted to secure the approbation of persons whose attention may not have been effectually drawn to the good confession made by the Saviour before Pontius Pilate, are entirely unsupported by the precepts and examples of the New Testament, and are composed, to a considerable extent, of materials whose numerical strength it may not be difficult to ascertain, but of whose spiritual character and condition *Charity herself, even in her most affectionate exercise*, can arrive to no favourable conclusion.

In these discourses, however, especially the latter, the reader will find that the liberal mind of this distinguished preacher was not to be confined, even on occasions when some might have expected it, to a mere defence of presbyterianism; objects infinitely more important secured his attention and employed his talents. The same comprehension of thought, richness of language, and felicity of illustration, which characterize all the writings of this eminently endowed minister, will be found diffusing their brilliant and impressive attractiveness throughout these interesting sermons. We wish it were in our power to transcribe largely, but the following must suffice.

"Before I leave you, I should like, even though at the end of our discourse, and by an informal resumption of its first topic, to possess the heart of each who now hears me with the distinct assurance of God's proffered good will to him, of his free and full pardon stretched out for the acceptance of him. If heretofore you have been in the habit of contemplating the Gospel as at a sort of speculative distance, and in its generality, I want you now to feel the force of its pointed, its personal application, and to understand it as a message addressed specifically to you. The message has been so framed, and couched in phraseology of such peculiar import, that it knocks for entrance at every heart, and is laid down for acceptance at every door. It is true that you are not named and surnamed in the Bible; but the term 'whosoever,' associated as it frequently is, with the offer of its blessings, points that offer to each and to all of you. 'Whosoever will, let him drink of the waters of life freely.' It is very true that this written communication has not been handed to you, like the letter of a distant acquaintance, with the address of your designation and dwelling-place inscribed upon it; but the term 'all' as good as specializes the address to each, and each has a full warrant to proceed upon the call, 'Look unto me, all ye ends of the earth, and be saved;' or, 'Come unto me all ye who labour and are heavy laden, and I will give you rest.' It is furthermore true, that Christ has not appeared in person at any of your assemblies, and, singling out this one individual, and that other, has bid him step forward with an application for pardon, on the assurance that he would receive it; but the term

'every' singles out each, and he has left behind him the precious, the unexceptionable declaration, that 'every one who asketh receiveth,' that 'every one who seeketh, findeth.' And, lastly, it is true that he disperses no special messengers of his grace to special individuals; but the term 'any,' though occupying but its own little room in a single text, has a force equally dispersive with as many messengers sent to the world as there are men upon its surface. 'If any man thirst, let him come unto me and drink.' These are the words which, unlike the wheels of Ezekiel's vision, turn every way, carrying the message diffusively abroad among all, and pointing it distinctively to each of the human family. Their scope is wide as the species, and their application is to every individual thereof. And what I want each individual present to understand is, that God in the Gospel beseeches him to be reconciled—God is saying unto him, 'Turn thou, turn thou, why wilt thou die?'" p. 33.

In the end of the first of these sermons, the preacher pronounces an elaborate panegyric on the Rev. Mr. Irving, in the concluding prayer of which we most cordially unite.

Thoughts on Public Worship, chiefly Practical and Devotional. By JOSEPH MORRISON.

A BOOK that will repay a close and frequent perusal, must be important in its matter, perspicuous and impressive in its style, and piquantly seasonable in all its statements. Such is the work now on our table, the contents of which we will exhibit without delay. It was evidently written to recal the attention of professing Christians to an "intense devotedness to inward personal Christianity;" from which it is feared too many have receded, while attentive to beneficent exertion, as if this were the essence, rather than the concomitant of piety. After some introductory remarks, which occupy the first chapter, the author, in the second, gives us the design of public worship; in the third, the characters of genuine public worship; in the fourth, a right preparation for it, especially for the public worship of the Lord's day; in the fifth we learn what constitutes the devotional improvement of public worship; the sixth gives the evidences of receiving religious benefit from public worship; the seventh treats on the causes of an unprofitable attendance on public worship; the eighth persuades pious persons to seek a fixed and an ardent devotion in public worship; the ninth admonishes careless attendants on public worship; the tenth exhibits the means by which private Christians can advance the interests of public worship; the eleventh expostulates with the neglecters of public worship; the last contains a Christian's retrospect of public worship, and his anticipation of its completion in the worship of heaven.

These are surely subjects of the first importance, and in their discussion it will be found, unless we are greatly deficient in judgment, that Mr. Morrison has evinced much knowledge of the Scriptures and the present times, sound piety, and sterling sense. The volume he has produced is long enough; but it is so good that we dare not say it *is* too long. To know that every professor of religion in the kingdom possessed a copy of this work would afford us much pleasure, and to be assured that each one carefully perused it with ardent prayer, at least once a year, would be a large addition to our felicity. Then there would surely be amongst us an immense increase of piety, usefulness, and comfort. We subjoin a specimen of the work.

"Were the worship of Christians usually attended with the fervour which distinguished the assemblies of the first disciples, not only would the principal objections to a spiritual worship be overcome, but its beauty would be strikingly exhibited. When, during the preaching of the Gospel, every eye is fixed on the instructor; when, during the season of prayer, every mind seems turned inward, and every thought fled upward; when, in the singing of praise, hundreds of voices seem to speak the gratitude of hundreds of hearts; when, in the language which in our childhood taught us the true nature of the worship of God—

'At once they sing, at once they pray,'

a far sublimer worship is presented, than can be produced by all the splendour of apparel, by all the sweets of incense, by all the charms of music, by all the elegance of painting and statuary, and by all the magnificence of architecture."

LITERARY RECORD.

New Publications.

1. *Dying Sayings of Eminent Christians, especially Ministers of various Denominations, Periods, and Countries; selected and arranged in the alphabetical order of the deceased. By Ingram Cobbin, M.A.* 12mo. 6s. boards.

2. *Sacred Emblems; with Miscellaneous Pieces, Moral, Religious, and Devotional. In Verse.* 2s.

3. *The Theocratist; a Monthly Periodical Publication.* The principal object of this work is, to maintain the essential relation which subsists between Religion and Politics, and the necessity that Divine Revelation should be publicly recognized as the only authoritative basis of all human legislation, if we would escape those calamities which have overwhelmed other nations.

4. *Dunwich: a Tale of the Splendid City; in Four Cantos. By James Bird, Author of "Vale of Slaughden," &c.* 8vo. 7s. 6d. boards.

5. *The Potters' Art; a Poem, in Three Cantos.* 12mo. 3s. bds.

6. *Payne's (Rev. G.) Elements of Mental and Moral Science, designed to exhibit the original Susceptibilities of the Mind.* 8vo. 12s.

7. *The Barn and the Steeple.* 12mo. 5s.

8. *Smith's (Dr. Pye) Four Discourses on the Sacrifice, Priesthood, Atonement, and Redemption of Christ.* 8vo. 8s.

9. *Collyer's (Rev. Dr.) Sermon for Mrs. Burder, and Rev. H. F. Burder's Sermon for Mrs. Collyer.* 8vo. 1s, 6d.

10. *Calmet's Dictionary of the Bible, with the Fragments, 5th edition, Parts I. II. and III. (consisting of the first twelve 6s. Parts,) in boards, price 24s. each.*

11. *Plain Advice to Landlords and Tenants, Lodging-house Keepers, and Lodgers, &c. By the Author of "Plain Instructions to Executors and Administrators," and "Plain Advice on Wills."* 2s. 6d.

In the Press.

Shortly will be published, a History of the Council of Trent, compiled from the most authentic sources. This work will contain numerous facts and statements illustrative of the Roman Catholic system, and the Ecclesiastical *History of the period (A.D. 1545—1563), derived from scarce and valuable books.*

During the present month, or on the 1st of May, will be published, Conversations between two Laymen, on Strict and Mixed Communion; in which the arguments in favour of the latter practice are stated, as nearly as possible, in the words of its most powerful advocate. By J. G. Fuller.

Speedily will be published, for the use of Schools, Mr. Hutton's Introduction to the Study of Arithmetic, in which the subject is treated as a science, established upon its own principles, illustrated by its own evidences, and made efficiently subservient to a future attainment of the Mathematics. An abridgment of the above, for the use of Ladies' Schools, will be published at the same time.

Westley and Davis have announced a new Annual for 1829, to be entitled, "The Evergreen, or Christmas and New Year's Gift and Birthday Present for 1829;" intended for youth of both sexes under the age of twelve years.

My Early Years; for those in early life.

The Rev. John Wilson, of Montrose, Scotland, is preparing for publication a volume on the Origin, Nature, Functions, and Order of the Priesthood of Christ.

Christian Charity Explained; or the influence of Religion on Temper stated, in an exposition of the 13th chapter of the first Epistle to the Corinthians. By the Rev. J. A. James. One vol. 12mo.

To be published in monthly parts, in demy and royal 8vo. the Holy Bible; comprising the authorized English Version, with the marginal readings; the various renderings of the most approved translators; critical and explanatory notes, and devotional reflections. Also specimens and refutations of the most specious of the Roman Catholic, Unitarian, and Antinomian annotations; and comparative views of every important scriptural and erroneous doctrine. To be completed in three volumes.

The second volume of the Works of Arminius. Translated from the Latin, with illustrative notes. By James Nichols. 8vo.

An Introduction to the Literary History of the Bible. By James Townley, D.D. One vol. 12mo.

The History of Ireland, Civil, Military, and Ecclesiastical; with the Lives of the Stuarts. From authentic documents in the native Irish language, and from rare State Papers. Translated and compiled by Lieut Colonel Keene. In three thick vols. 8vo.

OBITUARY.

ROBERT POPE, M.D.

On Tuesday, Dec. 18, 1827, died at Staines, in the 80th year of his age, Robert Pope, M.D. a member of the Society of Friends, and universally respected in that town, for his piety, integrity, and benevolence.

As a physician, Dr. Pope attained considerable celebrity. His house, like the porches around the pool of Bethesda, was a house of mercy; the resort of multitudes of the afflicted in the humbler walks of life, to whom his advice was always cheerfully and gratuitously given.

As a Christian, his hope of salvation was placed, not on any imaginary perfection of his own, but on the perfection of the Redeemer's merits; and in his deportment imparted grace shone with peculiar lustre. The following section is, in substance, an extract of a soliloquy written by him about two months before his death, which the writer of this memoir has seen, and which evinces his concern for the welfare of his household:—

"I have this day entered my 80th year, and on reviewing the dealings of my God, I desire gratefully to acknowledge that goodness and mercy have followed me all the days of my life. I trust God has granted me repentance for sin, and faith in our Lord Jesus Christ; and I now express my entire dependance on the merits of my Redeemer for everlasting life. I also feel deeply interested in the spiritual welfare of my dear wife, and daughter, and all my servants; the salvation of whose souls is as dear to me as my own. I trust they are all partakers of the same precious faith in the Redeemer's merits, and committing my soul into the hands of its Creator, to take it to himself when it may please him, I hope to meet them at the right hand of the Judge, when He shall say unto his people, 'Come ye blessed.'"

His benevolence was extensive. Two *commodious buildings* in this town, *erected by him for* the instruction of poor children on the Lancasterian system, stand as monuments of his ardent desire to promote the best interests of the rising generation. To the Bible Society he was a devoted friend, and by his counsels at the meetings of the Committee, his influence in the higher circles of society, and his liberal subscriptions, he afforded it efficient aid. To the schools of the Baptist Mission in India he cheerfully gave donations when solicited, and indeed to all benevolent institutions which did not interfere with a conscientious adherence to his peculiar tenets.

His death was sudden, easy, and triumphant. Early in the morning of the 18th of December, he was attacked with a spasmodic affection, to which he had been subject, and while his only daughter was administering the medicine he had prescribed, his head dropped on the pillow; and, expressing his reliance on the Saviour, he breathed his last, before it was suspected by those around him that his departure was at hand.

His funeral was attended by the clergymen and dissenting ministers of the town; by all the medical gentlemen in the neighbourhood, and by a long procession in coaches and on foot, of all classes of sincere mourners. The general respect paid to his character on that occasion, was a faithful, but faint echo of the feelings of the inhabitants of Staines, "We have lost a *Friend!*"

His death was improved at the Independent Chapel from Isaiah lvii. 1. and at the Baptist Chapel from 1 Cor. xv. 26.

A short time before the Doctor's death, he intimated to his daughter that he intended to do something for all the public Schools in this town; and in compliance with that intention, Miss Pope has distributed £50 among them, viz.

To the Baptist Sunday School.. £10
To the Independent Ditto 10

o Lancasterian Schools £20
itional School 10
ry of the Just is blessed."—

G. HAWSON.

.24, 1821.

CHARD SPURR, JUN.

le youth was the son of Mr.
d Mrs. Judith Spurr, and
it Windhill, near Bradford,
August 6, 1801. From his
e manifested a very affec-
ıper, and a lovely dispo-
en of proper age to leave
chool, his education was
to the Rev. W. Vint, the
nd truly excellent tutor of
ident Academy at Idle, near
and afterwards to the not
le Mr. J. Fawcett, of Ewood
Halifax. Under such teach-
ing friend had every advan-
rary and moral culture; and
ow to appreciate his advan-
mind expanded, and his
were truly respectable.
eturn from Ewood Hall, he
a most serious attention to
id gave very decisive proofs
ty. When visiting his fa-
, the writer always witness-
interest which Richard felt
of general information, but
ally in what related to Christ
s. About this time, being in
state of health, he wrote
rt memoranda of his state of
his hopes and prospects of a
d, of a most cheering cha-
it many of these he after-
troyed; a few yet spared
oduced into this memoir.
ith of August, 1822, I bap-
on a profession of his faith
d Jesus. Soon after this
ted to his parents my hope
ild engage in the work of
in ministry. His heart was
et upon this work, but his
ts fearful responsibility, a
reserve concerning himself,
t unaffected *modesty, pre-*
vented his making a full disclosure of his mind. He writes thus, in a paper not seen till after his removal:—

"I have for some time intended writing a short account of my religious experience; being also deeply impressed with the conviction that I shall not be long a sojourner in this world, I do hereby design to relate a few things concerning that happy change, which it has pleased God to produce in my mind, that when you read these lines you may not sorrow as those who have no hope. It is now better than twelve months since that ever to be remembered period, when he who commanded the light to shine out of darkness, shone into my heart to give me the light of the glory of God in the face of Jesus Christ, and translated me from the kingdom of darkness into the glorious liberty of the Sons of God. Then was I quickened by divine grace, and received a pledge of an eternal inheritance. Of this glorious and blessed change, I shall proceed to give you a brief account, which to me is infinitely important and interesting. And as I am writing this in the prospect of speedily entering an eternal world, may"

Here the manuscript closes. Soon after, however, I find among his papers the following interesting memoranda:—

"Lord's day, Nov. 3, 1822. I have abundant cause for deep humiliation of heart on account of the little progress I have made in divine things; and at the same time equal cause for gratitude that I am spared amidst such ingratitude and unworthiness. Oh! may the Lord from henceforth enable me to live more to the glory of his grace; to my spiritual advancement in holiness, and knowledge, in faith and every grace of his Spirit; and serve some important purpose for the advancement of his glory, and the Redeemer's cause among men."

"Tuesday Evening, Nov. 5th 1822. This evening am much engaged in the solemn act of surrendering and dedicating soul and body to the service and glory of God, through the Lord Jesus Christ. After engaging in prayer, and reading over Doddridge's form of self-dedication, and on my knees reading over the abridged form, and praying over it, I now conclude with a few lines:—Adorable and blessed God! before whom I have been bowing my sinful knees, and casting my soul afresh on thy mercy, as a self-ruined and hell-deserving sinner, pleading the blood and righteousness of Jesus as the only ground of hope and acceptance, may my petitions come up before thy throne perfumed with the incense of the Redeemer's intercession. Father of mer-

cies and God of all grace! who hast spared me an unworthy creature, and preserved and upheld me in the midst of all my ingratitude, rebellions and sin to the present moment; do thou truly give me a broken and a contrite heart for all my past offences, and enable me by thy grace to cleave unto thee with full purpose of heart. I trust I can say with David, 'I love the Lord because he hath heard my voice, and my supplications.' I can advert to a period, and it awakens the sweetest feelings of gratitude and joy in my bosom, when the Lord delivered me out of the horrible pit and miry clay, and set my feet upon a rock, even the rock Christ Jesus. That was a happy time, a glorious season, a period never to be forgotten, when seated in the thick darkness, and as the Psalmist most emphatically expresses it, 'bound in afflictions and irons,' when there was none to help, not a ray of hope, but all substantial gloom! then I cried unto the Lord, and he heard me, and snatched me as a brand from the eternal burnings. Then he brought me out of the darkness and shadow of death, and burst my bars in sunder—

> He cut the gates of brass in two
> And let the smiling prisoner through.

As this evening has been devoted to prayer, and dedication, may I be assisted by the Holy Spirit to live conformably to the vow I have made; that from henceforth I may live more habitually under the influence of a living faith; that I may enjoy a more intimate union and communion with the Lord; may live more habitually in the exercise of every grace of the Holy Spirit; that I may grow more in knowledge and experimental acquaintance with Jesus Christ; feel more of the constraining influence of his love, and by the power of his resurrection, and the fellowship of his sufferings, be stimulated to active service in his cause: to devote all the energy of heart and life to him, who died for my sins, and rose again for my justification. Oh! that the truth as it is in Jesus may be operative and influential in subduing my inbred corruptions, every rising lust and propensity, and may it be made manifest in my life and conversation, and in my readiness to every Christian duty, fleeing from the very appearance of evil. Oh! that the Prince Immanuel may sway his sceptre in my soul till every enemy shall have been put under his feet. May the mysteries of redeeming love be more the theme of my thought and meditation; the glories of his cross, life, death and resurrection; the characters he sustains, and the offices he fills be more the food and nourishment of my soul. That I may be enabled *by faith* to appreciate, and apply to him as *my all in all.* With sentiments of deep humiliation and gratitude, I refer to the time when he brought me into the banqueting house, and his banner over me was love; then I could truly say 'Stay me with flagons, comfort me with apples, for I am sick of love.' Oh! that a sense of Christ's unspeakable love may have a sanctifying influence upon my soul! and awaken me to a greater zeal and determination to love him. May I never disgrace the profession I have made of his holy name; but that I may adorn the doctrines of God my Saviour in all things; and if it is his pleasure, may be made useful in the promotion of his glory in the world, and to live to some important purpose in his church. I desire that Christ may be made unto me wisdom, righteousness, sanctification and redemption. I feel grief and sorrow on account of my coldness and formality in the cause of Jesus. What unbelief and pride of heart yet prevail. What little progress do I make in spiritual knowledge! Oh! that from henceforth I may make more rapid advances in experimental acquaintance with the truth, feel a greater concern for the prosperity of Zion, and may it be my daily prayer that her cords may be lengthened, and her stakes strengthened; sinners converted, and flocking to his courts; and the Redeemer's cause becoming universally prevalent, with a humble, and I trust fervent desire to be made instrumental for the promotion thereof. I commit my soul, and everlasting all into the hands of him who doeth all things well; who overrules all the concerns of his kingdom, and appoints, and qualifies by the ministration of his Spirit for employments that shall bring most glory to his name. May the Lord give me grace and strength according to my day, that I may walk in his fear, and in the comforts of the Holy Ghost, and be daily preparing for that inheritance which is incorruptible and undefiled, and that fadeth not away. In the name of Jesus do I ask every mercy; to whom with the Father and Holy Spirit be glory for ever and ever. Amen and Amen."

"Friday night, 28th March. It is now a year, within a few days, since I was first delivered from the power of darkness, from the service and dominion of sin, and brought into the glorious light and liberty of the children of God. Nearly twelve months have fled into eternity since that happy and memorable period when the mountains flowed down at his presence; when all my load of guilt was removed and cancelled, and when the power, the love, and the mercy of God were unfolded to my astonished view: a period in which I have had innumerable mercies calling for gratitude, love and praise; and in which I have had abundant reason to mourn my folly, supineness, and barrenness of soul before God. Adorable

and ever blessed God! I would prostrate myself before thy footstool at this time. Guilty, worthless, and almost hopeless I lie at thy feet, and would in the most humble manner beg that all my past enormous guilt may be cancelled, if it be thy holy and gracious pleasure, and may I be restored to thy favour, and by thy all powerful hand be brought out of my present darkness into light: and again make me to taste of thy loving kindness. Oh! Lord make me to feel my own wretchedness before thee, and be pleased to give me an humble, broken, and contrite heart, for the sake of the blessed Jesus. Amen and Amen! Having falsified so many professions, I have but very faint hopes indeed of mercy; yet Oh! Lord, look upon thine unworthy polluted dust, and make thy face to shine in mercy!"

My dear young friend was subject to much mental depression, but it pleased God to hear his prayer, and to restore unto him the joys of his salvation. During the last summer he kindly paid me a visit in town, and then discovered his usual piety; his mind, however, was suffering, and disease was then preying upon his vitals. But that mind appeared richly stored with divine knowledge. His simplicity of character, his benevolence of spirit, his unaffected humility, his ardent and holy love to God and to men, endeared him to his parents as a son, and to others as an invaluable friend. In his removal there is something truly mysterious. One who both could and would have served the interests of religion most efficiently is taken to glory, whilst those who can do little are suffered to remain.

My worthy friend and brother who succeeds me at Shipley, the Rev. Jas. Edwards, thus writes to me:—

"My dear Brother,

I have looked over the MSS. of your dear friend and mine. I cannot but admire that chasteness, simplicity and piety which distinguished him when living, and are displayed in his writings in an eminent degree. His mind appeared fitted in a remarkable manner for the work of the ministry. You are aware that he cherished a strong predilection for that work, and it is evident that his motives were of the purest kind. In his afflictions he was wont to regret that he had not been engaged in the services of the sanctuary. Of the moral excellencies of our dear Brother, it would be quite superfluous for me to say any thing. He embodied in no ordinary degree the mild and amiable qualities of his Saviour, which being sustained by a highly cultivated mind, and improved by ardent piety, rendered him extensively useful, and eminently beloved!"

Religion seemed to have less to do for my friend than for many others. God had from infancy endowed him with grace and moral beauty. In our Sunday school at Shipley he was indefatigable in labour. His services were truly valuable, and all regarded him with tender affection. His last affliction was a time of holy peace, if not of exultation and triumph. His beloved father spent the last night with him in his room, and, at his request, frequently offered up prayer by his side. His faith reposed on the Son of God, and in his arms he fell asleep, on Saturday, Nov. 19, 1827, aged 26 years.

ISAAC MANN.

London, March, 1828.

GLEANINGS.

RELIGIOUS DISABILITIES.

Extracts from Mr. Fox's Speech for the Repeal of the Test and Corporation Acts, delivered in the House of Commons May 8th, 1789.

(*Continued from p.* 126.)

The Hon. speaker observed, "The first question which *naturally presented itself* was, whether the Church and the Constitution were necessarily connected and dependent on each other, and in what degree? and on this point the House, he trusted, would be careful how they assented to the proposition of the Noble Lord (Lord North.) Mr. Fox said he hesitated not to state, in the broadest manner, his opinion on the subject. He thought religion ought ever to be

distinct from civil government, and that it was no otherwise connected with it than as it tended to promote morality among the people, and, by so doing, was conducive to good order in the state. No human government had a right to inquire into men's private opinions, to presume that it knew them, or to act on that presumption. Men were the best judges of the consequences of their own opinions, and how far they were likely to influence their actions; and it was most unnatural and tyrannical to say, 'because you *think* so you must *act* so. I will collect the evidence of your future conduct from what I know to be your opinions.' The very reverse of this, Mr. Fox said, was the rule of conduct that ought to be pursued. Men ought to be judged by their actions, and not by their thoughts: the one could be fixed and ascertained, the other could only be matter of guess and matter of speculation.

"No proposition could, he contended, be more consonant to common sense, to reason, and to justice, than that men were to be tried by their actions, and not by their opinions; their actions ought to be waited for, and not guessed at as the probable consequence of the sentiments they were known to entertain and to profess. If the reverse of this doctrine were ever adopted as a maxim of government, if the actions of men were to be prejudged from their opinions, it would sow the seeds of jealousy and distrust—it would give scope to private malice—it would sharpen men's minds against one another—incite each man to divine the private opinions of his neighbour, to deduce mischievous consequences from them, and thence to prove that he ought to incur disabilities and be fettered with restrictions. This, if true with respect to *political*, was more peculiarly so with regard to *religious* opinions; and from the mischievous principle he had described had flowed every species of party zeal, every system of political intolerance, every extravagance of religious hate. In this position, that the actions of men, and not their opinions, were the proper objects of legislation, he was supported by the general tenor of the laws of the land. History, however, afforded one glaring exception, in the case of the Roman Catholics. The Roman Catholics, or, more properly speaking, the Papists, as the Noble Lord had very justly called them (a distinction which, he trusted, was perfectly understood by all who heard him, and would ever be maintained by the English Roman Catholics in time to come), had been supposed, by our ancestors, to entertain opinions that might lead to mischief to the State. But was it their religious opinions *that were feared*? No such thing. Their *acknowledging a foreign* authority paramount to that of the Legislature, their acknowledging a title to the Crown superior to that conferred by the voice of the people, their political opinions, which they were supposed to attach to their religious creed, were dreaded, and justly dreaded, as inimical to the Constitution. Laws, therefore, were enacted to guard against the pernicious tendency of their political, not of their religious opinions; and the principle thus adopted, if not founded on justice, was at least followed up with consistency. Their influence in the State was feared, and they were not only restricted from holding offices of power or trust, but rendered incapable of purchasing lands, or acquiring influence of any kind. But if the Roman Catholics of those times were Papists in the strictest sense of the word, and not the Roman Catholics of the present day, still he would say that the Legislature ought not to have acted against them till they put in practice some of the dangerous doctrines which they were thought to entertain. Disability and punishment ought to have followed, not to have anticipated offence. Those who attempted to justify the disabilities imposed on the Dissenters must contend, if they argued fairly on their own ground, not that their religious opinions were inimical to the Established Church, but that their political opinions were inimical to the Constitution. If they failed to prove this, to deprive the Dissenters of any civil or political advantage, was a manifest injustice; for it was not sufficient to say to any set of men, we apprehend certain dangers from your opinions, we have wisely provided a remedy against them, and you, who feel yourselves aggrieved, calumniated, and proscribed by this remedy, must prove that our apprehensions are ill founded. The *onus probandi* lay on the other side; for whoever demanded that any other person should be laid under a restriction, it was incumbent on him first to prove that the restriction was necessary to his safety, by some overt act, and that the danger he apprehended was not imaginary but real. No such thing had been attempted by the Noble Lord. He had spoken liberally and handsomely of the Dissenters. Why? Because he felt the propriety and the justice of it. He knew that they had been steady in their attachment to Government; that their religious opinions were favourable to civil liberty, and that the true principles of the Constitution had been remembered, and asserted by them, at times when they were forgotten, perhaps betrayed by the Church. Such had been the character of the Dissenters. Were their political opinions now different from what they had been formerly? Were they more formidable from their numbers, more dangerous from their principles, more con-

siderable in any respect, except, perhaps, from the talents of some of their members? No such thing was asserted; and the Noble Lord, finding their exclusion from an equal participation of power with their fellow-subjects a topic on which it was impossible for him to serve his cause, had entered on a more pleasing theme—a panegyric on the Church of England, which he said had shared the dangers and the fate of the State, had sunk and risen with the Constitution, and therefore ought to be peculiarly endeared to us. Mr. Fox said, he felt no difficulty to join in the panegyric, but he could not consent to adopt the conclusion—that the happiness of the State was dependent on the flourishing state of the Church; for who that perused the history of those dangers which the Church had shared, in common with the State, but must see that the Church might have been triumphant while the State was in ruin? Was it seriously to be contended that religion depends upon political opinions; that it can subsist only under this or that form of government? It was an irreverend and impious opinion to maintain that the Church must depend for support as an engine or ally of the State, and not on the evidence of its doctrines to be found by searching the scriptures, and the moral effects it produced on the minds of those whom it was its duty to instruct. The Noble Lord had praised the moderation of the Church: to this, however, there were some exceptions. In the reign of Charles the Second her fortitude had been greater than her moderation; in that of James the Second her servility had been greater than either; under King William, and still more under Queen Anne, so little had the clergy been distinguished for moderation, that they had frequently disturbed the nation by their affected alarms for the safety of the Church; and he never apprehended persecution to be so near, as when those who were actually possessed of power cried out, "that they were in danger; on the well-known maxim—

'*Omnia formidant, formidanturque tyranni.*

"Since the accession of the house of Brunswick, that auspicious era in the history of the Constitution, the Church had merited every praise, because it had not been indulged in its whims or imaginary fears. Since that time it had flourished and improved: but how? By toleration and moderate behaviour. And how had these been produced? By the members of the Established Church being forced to hear the arguments of the Dissenters; by their being obliged to oppose argument to argument, instead of imposing silence by the strong hand of power; by that modest confidence in the truth of their own tenets, and charity for those of others, which the collision of opinions in open and liberal discussion, among men living under the same government, and equally protected by it, never fails to produce. Moderation, therefore, and indulgence to other sects, were equally conducive to the happiness of mankind and the safety of the Church; and for that moderation and liberality of sentiment, by which the Church had flourished during the two last reigns and the present, was she indebted to those very Dissenters from whom she thought herself in danger."

Thus far the arguments of the Honourable speaker were directed against religious tests generally; what remains were aimed at the Test and Corporation Acts in particular. These Acts, our readers are aware, have recently received a mortal wound. The weapons employed against them nearly forty years ago are substantially the same as those by which they have been at last subdued. It is therefore unnecessary to produce them, if it would not be deemed cruel to flourish them over the fallen, at a moment when perhaps they are writhing in the agonies of impending dissolution.

Those parts of Mr. Fox's reasoning, however, which were directed against the principle of religious tests (*i. e.* tests on account of religion under every form and modification they may assume) are unhappily still in point. These, therefore, are worthy of preservation, and will be so until some future Parliament shall have been prepared to admit their force, and every man shall be allowed to follow the dictates of his own conscience, unfettered by legal restraint, and without even the folly of religious toleration.

INTELLIGENCE.

DOMESTIC.

LONDON BAPTIST BUILDING FUND.

This Society held their Annual Meeting at No. 6, Fen-court, Fenchurch-street, on Tuesday evening, Jan. 22, 1828. A brief report of the proceedings of the past year was read; assistance was voted to nineteen cases, amounting to 1340*l.* to be sent to the respective churches as the funds may allow. Resolutions were passed that the Society hold their *Public Meeting* in April, when the officers shall be chosen and other business

transacted, that the present officers hold their situations till that time, and that a sermon be preached the preceding evening on behalf of the Society.

From the report it appeared that twenty-six cases were on hand at the commencement of the year, that forty had since been received (twenty-two of them since the beginning of September,) that eleven were relieved in July to the amount of 725*l.* that J. Fletcher, Esq. had paid over to the treasurer 100*l.* as the bequest of his lamented lately deceased father; and that the church and congregation under the care of the Rev. James Upton, Sen. had made a public collection for the Society to the amount of 15*l.* 9*s.* 1*d.*

At the formation of this Society, twenty-seven cases were on hand, ninety-seven have since been received, making in all 124. Of these fifty-two have received assistance to the amount of 3900*l.* Eight more have aid voted to the amount of 605*l.* to be sent as soon as a generous public will furnish the treasurer with the means.

The above facts are stated that the friends of the Redeemer may form their own opinion of the *necessity*, the *utility*, and the *claims* of the *London Baptist Building Fund.*

Cases assisted in January and February, 1828.

Place.	Presented.	Expended.	Collected.	Unpaid.	Granted.	Recommended by
		£	£	£	£	
SWAY, *Hants.*	May, 1825.	280	68	212	60	Rev. J. Millard, Lymington. J. Turquand, Milford.
SHEEPWASH, *Devon.*	Dec. 1826.	236	166	70	50	T. Pulsford, Torrington. G. Aveline, Barnstaple.
TWYN YR ODIN, *Glamorgan.*	Jan.	160	90	70	40	W. Jones, Cardiff. J. Roberts, Cowbridge.
SWANSEA, *Glamorgan.*	Jan.	2000	700	1300	100	W. Winterbotham. D. Davis, Swansea.
CRIGGLESTONE, *York.*	Feb.	500	140	360	70	Dr. Steadman, Bradford. I. Mann, M.A. London.
BORO' BRIDGE, *York.*	Feb.	469	214	255	80	Dr. Steadman, Bradford. J. Ackworth, Leeds.
BRENCHLEY, *Kent.*	March	306	195	111	60	T. Shirley, Seven Oaks. J. Upton, London.
WORTWELL, *Norfolk.*	March	330	245	85	60	W. Payne, Diss. G. Wright, Beccles.
LEWES, *Sussex.*	March	200	100	100	60	J. H. Foster, Uckfield. W. Davies, Hailsham.
EARLS BARTON, *Northamptonshire.*	April	498	139	359	75	J. Simmons, Olney. W. Gray, Northampton.
GT. MISSENDEN, *Bucks.*	June	393	153	240	80	W. Tomlin, Chesham. J. Cooper, Amersham.

A sermon on behalf of the London Baptist Building Fund will be preached by the Rev. Isaiah Birt, at Salters' Hall, Cannon Street, on Tuesday evening, April 22, 1828. *Service to commence at* half-past six o'clock precisely. It is hoped that persons friendly to the object of the Society will endeavour to be present.

On the following day, April the 23rd, the Public Meeting of the London Baptist Build-

will be held at Albion Hall, Lon-
ll, Moorfields. The chair to be
J. B. Wilson, Esq. precisely at
ck. Friends to the Society, Ladies
& Gentlemen, are respectfully in-
ttend.

JAMES HARGREAVES,
Secretary.

7, 1828.

ORDINATIONS, &c.

NEY STREET, WESTMINSTER.

ednesday, March 12th, a new Cha-
opened in Romney Street, West-
for the use of the Baptist Church
eeting in Lewisham Street) under
eral care of the Rev. C. Woolla-

es were preached to large and re-
congregations, by the Rev. J.
the Rev. E. Andrews, LL.D. and
A. Fletcher, A.M. The Rev.
Davis, R. H. Shepheard, Edwards,
&c. &c. took part in the services
r.

te many, a time of refreshing from
nce of the Lord. The collections
ge, and evince the kind feelings
ch the Christian Public regard the
of the first Baptist place of wor-
e City of Westminster.

ALPERTON.

len, late a member of the Church at
, Tring having for some time preach-
row on the Hill, was requested to
good tidings of Salvation to the
f Alperton, about three or four
n the former place. A house was
ly procured and registered, in
r several months, Mr. A. preached
el of Jesus Christ. The ministry
rd was well attended—some de-
ir faith in the Saviour and were
; and, there being some who were
embers of other churches, it be-
irable that they should be formed
ristian church, according to the
practice; that they might keep
nces as they were originally de-
The day appointed for this trans-
s Dec. 12, 1827. The service
d at 11 o'clock in the morning.
wood, of Kensington Gravel Pits,
Scriptures and prayed; Mr. Ivi-
London, delivered an instructive
on the nature of a Christian
unded on the last clause of the
in the epistle to Philemon; Mr.
l on the behalf of the persons to
in communion, read an interesting
statement of the providential circumstances by which they had been led to desire the union; Mr. Hargreaves, of London, read several letters of dismission, gave the right hand of fellowship to *eleven* persons (who, having given themselves to the Lord, gave themselves to one another in his name,) affectionately and appropriately addressing each of them, and offered up prayer on their behalf. Mr. Pritchard, of London, addressed the newly formed church from Eph. v. 15. "See then that ye walk circumspectly;" after which Mr. Ivimey administered the Lord's Supper, and Mr. Pritchard concluded the pleasing service in prayer.

By the divine goodness, this village station at present, assumes a very encouraging appearance We understand, that, since the formation of the church, Mr. Allen has baptized seven persons; and that a considerable desire to hear the word is manifested. May the little one become a thousand.

SPALDING.

Mr. Margerum was ordained at Spalding, November 8, 1827. Rev. George Marvell, of St. Neot's, began by reading and prayer. Rev. J. Stevens, London, stated the nature of a Gospel Church, received the confession of faith and offered up the Ordination prayer. Rev. G. Marvell, St. Neot's, delivered a very impressive charge from 2 Tim. ii. 7. Rev. Thomas Lingly, Kirton, concluded by prayer. Afternoon Rev. T. Robinson of Pinchbeck, Independent, prayed. Rev. J. Stevens preached to the Church a very useful and important Sermon from 1 Thess. v. 12, 13, and concluded by prayer.

NOTICES.

The Anniversary of the Bedfordshire Auxiliary Missionary Society will be held on Wednesday, April the 9th. In the morning at Maulden, the Rev. W. Thorp of Bristol has engaged to preach; and in the evening the Rev. ——— at Ampthill.

On Good Friday, April 4th, 1828, will be held the Highgate Anniversary. Three Sermons will be preached at the Baptist Chapel, Highgate; that in the morning by the Rev. Joseph Hughes, A.M. of Battersea; that in the afternoon by the Rev. Joseph Ivimey, of Eagle Street, London; and that in the evening by the Rev. F. A. Cox, LL.D. of Hackney.

Services to commence at eleven, three, and half-past six o'clock.

The Fourteenth Anniversary of the Bedfordshire Baptist Association will be held, providence permitting, at Steventon, Beds, on Wednesday the 7th of May next. The Rev. Messrs. Middleditch and Holloway are expected to preach.

MONTHLY REGISTER.

DOMESTIC.

In every part of the political horizon to which we turn our eye, there is much to attract our notice, if not to excite our apprehension. We feel that our limits will not allow us to do any thing like justice to so wide a survey; we prefer, therefore, confining our attention for the present to those political movements which are nearer home, and which have a more direct bearing on the rights of conscience and the interests of our countrymen.

Since our last monthly report, the debate on the Test and Corporation Acts has taken a most important and unexpected turn. The ministry at that time, our readers will remember, appeared in the minority.

Not, however, exactly liking their novel situation, they soon hit upon an expedient by which to slide over to the more popular side of the question.

After adapting the preamble to the bill of Mr. Grattan, Mr. Peel proposed to introduce a declaration to the following effect:—

"And be it enacted that all persons who shall hereafter be elected or chosen to fill the office of mayor, alderman, or magistrate, or to fill any office of emolument and trust in any town corporate in England or Wales, shall, previous to his admission make and subscribe the following declaration—

"I, A. B. do solemnly declare that I will never exercise any power, nor any influence which I may possess by virtue of my office, to injure or subvert the Protestant Church by law established in these realms, or to disturb it in the possession of those rights and privileges to which it is by law entitled."

To point out the officers who should make the declaration, and the officers who should be excepted, Mr. Peel felt to be a difficulty, to obviate which he proposed the following regulation—

"*Be it enacted*, that it may be lawful for His Majesty to require of all persons who shall be appointed to civil offices of trust, or who shall hold commissions under His Majesty's Government, and by whom according to the present law, the sacramental test is ordered to be taken, [This, it would be seen, did not affect the Presbyterian Dissenters of Ireland or the members of the Church of Scotland,] to make and subscribe the declaration above mentioned, preceding the admission of such persons to offices of civil trust, under such regulations respecting the time and manner of subscribing such declaration as His Majesty should please to appoint."

This was the whole of the provision Mr. Peel wished to see amalgamated with the bill, as a substitute for the sacramental Test, and with this proposal he connected the assurance that he did not yield to the noble Lord, in his anxiety to see the question settled in the course of the present session satisfactorily and for ever.

Lord John Russell protested against the principle of the required declaration, on the grounds that it provided a security for an establishment that was in no danger; sanctioned an imputation on the Dissenters which was unsupported by evidence; was partial in its application, and constantly liable to misconstruction in its practical observance. Wishing, however, to meet the prejudices of others, and to facilitate the grand object he had in view, he yielded to the suggestions of the ministry; and has thus secured on the liberal side of the question, the energies and influence which would otherwise have been employed against it. In this he has certainly acted wisely.

These remnants of the old system may be safely left to the progressive influence of truth and knowledge, and may his Lordship live to see every member of his Majesty's government in the possession of sentiments as liberal, and an understanding as enlightened as his own.

IRISH CHRONICLE,

APRIL, 1828.

THAT large proportion of the Roman Catholics in Ireland who were unacquainted with the Scriptures, and who knew no language but the Irish, were placed out of the reach of evangelical instruction, until pious well-informed men were employed to read to them the Scriptures in their own tongue. The usefulness of such agents having been fully realized, the Baptist Irish Society resolved to employ all whom they judged to be competent for such labours: they have accordingly done so, and there are now FIFTY-FIVE in number. The salaries of *fifty-five* Irish readers, of *ninety* schoolmasters, and of *six* ministers, with other incidental expences, amount to about £2,800 annually. This large sum has been by a kind Providence supplied, as the quarterly payments have become due, notwithstanding the Treasurer has never at any time had a quarter's amount of expences in his hands. There is a deficiency for the past quarter: the Committee, therefore, respectfully urge it upon their long-tried friends to exert themselves to the utmost, between this period and that of the Annual Meeting in June, that they may, at the close of another year, be able to "render to all their dues," and to "owe no man any thing."

From Mrs. B——.

Camass, Feb. 3, 1828.

MY DEAR MRS. THOMAS,

MR. B—— has commissioned me to write to you, to request of Mr. Thomas to send Mr. R. to us as soon as possible. Both Mr. B. and I found him a sincere, pious Christian, and we trust in God some of his instructions will be of great use to several whom we have here, anxiously inquiring the way to Zion. His being able to speak to them familiarly in their native tongue, and being one of themselves, seems to be a strong encouragement to them, and I assure you many of the people here absolutely liked him. I think, please God, he will help us much in our blessed calling. I was much obliged to Mr. Thomas for sending us the Report of the Society; it was indeed highly gratifying to every Christian mind; and I pray that God may continue his assistance to the blessed work of pious Christian education; nothing can serve the cause of our great Master better, than "bringing little children to him." A short time since, another little boy came to us, who had been driven from his family for reading the Scriptures. He has been brought to a sense of Christianity by Mr. R. and without any certainty about him except his own account, we have taken him in. His name is L. C.: he appears to be well inclined to learn, but he is far from having the knowledge of the Scriptures that the other unfortunate boy had; however, I hope his fruits will be very different.

If R. *is too much engaged, any other pious reader that Mr. Thomas sends we will* receive gladly. Mr. B. joins me in the most sincere and friendly good wishes for Mr. T. and yourself, and believe me to be in Christian love and fellowship,

Yours truly,

M. B.

*** This letter is from a distinguished Protestant female, and shews the high estimation in which the Readers of the Irish Scriptures are held in the county of Limerick.

From an Irish Reader.

Feb. 12, 1828.

REV. SIR,

A man and his wife, who have been turned from the error of their ways, through the instrumentality of the Baptist Society, which they acknowledge with gratitude, came to visit me on the last Sabbath. They said that when they first heard us read and explain the Scriptures of truth, they believed, and since that period they were gradually emerging from the ignorance in which they have been involved. They first began to inquire why the second commandment was left out of their Catechism, and why the liberty of conscience was denied them in many instances: they then exclaimed against the domination of the priests, so lamentably prevalent among those who do not hear the Scriptures; but those who hear and believe them, it is abundantly manifest that their chains are loosening, and that they are beginning to lay down the manacles of superstition, and to assert and improve the right of private judgment as their privilege and birthright.

J. O'B.

From an Irish Scripture Reader.

Moynoe Scariff, Feb. 9, 1828.

REV. SIR,

ON the 13th ult. whilst I was reading a portion of the Holy Scriptures to a young man from the western extremity of this county, and about a dozen boys and girls, there came a young man direct from the chapel, who told us, that were it not for the great exertions of priest V. these five years back, the chief part of his flock would have become Bible readers long ago, and that himself would be one of them too. I then read various portions of the word of life, to shew him that he should obey God rather than man, &c. He came twice since, and as his anti scriptural adviser is gone, I trust he will be a hearer of the word in future, which is able to make wise unto salvation. Immediately after a few others came in, amongst whom a man from the parish of Inniscaltraugh, who told us that he heard his cousin, who lives in Nenagh, read portions out of the Irish Testament which I gave him. This man fell into a long conversation with me, on the doctrine of his church, in the course of which he asserted that the popish bishop, though living near Newmarket, could make fish of the flesh for a rich man in Scariff, who, if report speaks truth, has leave from his bishop to eat meat on every Friday. An intelligent Romanist who was present highly disapproved of the arguments which this man made use of.

14th. Met upwards of thirty Romanists in Killicormick, Callaughan's Land, and Balloboy; to all of whom I endeavoured to make known the glad tidings of salvation, through the atonement of our Saviour alone. 17th. Visited a very old man in Killicormick, whom I frequently read to and reasoned with heretofore; he lay very sick, and after being anointed by the priest, he told me that it was his friends who sent for the priest, and that it was in Him who suffered for our sins he would put his trust, whose blood cleanseth from all sin. From thence I went to Carhamon, read two chapters in the native language to nine or ten persons, one of whom, a poor ignorant woman, not long ago told me, in presence of Stephen Ryan, that the priest V. is God on earth. Thus you see what gross darkness pervades the minds of numbers of these wretchedly ignorant creatures. Three men from the parish of Tulla, accompanied by a few of the neighbours, came in at night; one of whom, being armed with one of the Catholic Association tracts, which he got *from his priest, entered* into a discussion on *the principal points of* Popery, which lasted *two or three hours.* The strangers were *highly delighted, and seemed* extremely thankful. The owner of the tract begged the loan of my English Bible, which I gave him, till himself and a neighbour of his, who got another tract from the priest, should read the portions or texts which the tracts referred them to. I am told that they have been day and night since, on every opportunity, searching and reading the Bible for themselves and families.

Friday, 18th. Visited Scariff, read and reasoned out of the Scriptures in three houses, to upwards of twenty persons. Called into the forge; lectured three men there. I have frequently met with persons from various parts of the country in this forge; the smith has always the greatest welcome for me, though he generally opposes me.

Saturday, 19th. Visited Scariff again, and frequently since, and am happy to say, that at every visit it presents a more encouraging appearance.

Thursday, 24th. Visited the Society's school at Mount Shannon, thirty-three present. Eighteen of the children read the 24th and 25th chapters of the Acts. Stephen and I visited the Clonoly school, and went from thence to Clounrush, &c.

Friday, 25th. Met priest Sheehy near Tomgrany: he saw me afterwards lecturing Darby Lamy and another young man, and was within a few feet of me, but did not interfere; he did not seem to care for the sheep.

Sunday, 27th. Curate Mr. M'Cormick, of Scariff, went to the chapel of Cappaduff, and earnestly requested of the flock to beware of the Irish Scripture Readers, who, he said, were undermining them, and striving to turn them from their pure and holy religion, &c.

Yesterday I went to a funeral to Scariff. The people saw me going into a house opposite where the dead man lay. About forty persons followed me in, all Romanists save one; several others stood outside, listening. I commenced reasoning and reading out of the Testament; there was the profoundest respect and attention paid till I read the 9th verse of the 6th chapter of the first Epistle to the Corinthians—"Neither fornicators," &c. whereon A. B. interrupted me, and cried aloud, "Lāll! Lāll! Lāll!" and said that he would not believe the Apostle, &c. In fact, he surpassed all that was in the house. Several reproved him, and all present disapproved of his opposition. At about two o'clock the funeral began to move towards Moynoe; the people flocked about me; a few persons produced their reasons, to which I mildly replied. A drunken pensioner was the only person who manifested an unfriendly disposition towards me; he swore a vehement oath that I renounced my religion and turned from God (meaning the

priest) to the devil. On being reproved by several who stood around him, he swore again and again, that he would think it a less sin to shoot a man than renounce his religion. His wife and wife's father took him away from interrupting me. Upwards of 100 heard the word this day, through my weak instrumentality. Oh, that the Spirit of Truth may guide them into all truth!

T. B.

From an Irish Scripture Reader.

Clonmish, Jan. 15, 1828.

REV. SIR,

I AM glad to inform you, that the influence of the priest is lessening very much in this neighbourhood.

December the 1st, I visited a neighbour's house, and after I had read a portion of the word to six Roman Catholics, they lifted up their voices, saying, "May the Lord, who has made these charitable societies instrumental in bringing thousands from darkness to light, impress upon their minds to do something to liberate us from the tyranny of priesthood, that we may be at our own free will, to send our children where they would be brought to the knowledge of Christ!"

Monday, the 2d, at G. L.'s. Read the 3d chapter of Romans to twelve persons, four Roman Catholics present. One of them, named J. S. said, that the priests could not be guilty of a greater sin than that of preventing the poor of Ireland to send their children to the free school. Another of them, named P. R. opposed him. Thus there arose a division among those four Romanists. I reasoned with them awhile, and then pointed them to the 2d chapter of the first epistle general of Peter. They seemed to be well pleased, and heard the word very attentively.

Thursday, the 5th, at J. R.'s; about 30 persons attended. J. R. and I read the word of God in the English and Irish languages; they seemed to be very much interested.

Saturday, the 7th, visited G. L.'s again, and to my great satisfaction found six Roman Catholics there, together with seven or eight Protestants, and Mrs. L. disputing with them out of the Scriptures. I read the 12th of Hebrews, pointing them to the 2d verse. One of them, named E. R. invited me to his house, and the night following I gladly embraced the opportunity; and finding about twenty persons assembled there, I opened the Testament, and read the 1st and 2d of Luke, and then pointed them to several other passages of Scripture. On the morning following I went about seven miles distance, *to Coose, and read at the house of J. B. to five persons. I returned* again at night to E. R.'s, and stopped there two days and nights, and read to twelve persons the first night, and the second night there came twenty-one, who, when they heard the Scriptures read in the Irish language, expressed their earnest desire to have the priest put down of his tyranny.

On the 13th, in my own house, 23 people attended, who gladly heard the word.

On the 17th at E. S.'s, whom I have mentioned to you before in one of my last, I read to ten Romanists; the people were pressing in here for four days and nights; the increase was about fifty persons. I had the pleasure of having Mr. B. one of your itinerants, with me in this house.

P. G.

From an Irish Reader.

Crocken, Jan. 1, 1828.

REV. SIR,

I AM happy to state, that since your Reverence employed me as a Sabbath Reader, I have been heard with the greatest attention wherever the Lord gave me an opportunity of reading his blessed word. As the many conversations I have had with Roman Catholics, &c. would be too tedious to mention, I shall briefly state my labours the last quarter.

Oct. 7, 1827, coming from church I read for five men the 3d chapter of John's Gospel and 10th of Hebrews. They all seemed quite satisfied with the conversation.

Oct. 14. Went to Rubul, and read in H. H.'s; during my reading, many flocked in. I read many chapters out of the Scriptures of truth, and strove to explain the plan of salvation as well as the Lord enabled me.

Oct. 21. Went to Craggybollach, and read in Pat. M'G.'s. As soon as it was known that I was in the house, all the villagers flocked in to hear the Irish Scriptures read. I read for them the 10th of John, 3d of Romans, 1st, 2d, and 3d of Galatians, 3d of Philippians, and 10th of Hebrews. They all paid the greatest attention, save one man, who walked out and would not hear. One of the company, named J. M. R. more intelligent than the rest, said it was a most lamentable case to see how many were led astray by the priests, and that they could have no other motive for prohibiting the reading of the Scriptures, or opposing the schools, but to keep back the glorious light of the Gospel, lest the people should see their tricks, and think the less of them, and then their craft would fall to the ground. Many other conversations took place, too tedious to be inserted.

Oct. 28. In R. M.'s, and read for eight men and three women the 25th of Leviticus

3d and 10th of John, and 3d of Colossians. M. said it was evident to any man of sense, that the present jubilee is an invention of the clergy, in order to establish their own authority. They all seemed well pleased to hear the precious promises of Christ read in their own language.

Nov. 4. In my own house, for eleven men and five women who were returning from mass; read the 10th of John, 5th of 2d Corinthians, 10th of Romans, and 2d of Galatians. They were all rejoiced to hear of free redemption through faith in Christ.

Nov. 11. In H. H.'s; read the 10th of John, 2d of Galatians, 10th of Hebrews, and 3d of Colossians. There were present five men and three women, who all seemed well pleased to hear the word of God read and explained to them.

Nov. 18. In the widow P.'s; read for four men and five women many chapters out of the Testament. They all joined in praising the great God for the gift of his beloved Son.

Nov. 25. In my own house; four men and women who were returning from mass. One man said, he was fully convinced that a sinner could do nothing for another sinner, so as to procure salvation.

Dec. 2. Read in the aforesaid M.'s.—Many were present, and did not shew the least opposition.

Dec. 9. Read in J. D.'s to a large number of men and women, and all listened with the greatest attention.

Dec. 16. In my own house; and the 23d, in a village called Lahardan. The 30th, in Crossmolina, where I had to defend the doctrine of the Cross, as well as the Lord enabled me. E. H.

From an Irish Reader.

Temple House, Feb. 11, 1828.

REV. SIR,

SINCE the commencement of my labours as a Reader, I had not a more pleasing time than the last month. Some of my Roman Catholic neighbours not only heard the reading of the Scriptures with eagerness and attention, but also waited on me at my own house, to read for them. Indeed, it is pleasing to be holding forth the true light to those who sit in darkness; but more especially so when there is any appearance that the Lord opens the heart to attend to it. A poor man in this neighbourhood, for whom I have been often reading, has heard with remarkable attention. He happened to be present when I read the 3d and 4th chapters of the Gospel by John. He several times *used expressions of thankfulness for that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."* He admitted that there is free salvation for the chief of sinners through the Saviour, that he that believeth on him shall be saved, without the aid of any thing that can be done, either by him, or for him. He was then led to inquire into the cause of mankind being in such a depraved state as the word of God describes them to be in. Hitherto he thought if he had a good heart, and did not injure his neighbour, that the priest would do the rest, and all would be well; but now he knows that "the heart is deceitful, and desperately wicked above all things." I read for him in the beginning of Genesis, the account of the fall of mankind, and shewed that the same evil spirit which was in Cain, who slew his brother, now worketh in the children of disobedience. He seemed to be alarmed at the vast difference between the holy and happy state in which man was originally created, and that unto which he fell by his disobedience. But when I read and explained the promise, "that the seed of the woman shall bruise the serpent's head," he was again filled with thankfulness. He waits almost every evening to hear reading, and says that there is no means of acquiring true knowledge but from the Scriptures; and tells me that God will reward me for being so willing to read for my neighbours, &c. R. B.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Mary's Philanthropic School, by Mrs. Ferair	10	10	0
Collected at Melksham, by Rev. R. Davis	3	16	0
Collected at Westbury Leigh, by Do.	5	5	0
Collected at Trowbridge, by Do.	17	13	0
Collected at Bristol, by Do.	47	4	6
One-third of Collection at Modbury	1	7	8
How-street, Plymouth, by Wm. Prance, Esq.	6	11	1
Penny Society at Dartmouth, one-third	2	13	6
John Baylis, Esq. Ponder's End	3	3	0
Rev. Mr. Stewart, Sawbridgeworth	1	1	0
Collected at Tiverton, by Rev. J. Singleton	2	8	0
Worcester Auxiliary Society, by Rev. Mr. Waters	15	0	0
Remitted to Mr. Ivimey, by Rev. B. H. Draper	3	6	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey*, 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard*, 16, *Thornhaugh Street.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

Our friends in London and its vicinity are respectfully informed, that Mr. Benjamin Shepheard, 2, Gloucester Terrace, Hoxton, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert a public letter from our Missionaries at Calcutta, dated July 12 last, with some other communications from the same important station.

To the Committee of the Baptist Missionary Society.

Calcutta, July 12th, 1827.

VERY DEAR BRETHREN,

We are again permitted, by an ever indulgent Providence, to address you on the subject of our labours, our prospects, and our feelings; and we do it, as on former occasions, with mingled sensations of pleasure and pain. Surrounded by the sick, the dying, and the dead, both Native and European, we have been, and still are, graciously preserved; though not without occasional intimations of our liability to disease and death. About the date of our last, brother G. Pearce was exercised with a painful affliction, which, for a time, excited our fears, and for several weeks interrupted him in the prosecution of his labours, when it pleased God to restore him to health, and to enable him to resume his work. We have also felt some anxiety on account of the repeated indisposition of brother W. H. Pearce; but, in his case too, our fears were disappointed, as he is *spared and restored to tolerable health. The rest of us enjoy a considerable portion of bodily health*, which, we are thankful to say, is the case with Mrs. Yates, and our partners in life. We desire to be thankful for the blessing of health, as without it, we could do no good, but must prove burdensome to ourselves and others. Yet the tenure on which we hold it, is slender indeed; we feel as though standing on the brink of the grave, and though healthy and strong at present, seem to expect the summons to bid us enter, and almost wonder that it has not been served. Numbers are falling around us; our time may soon come, yet we know that He, who has hitherto upheld us, holds the keys of death, and the unseen world; and feel persuaded, that, if he has any thing for us to do, he will make us immortal until it is done. If he has not, our continuance on earth must be useless, and, consequently, not desirable. Yet, as he has brought us here, and put us in situations of trust and labour, we do hope that he has something for us to do, and desire to be found doing, or attempting it, depending on him for ability and success. He has opened a door; we doubt not, an effectual door, and presented to view a field, wide and extensive, and white for harvest. The labourers are few, very few. We are but a handful of men unequal to the task, but the Lord of the harvest has bidden us to put in the sickle, and who will say, India shall not be reaped,—India, through the Gospel, shall not yield a large harvest of immortal souls to God? Independently of the promises of God, we are persuaded, from what is going forward around us, that preparations are being made for mighty changes in the sentiments and practices of the people in this country; changes known fully to none but God, and contemplated by few, but those whose hearts have been expanded at the cross; and whose calculations are founded on the word, the faithfulness and the power

of God, who can and will subdue all things, even India, to himself. Our present success is, indeed, far from equalling our wishes, and we often meet with what pains the mind, and depresses the spirit. Yet it is not all of this character; no, we meet with many things which cheer and encourage us. We feel confident too, that could you meet with many of our own countrymen, or their descendants, who have been brought to the knowledge of the truth by the divine blessing on Missionary labour; or attend our brethren in their labours among the Natives, you would often see and hear what would rejoice your hearts, and strengthen your hands in the good work. The serious attention, and apparently deep interest with which many hear the word; the nature of the questions often put to the Missionary; with the replies sometimes given to his enquiries, and the observations frequently made; would please, by proving that knowledge has been communicated and is increasing; that attention to the word is excited, that thought is exercised, that the heart is touched, and that there are some, probably more than we are aware of, who are "not far from the kingdom of God." We have much reason to believe that there are many who are only prevented making an open avowal of Christianity by the consideration of the great loss of property to which it must subject them under the present state of the Hindoo and Mussulman laws. We cannot approve their conduct in this particular; for we know who has said, "If any man love father, mother, brother, sister, wife or lands more than me, he is not worthy of me." Yet to do it requires great grace, and great decision of character. The loss of property, to which converts are in many instances subject, must operate as a powerful barrier to the success of the gospel in this country; we may exhort the new made convert, and urge the powerful arguments with which the Saviour has furnished us, but to reason and talk, and probably, to convince of duty, is much more easy than to do, when by doing the individual is at once hurled from ease and respectability to beggary and shame. Some seem afraid to give the attention they otherwise would, lest this should be the result; and others declare that they are Christians in belief, and every thing short of what would expose them to the deprivation of property. Measures to remove, if possible, this obstacle, are under consideration; we hope they will be successful; but, whether they be, or not, we are sure that the difficulty will be either removed by man, or surmounted by God. *We only need a portion of that influence so abundantly poured out on the primitive Christians, to enable Hindoos and Mussulmans to take joyfully the loss of property for the sake of Christ.*

In referring more particularly to the different departments of labour in which we are engaged, we shall begin with the English. In this, although we have not been favoured with any great success, yet we have had success; success for which we desire to be thankful, though it has not been equal to our wishes. To the church in the Circular Road, where brother Thomas labours, several additions have been made within the present year, two of them the children of Captain Kemp: three candidates are now waiting for baptism, and there are two or three other persons whom we expect to come forward in a short time. The three candidates for baptism are soldiers of H. M. 14th foot, who, like many others in the same class of society, have been brought to this country to become acquainted with the way of salvation. From several circumstances, we feel inclined to hope that there is a good work going on among the soldiers in the Fort, but they are subject, through the bad conduct of their comrades, to regulations and restrictions which, in their case, prove injurious, preventing their attending at our chapel as they would. It is pleasing, however, to know that, when God works, no difficulty can present an effectual barrier to the influence of his grace.

In connexion with the church in the Circular Road, a Ladies' Missionary Society has been formed, and though it has existed only half a year, it has already realised nearly a thousand rupees, and promises to continue productive.

At Howrah, where brother G. Pearce preaches twice on the Sabbath, the prospects continue encouraging, though no addition has been made to the church.

A Sunday School has been lately established there, which we hope will prove beneficial to those for whose welfare it was commenced.

In the Benevolent Institution, at present containing 206 boys and 104 girls; in all 310, consisting of Portuguese, Indo-Britons, Hindoos, Mussulmans, Chinese and Armenians, brother and sister Penney continue to labour. Nor are they without frequent opportunities of observing the good resulting from their labours. This is apparent, not only in the general improvement, but in the religious knowledge and Christian deportment of not a few of those who have been under their care. Numbers give good evidence of a change of heart, and gratefully ascribe that change, under God, to their instructions. Most of those who have been long with them leave with thankful feelings, and seldom fail to give subsequent proofs of their sense of obligation. Letters are often

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l to us, as we had formed a very high opinion of his character, and loved him for his apparent resemblance to Christ and zeal for his glory. We doubt not but you feel for us and for him, and will unite your prayers with ours, that he may be speedily restored. Having given this statement of facts, as they relate to us and our work, we would now close our communication with an earnest desire that the spirit of God may direct all your measures, and crown with his blessing, all your efforts to promote his glory, wherever made.

We remain,
Dear Brethren,
Your's in the Gospel of Christ,
JAMES PENNEY,
W. H. PEARCE,
G. PEARCE,
JAMES THOMAS.

On the subject of temporal privations alluded to in this letter, we annex the following remarks, extracted from the Auxiliary Missionary Herald (Calcutta), for the same month.

"As the condition of native converts with respect to their claims on hereditary property, may not be generally known to our readers, we beg to submit to their attention a few remarks, in order to excite compassion, and call into operation measures for their relief. Before the occupation of this country by the present governors, it had been enacted by the Hindoos, and ratified afterward by the Mussulmans, that persons who were fallen, (i. e. had forfeited caste,) forfeited at the same time their right as inheritors. This law, we are sorry to find, remains in force to the present day, to the great prejudice of Christianity, as well as the severe injury of those who embrace the religion of Jesus. This law, unlike many others which exist only in the archives of a kingdom, is generally known among the Hindoos, as it has long been suspended *in terrorem* over them, not in reference to Christianity merely, but every thing which would subject them to the loss of caste. The existence of this law, therefore, cannot but be considered as a great obstacle to the progress of the gospel, since by a profession of Christianity, a person renders himself obnoxious to its penalty. Many instances might be adduced, if it were necessary, (some of which are known to the writer, and of others he has been informed,) of several respectable Hindoos who profess to believe the gospel, and express a strong desire to unite with British Christians, but who have not courage enough to plunge from the elevation of wealth into poverty at once. The influence of this law is felt, not only at the time when an individual has approached

to the threshold of a Christian church, but it meets Christianity at the very onset. When the gospel knocks at first for admission, it represents it as a most unwelcome visitor, and too often succeeds in shutting the heart completely against it—often, too often withholds the feet from entering the house of God, the hands from receiving the written messengers of mercy, and the mind from an investigation of the claims of the gospel, lest conviction should seize, and compel it to embrace a profession, the penalties of which are so painful.

This state of things not only proves a great hindrance to the ready acceptance of the gospel, but often places Missionaries in embarrassed circumstances. The feelings of Hindoos generally towards native converts, are quite in unison with the spirit of the law that disinherits them: the consequence, therefore, most frequently is, that as soon as a Hindoo declares himself a Christian, he is at once expelled his family, and cut off from further intercourse with them. Deprived of property and friends, he is cast upon the world to seek his livelihood. If he obtain employment among his countrymen, it is only to experience similar treatment, as soon as his character is known. To whom, then, must he betake himself for relief? to whom can he go, but to Christian Missionaries? To them he is necessitated to bend his course, and upon them the burden falls of supporting him. When this is the case, which is not unfrequent, the weight must generally fall eventually upon Missionary Societies, (the reason of which is obvious,) and consequently divert the application of their funds from a wider diffusion of the gospel. This is certainly very lamentable, not only because the funds of these societies are by no means adequate, when wholly applied to the wants of the country, but also on account of the unkindly influence which a state of dependence too frequently produces on the mind.

There is also another point of view, in which we would present this subject, and that is, of persecution. While this state of things continues, a Christian Hindoo is persecuted for conscience sake, since in following the dictates of his conscience he suffers this loss. In this, it may be said, that as a Christian he ought to lay his account. True, as a Christian he ought, but not as a man, nor as a subject of that realm, whose glory it is that it recognizes, on behalf of all under its dominion, (with the exception of the Hindoos,) the rights of conscience. As a subject of Britain, then, he may respectfully claim that right, and the friends of religion may claim *t for him.* We earnestly hope, then, that *ithe friends of Missions,* both here and at *home, will feel so interested* in this subject, *as to bring it as speedily* as possible before the attention of our rulers, whose known desire to ameliorate the condition of the inhabitants of India affords strong encouragement, that such an application would not be made in vain."

The following extract from the Journal of of a Baptist Missionary in Calcutta will partly show the occasion of these remarks.

"After preaching at Chitpore road chapel, having enquired if any wished to receive scriptures, or tracts, in looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. Yes, he replied, if you will give me a Christian catechism. I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, I have the whole Bible in English, which I not only read, but believe it to be the word of God. Do you indeed? said I. Yes, he replied; for I am a Christian. I enquired whether he belonged to any church, to which he answered in the negative, yet added, that he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance, and the disposition of his relatives, who when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to the knowledge of the Saviour, he said that he had been instructed in English, and recommended to read the Bible about 14 years ago by an elderly English gentleman, of the name of Scot, from which time he had become convinced of its truth.

"In the course of conversation, he gave me his name, and referred me for the truth of what he had said to two respectable English gentlemen. He also added, repeating it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty."

The following letter, though of a prior date to the articles we have inserted, will be read with interest as describing the impressions and feelings of one to whom the country and its inhabitants were comparatively new. It was written by Mr. George Pearce to the Secretary, and dated Doorgapore, May 22, 1827.

"Six months having elapsed since I wrote you on my landing in this country; I feel it incumbent on me to address you again, that you may be acquainted with my present circumstances, and engagements. The brethren here having pointed out Chitpore, the residence of Mr. Eustace Carey, as an important station, I removed here as soon as a Bungalow could be erected to receive me, which was in February. Here I have been employed in pursuing the study of the Bengalee, as far as my engagements at Howrah and other occupations would allow. I feel sorry that my acquisition of the language does not keep pace with my desires, and with the expectations some may have formed from my previous advantages. Among other things which have impeded my progress, has been a serious attack of dysentery, which laid me aside for five weeks, and from which by the mercy of God I am just recovered. My strength, I feel thankful to say, is nearly as good as it was previous to my illness, and is daily improving. The hot season this year has been extremely trying to Europeans, the thermometer in the house having reached 99 deg. and for more than a fortnight stood at 96 deg. with little variation. We are all, however, now in good health, and the weather has become much cooler. Glad should I be could I now tell you of great prosperity attending the labours of Missionaries in this country. There are, indeed, pleasing accounts from the interior but in Calcutta and its vicinity the servants of Christ are called to sow in tears. In our own immediate circle our difficulties and discouragements have been very great; not only has there been a want of inquirers, but among the native Christians many roots of bitterness have sprung up. Among the rest we have found it necessary to suspend Paunchoo from communion and his labours, than whom, for a long time, the brethren had not a better opinion of any one in the church. This is a measure that has not been adopted without the deepest sorrow and dire necessity; especially as it must harden the hearts of the natives around Doorgapore. I am, therefore, now quite alone, and preaching is for a while suspended, till I am able to address the natives myself. My desire to acquire the language I trust has suffered no abatement, and although the cloud over us is dense, yet I feel by no means in despair. The promise is, they that sow in tears shall reap in joy.

Although, I believe, we all concur in anticipating the final triumphs of the Gospel in India, yet this anticipation must rather arise from faith in the divine declarations, than from appearances around us, since of all countries, none I imagine can present greater obstacles than India *to the spread of divine* truth. This is, indeed, the strong hold of the prince of darkness: if, in any place, his dominion is visible, it is in this country. I had heard and read much of the depraved character of the inhabitants of Hindosthan, but truly I may say the half had not been told me: nor can I conceive it possible for any person to form any thing like an adequate idea of Indian wickedness without actual intercourse with the people. Here iniquity in all its horrid forms is practised, not by a few, but by all classes, from the highest to the lowest. Falsehood, dishonesty, lasciviousness, superstition, and idolatry seem to be inseparable from their nature. Such has been the effect of observing these things, that I believe it mainly contributed to bring on the disorder with which I have been visited. These things have, I have no doubt, been more strongly depicted to you many times before; but they so powerfully possess my mind that I can scarcely turn to other subjects. I have been much struck lately with the truth of the prophet Jeremiah's words, when he describes the people as mad upon their idols. No people can be more mad in idolatry than the Hindoos. On the great festival of the Churruk Pooja, which occurred in April, I felt inclined to witness some of its abominable rites. As I approached the place, where the deluded and infatuated creatures were swinging, and was anxiously looking to catch a first glance of this horrid practice, my attention was suddenly diverted by a crowd of persons coming towards me. When they came near, at the head of them I observed a Fakeer, a little old man, dressed in the most indecent manner; his body and face besmeared with red paint, his eyes and countenance had all the appearance of a confirmed drunkard; in fact he was so much intoxicated at the time as to be scarcely able to walk without support. Behind him were seen a considerable number of natives walking in procession, many of whom, by their appearance, seemed to be in circumstances above the lower orders, and who would be falsely called respectable. These persons were singing, or rather bawling in in the most extravagant manner, accompanying their song with as extravagant gestures, and might be more readily taken for insane than rational beings. Surely they were mad upon their idols, since all this was done in honor of a drunken Fakeer, who was esteemed by them and the crowd as the most holy of human beings. Who with such a scene before him could help being affected at the thought that the work of God should be thus maimed, his glory trampled under foot, and the souls of men so awfully debased and ruined? Well might Mr. Thomas say, Don't send men with tender feelings to India, for these things will break their

hearts: and yet, if they have them not, they will be of no use in this country.

"After a survey, however, of the nature, and character of their abominable customs, the mind feels relief by calling to remembrance the promises of God, the truth and efficacy of the Gospel, when applied by the Spirit, and the improved state of India, compared with what it was forty years ago. We are cast down when we think how slowly the work of actual conversion proceeds; our spirits revive again when we remember the vast efforts that are being made, and that Scripture truth is daily increasing among the people, like the leaven in the two measures of meal. Perhaps of all these exertions, *Christian Schools* are most to be appreciated at present. One of the greatest difficulties that a Missionary feels when preaching to the natives, is the want of first principles in the minds of his hearers. These generally are totally ignorant of what every minister in England takes for granted as acknowledged. Here, before we can preach the Gospel, we must establish the unity and holiness of the Divine Being, the responsibility of man, &c.; and if this is not done, a superstructure is raised without a foundation: and perhaps one reason of the want of success here, is a taking too much for granted. From what I have observed, although a Missionary may for hours be surrounded with a multitude of hearers, yet not one in twenty stays to listen more than ten minutes, and the greater part a much shorter time; so that it is scarcely possible much can be learnt, especially when the reception of truth requires close attention. Now Christian schools remedy this evil: in them the principles, as well as what is built upon them, are imprinted in the youthful mind. There are now hundreds of children leaving the schools every year, with a very considerable knowledge of the Scriptures and religious truth, and there is the greatest reason to believe that the majority of children in schools that are well conducted, leave them, if not persuaded of the truth of Christianity, yet greatly disgusted with many of the horrid rites of Hindooism, and with great suspicions of the truth of it, while many reject it altogether. Another advantage of schools is, that the prejudices of the people are so far removed, that any book may now, with a little perseverance on the part of the Missionary, be introduced. A gentleman who takes great interest in the education of children informed me, that he wished to introduce into his schools a tract that he had written, containing a commentary on the ten commandments, adapted particularly to the sins of the country. When, in the course of reading, the children came to a part which exposed the *wickedness of Debta* worship, they and *their master unanimously* declared they would not read the book. We are willing, said they, to read the Bible, but we cannot endure to hear our Gods calumniated. The Missionary expostulated with them, and said, 'If you can point out any thing respecting the Debtas which is untrue, then you may say I have calumniated them.' They acknowledged what was written was true. 'Then,' said he, 'you cannot be offended at the truth; for if you are, it must be evident that you ought to forsake your idols.' They felt the force of this, and made no more objection to the book, but read it, and allow the Missionary to make any remarks he pleases. I could wish the Society would encourage the formation of schools, to be placed under European superintendence, without which they will not prosper. The Independent brethren at Chinsurah have 8 or 900 children under instruction, and this prevents not their preaching every evening in the schoolrooms, which they use as chapels. We may hope, therefore, that the effects of instruction will soon strikingly appear.

DIGAH.

From Mr. Burton to the Secretary, dated Digah, Aug. 28, 1827.

After various particulars of a more private nature, he proceeds:

"Let me mention a few particulars with regard to our Missionary affairs here. Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every trial and privation. I think I then informed you, that thirteen persons had been united to our little Society, subsequent to my return from Calcutta. To these have now been added an old Portuguese man, and six more European soldiers, from his Majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's Artillery. For these tokens of *His* mercy I would desire to be sincerely thankful, and from hence would take encouragement to hope, that the day is not distant when "God will to the Gentiles also grant repentance unto life." Whilst I have been acquiring the Hindoostanee, my engagements with the English congregation have been a great support to my mind; but fearing that they might ultimately prove a hindrance to the principal object, I resolved from the first only to spend two evenings in the week with them; and have ever since adhered to this resolution. To these two exercises I am now enabled to add (though still a stammerer) two in Hindoostanee; which, with the superintendence of the native schools, I find to be quite as much as I can equal to,

ring the hot weather. This season will w soon be over, when we can employ urselves much more actively. In Novem- r there will be a great mela (fair) about n miles from hence, and I expect brother eslie and brother Smith, from Benares, ill be here to attend it. After this, I pur- ose returning with brother Smith to Be- ares, on a Missionary journey, and shall erhaps proceed as far as Allahabad.

"Soon after I last wrote to you, I drew p a Circular, for the purpose of soliciting ubscriptions in aid of the native schools, hich Major-General D. commanding the Dinapore division of the army, was so kind s to send round to the several officers at the tations, in the orderly books of the regi- ents. The result has been a subscription f about 55 rupees per mensem, which nearly covers the outlay. This, however, must be considered as rather precarious, since the troops never stay long at one sta- tion, and the new comers may not be so favourable to our plans. I should have said, that, of the above sum, 12 rupees are contributed by our brethren.

"Brother Pybah is labouring diligently at Patna, in preaching and distributing tracts, &c. He is often heard in the streets with great attention, and amongst the Portuguese, who are numerous in that great city, there are some very encouraging appearances.— Harry Das, my faithful old native assistant, is very active and useful. In this man I have the greatest comfort. He was bap- tized by dear Chamberlain eleven years ago, and not only 'wears well,' but *improves by wearing.*"

JAVA.

We have received a letter from Mr. Bruckner, dated 15th July last, at which time his prospects ap- peared as unsettled and discou- raging as ever. It is, however, a cause of thankfulness that this excellent man has been permitted to accomplish the great and diffi- cult task of translating the New Testament into the language of the country, though many impedi- ments have arisen to its publica- tion from the press, as well as to Mr. Bruckner's efforts to commu- nicate religious instruction in a more direct form.

In the letter referred to he says:—

"I would have written you much *sooner*, but there is *very little communication* now between this island and England. I regret very much that I have no copy of the Java- nese New Testament to send you by this opportunity. A native writer is just making a copy, which is but finished as far as the Epistle to the Galatians. But as to printing my translation, this is an object which lies still at a great distance. You must know that the lithographic press has not yet been brought to answer the purpose in this coun- try. The moist and warm climate of this land seems to have an unfavourable effect on the ink of it. Several people, who are chy- mists too, have endeavoured to make the best of the instrument, but it has been in vain. The Bible Society of Batavia has neither been so anxious as to print such a book now; for some of the first gentlemen of that Society holding political situations, were of the opinion, that if just now, in these critical circumstances of this country, such a book as the New Testament made its ap- pearance among this nation, they might per- haps become more inclined to revolt. You undoubtedly are aware, that two years ago has burst out a rebellion in the interior of this country against Government, by which we have been endangered several times to lose our possessions; and the war has been carried on ever since until this moment, be- tween Government and the rebel Princes, with the loss of vast numbers of human lives; and the rebellion remains still just as it has been long ago, except a few of the head men have submitted voluntary to Go- vernment, of whom many have again re- turned to the rebels. The European soldiers are dying off in great numbers every month, by the bad effect which the climate has on them; they can hardly be brought on as fast as they die. The natives, or rebels, go into the wilderness, fields, and mountains—these are their fortifications—and disturb and lay waste the country wherever they come. What will be the issue of this critical con- dition of this country, He alone knoweth who sitteth on the circle of the earth. We are in his hand, and he can bring forth light out of this darkness, and thus prepare the way for the more effectual spread of the Gospel in this country.

"I continue my conversations with the natives as much as my strength permits me, though without little apparent success.— Now and then some one seems to be a little affected by my talking, but most times com- ing a second time in the same place, there appear no remains left of the impression be- fore. Sometimes some one requests for a tract, in order to remember what had been told him; for this end I have a writer em- ployed to copy tracts for his brethren. I long to hear from you. In the meantime I recommend the cause of Christ in this coun- try to the fervent prayers of the Society."

Contributions received on account of the Baptist Missionary Society, from February 20 to March 20, 1828, not including individual Subscriptions.

FOR THE MISSION.				£	s.	d.
Legacy of Daniel Lister, Esq. late of Hackney, by D. N. Lister, Esq. sole Executor, *free of duty*				100	0	0
Yorkshire, &c. Collected by Rev. Messrs. Mann and Carey:—						
Newark	21	10	6			
Shipley	31	5	3			
Haworth, 1st Church	10	10	0			
Do. 2d Church	40	10	11			
Farsley	10	5	0			
Bradford (including £15 for Spanish Town)	63	12	2			
Cowling Hill	5	0	0			
Leeds (including £2 16s. for Female Education)	53	17	0			
Hebden Bridge	11	12	1			
Halifax	9	18	0			
Salendine Nook	9	0	0			
Horsforth	11	1	0			
Keighley	6	10	8			
Colne	40	0	0			
Barnoldswick	6	1	3			
Salden	3	5	8			
	333	19	6			
* Water Fulford, Donation, by T. Key, Esq.	200	0	0			
				533	19	6
Northumberland, West Glendale Society for Propagating Christianity, by Mr. W. Smith				3	0	0
Bilderston, Collected by Mr. Osborn				2	0	0
Western District, by Rev. R. Horsey: viz Watchett	2	0	0			
Wellington	1	0	0			
				3	0	0
Cambridge. Ladies' Society for Female School, half-year, by Mrs. E. Foster				12	10	0
Aylesbury, Collected by Mr. Reynolds				1	7	6
Leicester, Collections, Penny Society, and Subscriptions	66	14	0			
For Harvey-lane Female School, by Miss Cort	15	0	0			
				81	14	0
Norfolk, &c. by Rev. Joseph Kinghorn, viz.—						
Worstead	13	6	6			
Martham	4	4	0			
Norfolk and Norwich Society in aid of Missions	15	0	0			
Diss	5	12	2			
Ingham	13	8	6			
Norwich, Sundries	3	6	0			
				54	17	2
Cardiff, by Mr. Thomas Hopkins: Collection and Subscriptions	11	0	8			
Female School	15	0	0			
				26	0	8
West Middlesex Missionary Union, Kensington Gravelpits, Collection, by Rev. Eustace Carey				8	0	0
Bacup, Subscriptions, by Rev. F. W. Dyer (Female Education £3 14s.)				13	9	8
Friend at Watford, for Female Schools at Calcutta			Donation	2	0	0

* Acknowledged in last Herald.

TO CORRESPONDENTS.

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THE

BAPTIST MAGAZINE.

MAY, 1828.

A Brief Memoir of the late Rev. J. Jeffereys, Missionary to Madagascar.

Extracted (by permission) chiefly from "The Widowed Missionary's Journal, containing some Account of Madagascar, &c. by Keturah Jeffereys. Dedicated to the Duchess of Beaufort.",

The dispensations of Providence (remarks Mr. Fletcher, of Stepney, who has kindly recommended this volume, in the preface,) are often marked by their afflictive mysteriousness. In no circumstances is this more deeply felt, than when those who have been prepared, by a long process of trial and discipline, for usefulness, in the advancement of the Redeemer's kingdom, are suddenly, and, as we deem it, prematurely, removed from their stations of labour, to the realities of the eternal world. To them, indeed, glorious is the transition—a delightful exchange of toil and conflict, for "the rest that remaineth for the people of God;" but to survivors—above all, to those directly and immediately affected by such dispensations—they are naturally adapted to excite overwhelming emotions; and, were it not for the assurances and consolations of the Gospel, would induce a hopeless and heart-sinking depression. It is the prerogative of God to act as he pleases, and always to act with infinite wisdom, faithfulness, and love. He can fit instruments for their work by providential discipline and gracious influence, and when we are just looking for the beneficial results of their agency, lay them aside, to teach us that He can do without them, and that He alone is the source of efficiency and success.

Such were our feelings when the Rev. John Jeffereys was announced to be no longer "a pilgrim and a stranger upon the earth." Not to incur the censure, "that the righteous perisheth, and no man layeth it to heart," we call the attention of our readers to a brief outline of the life and labours of this young missionary.

He was born at Ellesmere, in Shropshire, and was the son of Thomas and Mary Jeffereys. By his pious mother, who has now met him in the realms of glory, he was taken to hear the Rev. J. Thomas, of the same place, and under his ministry he received very early impressions concerning the state of his soul. He has been often heard to say, that among his very early companions he was saluted by the name of Methodist, and that he could not tell the exact period of his conversion to God, as he had not been driven from the ways of sin by the terrors of Sinai, but had been drawn to Christ by the still small voice of mercy, echoing from the Gospel of peace.

Early in life, he united himself in communion with the church of Christ; thus securing to himself the privilege of a name and a place among the people of God.

Soon after his union to a Christian church, his mind was much

exercised with desires towards the work of the ministry. This was at length made known to the pastor, and after his talents had been tried, he was recommended to the Academy at Blackburn, then under the care of the Rev. Joseph Fletcher, A.M. and admitted a student in 1817. His character as a student, has received the following honourable testimony from his tutor:—

"Though some of the students might possess a higher order of mental capability, and previously acquired advantages, none excelled him in honourable and industrious application, unaffected humility, fervent piety, and most exemplary devotedness to all the duties of personal and social religion. It was soon evident to all around him, that he was not a candidate for the ministry from secular or merely professional views; his voluntary exercises in the visiting of the sick, in conversation with the poor in their cottages, and in occasional village preaching, proved that his heart was engaged in the great work to which he had consecrated his life."

Long before his entrance on missionary labours, he exhibited the self-denial, energy, laborious concentration of all his powers to the advancement of the kingdom of Christ, which are so essentially requisite in those who are to go "far hence among the heathen;" and when his final determination was known, there was but one feeling of grateful and approving satisfaction amongst all who knew his excellencies, and admired his character.

Oh, thou great "Lord of the harvest," qualify and "thrust out" into the harvest many labourers, possessed of a kindred mind with *him whose spirit is now* before thy *throne!*

After spending nearly three years in the seminary, Mr. Jeffereys expressed his desire to be engaged in the work of foreign missions. He did not express a preference for any one part of the world, but said, "Wherever you think I can be useful, there send me."

About this time, an interesting letter from Radama, king of Madagascar, was brought to England by Prince Ratafi; this, and the recommendation of his tutor, induced the Directors of the London Missionary Society to accept Mr. Jeffereys as a suitable missionary for Madagascar, and to send him and Mrs. J. with several artisans, to that place. Into the work he entered with all his heart.

He was ordained to the office of a Christian missionary, May 30, 1821, at Chapel-street Chapel, Blackburn. The Rev. W. Roby, of Manchester, the Rev. J. Thomas, of Chorley, and the Rev. Joseph Fletcher, his tutor, were severally engaged; after which, Mr. Jeffereys took leave of his friends, and concluded the service with solemn prayer.

On Saturday morning, Aug. 4, 1821, Mr. Jeffereys, his wife, and a little girl of his by a former wife, left London for Gravesend. "As we walked (says Mrs. Jeffereys) through the streets of the metropolis, towards the place of embarkation, our hearts were crowded with anxieties, which can be more easily conceived than expressed. We felt that we were leaving our beloved and highly privileged country, and withdrawing from the fond ties of natural affection and endeared friendship, and said, 'Who is sufficient for these things?' But God bore up our spirits, and enabled us to proceed, notwithstanding the varied griefs that pressed upon us.

"On our arrival at the quay, we

found our esteemed friend, the Rev. J. Arundel, the Secretary of the Society, waiting to take leave of us. His Christian sympathy, and the consolatory encouragements he gave us in that season of peculiar anguish, were received, and are still remembered, with much gratitude. After a few minutes, spent in commending each other to a covenant-keeping God, we embarked, and arrived at Gravesend about noon. Here we were called to say Farewell, to the last relative I saw in England, my youngest sister, who accompanied us from London.

'When eyes are beaming
What never tongue can tell,
When tears are streaming
From their crystal cell;
When hands are lock'd that dread to part,
And heart is met by throbbing heart,
Oh! bitter, bitter is the smart
Of them that bid farewell.'
BISHOP HEBER.

"The next day we communed at the Lord's table, with the society under the care of the Rev. J. Kent, and on Monday we went on board the Columba, bound for the Isle of France. We joined, as fellow-passengers, Prince Ratifi, his secretary, &c. We were soon under weigh, and as my lingering looks hovered over my native land, I said,

'England, with all thy faults, I love thee still:
My country!'

But, in obedience to the voice of Him who says, 'Go into all the world, and preach the Gospel to every creature,' I can leave thee, and go to distant climes."

Several things occurred on the voyage which are recorded in the journal, and which are well worthy of attention; but we must refer our readers to the *book itself. Our pages will only allow us to* select a few incidents, chiefly of a religious nature.

The moral state of the Portuguese at Madeira is very affecting.

"On the Sabbath (the missionaries say) we visited several of their places of worship; all were highly decorated, but their services consisted of little else than ceremonial observances. The poor people are completely the dupes of a designing and crafty priesthood. Never did the value of a Christian education, and the distinguished privileges of my native country more affect my mind, than when I witnessed the ignorance and blindness of this awfully deluded people."

On the 27th of November, 1821, after a voyage of nearly four months, they arrived in safety and health at Port Louis. Here they were kindly received by Mr. Le Brun, the missionary of the station, and informed, that as the wet season had just commenced, they could not proceed to Madagascar in less than six months.

This place, it is remarked, presents many painful proofs that the slave trade is not yet abandoned. "As we sat at breakfast the morning after our arrival, we saw a heavy carriage of manure pass along the public road, drawn by human beings, with very partial covering on their bodies, and goaded and urged forward by a guide, who carried a lash in his hand, and who often used it very smartly, and this is a common sight. These oppressed creatures are generally yoked together in pairs of six or eight, according to the weight of the carriage they have to draw."

"Any persons possessing slaves, have power to send them to the Bazaar to be publicly whipped, if they have been guilty of dishonesty or running away. Here the treatment is sometimes very inhuman.

Once, as I was passing, I beheld a poor creature lying on his face, fastened to a piece of timber, and groaning most piteously. On inquiry, I found he had received fifty lashes in the morning, and was condemned to lie there till evening, when he was to have fifty more!

'Then what is man? And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man?'

While here, Mr. Jeffereys visited a Catholic priest: his habitation and person were most interesting, and he, like Leander Van Ess, appears to possess the "true grace of God." "He spoke of the errors of the Catholic church, and said, that in his opinion popery would ultimately be abolished. On parting, he very kindly and cordially shook hands with me, and wished me success in proclaiming the Gospel of Christ."

On the 1st of May the missionaries took leave of their kind friends at Port Louis, went on board the ship, hoping, if all were well, to reach Madagascar in three or four days. On the 7th they were safely landed at Jamatave, near the coast, deeply affected with the prospect before them, and full of thanksgiving to God for what he had done for them.

On the 21st of May they set out on their journey to the capital, which they reached June the 10th. The country through which they passed is described as very delightful, well watered and fruitful, but the pleasure created by these prospects was much damped by the painful proofs of moral desolation generally discoverable in the conduct of the natives. The demon *superstition* has reared his throne, *and as yet reigns* uncontrolled; *and however lamentable* it may appear to a benevolent mind, it is a fact, that all the Europeans who have ever visited this country, with the exception of some Catholic and three or four Protestant missionaries, have done nothing to lessen or destroy its power. Gain appears to have been the object of those who came to this island with an intention to colonize and to civilize it, and to them it was a matter of no moment in what way it was obtained. To a very alarming and painful extent the horrible slave trade has been carried on here, which has brutalized the character of the inhabitants.

The British Government have recently put a check to this traffic in human blood. The king, also, is fully disposed to abandon it, and to improve his people.

The kindness of God to Mr. and Mrs. Jeffereys, all through their route to the capital, was much in their remembrance, and on the day of their arrival quite overwhelmed them, constraining them to utter many vows of entire devotedness to his service.

They were, on their arrival, presented to king Radama, who received them very kindly, and invited them to dine with him, which invitation they accepted.

On the Sabbath, at seven o'clock in the morning, they attended the schools under the direction of their friends; the children appeared so clean and respectable, that they were quite delighted, especially when hearing them join in the praises of God. After singing, the children were catechised. Public service commenced at ten o'clock. Mr. Jeffereys preached from Acts xiii. 39. "He went on his way rejoicing." In the afternoon the children again met, forty-eight in number, when the King, Prince Ratifi, &c. attended. The examination was very satisfactory.

They departed, full of hope that they beheld the dawn of happy times in Madagascar.

The first efforts of Mr. and Mrs. Jeffereys were in a school, consisting of nine boys and three girls. They soon found that the children possessed no mean capacities.—"Our instructions (they remark) were received with gratitude and eagerness, and their progress astonished as well as delighted us. It is very seldom that any of that want of interest in their lessons is discoverable which is so common in English schools; their application is unwearied, till they have correctly attained their tasks."

That the Malagassy children are naturally shrewd and in the habit of reflecting, the missionary had many proofs, in the remarks made on the subject of conversation introduced among them. Mrs. J. has mentioned one:

"As I stood one day by Mr. Jeffereys, catechising the children, I asked them which of the commandments was most difficult to observe. One mentioned one, and another a different precept, till at last a boy, about twelve years old, said the last was the hardest. Mr. J. said, 'Why is it so, my boy?' He replied, 'Because for one who is poor, to see another possessing a great deal of money, a great deal of clothes, and much cattle and rice, without wishing for some of them, is very hard; I think no person can keep this commandment.'"

Besides school engagements, Mr. J. when the weather and his strength permitted, daily went among the natives, to converse with them, or to meet them in the place appropriated to public worship. How these services were attended, and how much his own heart was interested in them, an extract from his *diary will shew:*

"It was with much delight I found myself surrounded this morning by about forty adults, besides the school, who had met to hear the word of life. They appeared to listen to my discourse with great attention. Some seemed much impressed with what they had heard, and confessed that it was just and good.

"Lord's day, Sept. 27.—I left home after the morning service, with an intention to visit a village five miles distant, but met a number of men who were going to the forest for wood, for the king. To them I spoke of God, of man's lost condition, his need of a Saviour, of Christ, as that Saviour, and his willingness to save all who desired his salvation; they listened with attention; my heart glowed with affection towards them."

It was in this part of his work Mr. J. found the greatest pleasure, and to this he directed his principal aim. Hence arose his great anxiety to learn the language: his progress was so rapid as to astonish the natives. They used to say to him, "You are wise, you have learned to speak quickly." In less than a year he could converse with them, and for nine months before he left the island he preached regular discourses on the Lord's day, at home or in the villages.

Thus employed, it may easily be conceived that it was a source of considerable regret to Mr. J. to be compelled to withdraw for a time, on account of Mrs. J.'s health. In the month of January it pleased God to visit her with a painful indisposition, which gradually wasted her strength; and this continuing, in the month of May her danger was so great, that they were recommended to visit the Mauritius for a few months. Accordingly, on June 4, 1825, they

set out for the coast, where they arrived in thirteen days, and on the following Tuesday embarked for the Mauritius, in a vessel that came to trade with Madagascar for rice and cattle. An agreement was made with the master, to convey them and their four children to Port Louis for 200 dollars, for which they were to have very comfortable accommodation; but on going on board, they found them the reverse. Their mattresses were thrown on some sacks of rice in the ship's hold, near the cattle, which were separated from them only by a few raised sacks of rice. They had no other spot to occupy, excepting when the weather permitted to walk the deck. The captain, who was a French Roman Catholic, though sensible of their disappointment, was not at all concerned about it.

The first nine days of the voyage the family continued in comparative health, but on the tenth, Mr. J. and the eldest girl complained of a pain in the head. The usual remedies were employed, and with some appearance of success as to Mr. J. but none as to the child. "I expressed my fears (says the afflicted mother) to Mr. J. that the child was in a dangerous state, but he did not think so, and endeavoured to dissipate my fears, and to comfort my afflicted heart." In the evening of this day Mr. J. became much worse, and the delirium increased on him greatly, so that Mrs. J. began to despair of his recovery; but she divided her attention between her husband and the child, and fearing the latter would not live through the night, she requested the captain to let her have a light. "It is contrary to the rules of the ship, but I suppose you must have one," said he *roughly*! Mrs. J. continued to *watch the dear child* till about midnight, when her spirit took its flight to the invisible world.

"I was now quite alone (she says) in the gloom of the midnight hour, agitated with the anguish of this painful bereavement, and, in anticipation, brooding over more bitter sorrows, as likely to come upon me." What the afflicted parent anticipated she soon realized, for her husband continued getting worse, so that she dared not communicate to him the sad intelligence of the death of the child, but was obliged to permit the body to be consigned to its watery tomb without the father knowing of her death; and in the course of three or four days after his dear remains were also committed to the silent deep, there to rest till the "sea shall give up her dead." He died in peace.

What the feelings of the heavily afflicted sufferer were, are most affectingly related by herself, "while she had the post of observation darker every hour," but her God sustained her in this hour of peculiar anguish, so that she was not permitted "to sorrow as one without hope," but to manifest much Christian submission.

Thus we have briefly detailed the leading facts of the short, but eventful, course of Mr. J. Soon it pleased Jehovah to terminate the career of this useful labourer; suddenly was he snatched away from all the relations and endearments of life, and all the honourable services before him. It was, indeed, an agonizing and mysterious dispensation! But God is wise.

Mrs. J. was thus left a widow with three children, the eldest not above four years of age, and in the expectation of soon adding to the number of her little helpless charge. The "God of the widow" sustained her in that, and succeeding hours of trial. She arrived at

Port Louis fourteen days after the death of her beloved husband, and received much kindness from the missionaries and friends there. After a stay of six weeks, she engaged a passage for London, where in about four months she arrived, and has since settled at Bath, at which place she is endeavouring to provide, as far as she can, for her infant family, by keeping a preparatory school for young gentlemen. To assist her in providing for her orphan family, and to record the excellences of her departed husband, at the solicitation of her friends, who have looked into her private journal, and who deeply sympathize with her in the sorrows she has endured, she has published a brief narrative of her travels with her husband, from which we have compiled (with permission) this memoir. An appeal was never made in vain to the sympathy and benevolence of British Christians, and we doubt not this will receive due attention.

That other young females may not be discouraged from embarking in missionary labours, we subjoin the testimony of Mrs. J. in favour of them :—

"Notwithstanding the arduous nature of missionary work, and the sorrows and sacrifices that sometimes attend it, the writer considers the condition and employ of none more honourable and happy, than that of persons truly devoted to it. Though she has had a portion of suffering and toil in it, that she is sure will not be considered small by any that peruse her history, yet she ventures to say, that if all the painfulness of her missionary career were now in prospect, she thinks the hope that God would sanctify it to her spiritual profit, and overrule it, in connection with her labours, for the salvation *of souls, would be sufficient* to induce her to engage again in a work, the success of which lies near her heart."

Letters of the late Rev. Andrew Fuller.

(Continued from p. 146.)

Letter III.

On the Necessity of the Holy Spirit for the Right Understanding and Believing the Holy Scriptures.

My dear Friend,

I do not know, from any thing Mr. R. has *written*, unless it be his sermon on *the Sufficiency of the Holy Scriptures*, that on the subject of the present letter, there is any difference between his sentiments and my own. That sermon, which I read some time since, appears to me, to contain some things obscurely expressed, of which, I confess, I can form very little judgment. But I have been lately informed, by a friend of unquestionable judgment and veracity, and who was far from being prejudiced against Mr. R. that such sentences as this, not unfrequently escape him :—"What more than common sense is necessary to understand the Holy Scriptures? Not the Holy Spirit; for then Judas could not have understood them." So also, I have been informed, by equally good authority, that he denies any thing of a *principle* being created or produced in the soul, in regeneration. In the sermon just alluded to, he seems to ridicule the idea : "A positive act of power (he says) would produce an occult quality, for which we have no name, and of which we know no use."—*Occasional Sermons*, V. p. 98.

However, if he would adhere to what he says in his notes to Claude

(vol. ii. p. 320.) I am inclined to think we should agree. "*The Holy Spirit proposeth truth in the Scriptures, and formeth in those who believe, dispositions to admit it.*" By this, it would seem as if he thought something more than common sense was necessary to the reception of Divine truth; viz. *dispositions formed by the Holy Spirit.* With this I am perfectly satisfied. What ideas some may have entertained of the production of a Divine principle, I know not; but the whole idea I have of it, is, that it is *the formation of a disposition.*

With this representation of the work of the Spirit, I am satisfied. For aught I see, it is clear and comprehensive. And I only wish Mr. R. would adhere to it. It supposes *three* things, on each of which I shall offer a few remarks: 1. That holy dispositions are necessary, in order to the admission of Scripture truth. 2. That men by nature have no such disposition. 3. That the work of the Holy Spirit is necessary to produce it.

First: *Holy dispositions are necessary, in order to the admission of Scripture truth.* This, I think, Scripture and common sense concur to prove. Really and properly to understand any writer, it is necessary that we enter into his spirit, sentiments and feelings. Thus, to understand Sir Isaac Newton, we must have *a taste for philosophy:* otherwise, though we understand the words and sentences abstractedly, we shall never enter into his spirit and views. The writings of a philosopher must be *philosophically discerned.* So, without a *taste for poetry*, we shall never enter into the views and feelings of a Milton; *his* writings *must be poetically discerned.* And, *by a parity of reasoning*, properly to understand the inspired writers, we must enter into *their* views and feelings, and be, in a sort inspired too. We must have, in some degree, the same spirit in reading as they had in writing. Hence, the Apostle Paul, in perfect agreement with the principles of right reasoning and common sense, declares, that the things of God, which are spiritual things, must be *spiritually discerned.* To suppose the Scriptures within the comprehension of an abandoned, vicious mind, would be to their reproach, rather than to their praise—a far greater reproach than would attach to the writings of the most profound philosopher, were they supposed to be within the comprehension of an idiot. It would be to the eternal dishonour of the sacred writings, if they did not exhibit a beauty and a life utterly incomprehensible to an unholy mind, and to which such a mind is an absolute stranger.

Secondly: *Men by nature have no disposition to admit Divine truth.* The gospel contains a system of principles directly levelled against the evil bias of the human heart. Wherever divine truth is admitted, pride must be abased, lust be mortified, and every sinful enjoyment abandoned. No wonder, therefore, that the carnal mind should be indisposed to the reception of this truth. It would be a much greater wonder, if it were *not* thus indisposed. But this aversion blinds the understanding, and warps the judgment. Take, for example, four or five Scripture truths—the evil of sin—the justice of God in punishing it with everlasting destruction—the unspeakable love of God, in the gift of his Son—the grace of God, in saving sinners—and the beauty and bliss of a holy life. Now what unholy mind can receive these truths? He that receives one will

receive all; but he that is blind to one will be blind to all.

Common sense proves a number of dispositions necessary to the right understanding of Divine truth, of which Scripture and experience prove men by nature to be destitute. One thing absolutely necessary, is, an *earnestness of spirit* after it. We must have *a heart* to know God. Jer. xxiv. 7. We must search for divine knowledge as one searcheth for hid treasure. "If thou wilt *incline* thine ear unto wisdom, and *apply thine heart* to understanding—if thou *criest* after knowledge, and *liftest up thy voice* for understanding—if thou *seekest* her as silver, and *searchest* for her as for hid treasures—*then* shall thou understand the fear of the Lord, and find the knowledge of God. Prov. ii.

But he that is under the dominion of sin, is generally under the dominion of *carelessness* and *indifference* to Divine truth; and so long as this is the case, all the common sense in the world will be of no avail. *A price* is, indeed, put into his hand to get wisdom; but it is a price *in the hand of a fool*, seeing he has *no heart* to possess it. His attention is absorbed by carnal objects: what cares he for religion? Hence the complaint—"Whom shall he teach knowledge? whom shall he make to understand doctrine? Them that are *weaned* from the milk, and *drawn* from the breasts." So long as people are *careless* about spiritual things, and know no pleasure beyond that of drinking at the fountains of sensual enjoyments, "precept may be upon precept, precept upon precept, line upon line, line upon line," over and over and over again; but they will not hear. Isa. xxviii. 7—13.

Or, suppose carelessness and sensual *indulgencies be not the* obstacle—suppose a diligent attention to the acquirement of religious knowledge,—still, how many want a spirit of *meekness, openness to conviction, self-diffidence*, and *impartiality;* all which are necessary to a right understanding of divine truth. The Bereans not only searched the Scriptures daily, but received the word with *readiness of mind.* God declares, "the *meek* he will guide in judgment; the *meek* he will teach his way." But the natural man, with all his common sense, is not emptied of *self-sufficiency.* On the contrary, his heart puffeth him up; and while he "*thinketh he knoweth any thing, he knoweth nothing as he ought to know.*" This, I apprehend, was the case with Balaam and Judas, and every other naturally but not divinely enlightened sinner. With all their knowledge, they know not God; nor can they, in such a state of mind, enter into the spirit of his word.

I have sometimes wondered, that the words of the Apostle Paul should seem so difficult to be understood:—"*The natural man discerneth not the things of the Spirit of God; neither can he know them; for they are spiritually discerned.*"

Any man may affirm, and no man misunderstand him, or doubt the truth of the assertion,—that a *careless* man cannot find out knowledge, that a *self-conceited* man cannot be wise, or that a man under the influence of *prejudice* will not ascertain the truth: why then, should the words of the Apostle be accounted mysterious, and their truth be called in question, or explained away?

In any common quarrel among men, it is sure to be the case that he that is in the wrong is blind to truth and reason. To a bystander, the matter appears plain: but

should he attempt to mediate between the parties, to reason with the offender, and convince him of his evil, he will soon find that *a right spirit* is necessary to render his mediation successful. The man cannot *see* this, nor *understand* that; he cannot *perceive* wherein he was to blame in this thing, or *so much* in fault in the other. And why? Surely, not for want of a natural capacity; for he is exceedingly ingenious in finding excuses. Should the mediator proceed on the supposition of the man's being wholly and greatly to blame, and require satisfaction to be made, proposing, however, from his regard for the offender, as well as to equity, to make satisfaction *for* him, only insisting that the offender should *acknowledge* the offence, and *ask pardon;* so long as the man indulged a *wrong spirit*, all this would be inexplicable. True, he *must* admit the generosity of the mediator; but he cannot see what *necessity* there is for such a proposition, and especially why *so much* should be made of it: and as to his falling under, and asking pardon, these are terms to which he cannot submit, and the propriety of which he cannot discern. Should these terms be proposed to him in writing, it is a hundred to one but he puts *some other meaning* upon the words, than that apparent to an impartial person, and so excuses himself. If, however, the offended party be a person of *power*, so that the offender *must* yield, self-interest may dictate a feigned submission; but after all, he will *secretly think* the whole an unfair procedure. The application of this to the quarrel between God and the sinner, the mediation of Christ, and the reception given to it by the unregenerate, is perfectly *easy*. The sinner has *no disposition* to see things in their true light.

Thirdly; *The work of the Holy Spirit is necessary to produce a right disposition for the reception of the gospel.* This accords with our Lord's representations to Nicodemus. We have no reason to think that this "ruler of the Jews" was destitute of common sense. Yet Jesus told him, that unless he was born again, he could not see the kingdom of God. If ever we have a heart to know God, it must be of God's giving. Jer. xxiv. 7. A man may read his Bible, and be mightily pleased with himself for the discoveries he makes by the mere dint of common sense; but if he have no other perception, with all his ingenuity he will be blind to its *real glory*. Our own times furnish us with too many exemplifications. Let us tremble, lest we grieve the Holy Spirit by undervaluing his influences. If those who think they can do without the Spirit, were left to their own ingenuity. He would be just, nor could they complain. I wish our character be not drawn in that of the *Laodiceans!* "*Thou sayest I am rich, and increased in goods, and have need of nothing; but knowest not that thou art wretched and miserable, and poor, and blind, and naked.*" May we hearken to the counsel given to that deluded people, and apply to the true source of all spiritual light, for "*eyesalve* that we may *see*." They were wonderfully enamoured with their *discernment;* but Christ pronounced them *blind*. They had applied to a wrong source for light. If they wished for knowledge worth obtaining, they must apply to *him* for it. Oh that we had a heart to hearken to this counsel!

You will not understand, by what I have written, that I think

there is *nothing* in the Scriptures which a man may discern by common sense, without the Holy Spirit. Doubtless this is the case with many of the facts of Scripture. All I mean to affirm is, *that there are truths in the Holy Scriptures—truths too, which constitute the essence and glory of the gospel—truths, the discernment and belief of which form the essence of true religion, which cannot be admitted without an answerable disposition; and that this disposition must be produced by the Holy Spirit.*

Whoever may think lightly of his influences, and fondly imagine they can do without them, may it be your prayer and mine—"*Take not thy Holy Spirit from me*"—"*Open thou mine eyes, that I may behold wonderous things out of thy law.*"

Yours cordially,
ANDREW FULLER.

THOUGHTS ON THE WISDOM OF GOD IN HUMAN REDEMPTION.

"To the intent that now unto the principalities and powers in heavenly places, might be known, by the church, the manifold wisdom of God." Ephes. iii. 10.

Proofs of divine wisdom every where abound. In the wonders of animal organization—in the laws of matter and motion—in the provision made for the supply of human wants—besides numberless other instances, we discern plain indications of skill and wise design. The religious contemplation of these subjects is pleasant and profitable, leading the mind to correct views of the divine character, and exciting emotions of astonishment and gratitude: with the devout Psalmist, we exclaim, "O Lord, how manifold are thy works! In wisdom hast thou made them all."

But among the works of God there is one whose glory surpasses all the rest; it is the work of man's salvation. The heavenly Intelligences, whose opportunities of observing the wisdom of the Most High have been so numerous and extensive, confess that *here* is its brightest exhibition. Much as they knew before of the matchless skill of Jehovah, they perceive that their previous knowledge was scanty and imperfect; they become learners again; new and enlarged views are presented to their admiring minds; and "now unto the principalities and powers in heavenly places, is known by the church the manifold wisdom of God." This wisdom may be considered as displayed in the system of redemption — in the means adopted for the accomplishment of its objects, and in the history of its developement and progress.

I. *The system of redemption* displays the wisdom of God.

Observe its main peculiarity, *the mediation of the Saviour.* In his spotless life and painful death the law is "magnified and made honourable;" the mysterious constitution of his person secures the efficacy of his blood; while the manner in which the benefits of his atonement become our own, at once exalt the grace of God and humbles the sinner. How does divine wisdom conspicuously shine in this branch of salvation! Viewed in reference to God, it enables him honourably and righteously to shew mercy to the unworthy, without any detriment to his law or surrender of his rights. Viewed in reference to man, it presents a complete provision for all the wretchedness of his case. And so wisely is the whole contrived, that when the "love of God is shed abroad in the heart," it is done in such a manner as produces a deep impression of the

evil of sin and the righteousness of the divine character: the guilt of our rebellion never appears so odious as when we contemplate the dying Redeemer: self-abasement and holy joy go hand in hand together: we triumphantly ask, "Who is he that condemneth?" and at the same time we "look upon Him whom we have pierced, and mourn." Truly, "Christ crucified is the power of God, and the wisdom of God."

A glance at the manner in which a personal interest in the blessings of Christ's mediation is obtained will lead to similar conclusions. If those only could enjoy these blessings who previously possessed certain dispositions and qualifications, how could the doctrine of free grace be defended? On the other hand, to affirm that they may be indiscriminately received, without any reference to character, seems hostile to the righteousness of God. How shall we solve the difficulty? Behold here the "wisdom of God!" "It is *of faith* that it might be by grace." Thus the love and the holiness of Jehovah are alike honoured: he who is justified by faith sees that he is wholly indebted to divine favour, and the faith which justifies is accompanied by corresponding fruits: it "purifieth the heart," and "worketh by love."

The way in which the *influences of the Holy Spirit* are exerted, affords another remarkable manifestation of divine wisdom. It is observable that the very same truth, in the reception of which the sinner is justified, is employed as the means of his sanctification. Holy dispositions and habits are not produced by an instantaneous change from sin to purity, but by the gradual operation of truth on the mind. The gospel addresses *man as an intelligent*, though fallen being; it presents to him statements well adapted to convince his judgment, and excite all the sensibilities of his heart; it uses suitable motives; it appeals to the most powerful affections of our nature, gratitude and love; and thus it effects a "reasonable service." The Holy Spirit operates, not by superinducing new powers and faculties, but by restoring and renovating the mind; and the gospel is proved to be a system suited to the nature and constitution of man.

In the beautiful *simplicity* of the plan it accords with the other works of God. Throughout them all, this inimitable simplicity reigns. However complex any entire operation may appear, it may generally be resolved into a few main principles that pervade the whole. We see this in the plan of redemption: it is unspeakably grand and glorious, but it is far from being complicated. To display the grace and holiness of God is the object of its doctrines: to secure love to God and love to man is the design of its precepts, and the result of its influence. These general principles comprise the substance of the whole revelation, although they are capable of being almost infinitely diversified, so as to reveal the "manifold wisdom of God."

The *harmony* of the system is no less admirable. There is no clashing, no contradiction. One spirit is diffused throughout the whole, and unity of object is every where observed. It is particularly worthy our notice how carefully the honour of the Lord Jesus Christ is secured. He is the "all and in all," the sun and centre of the system, every part of which tends to promote his glory. Are we elected? We are "chosen *in Him*." Are we pardoned? "*He* is the propitiation for our sins."

Are we sanctified? Christ is "made of God unto us, sanctification." Are we adopted? "To as many as *received him*, to them gave he power to become the sons of God." Do we persevere? It is because he "is able to save to the uttermost." The Christian *lives*, "not to himself, but to Him that died for him:" he *dies*, to "depart and be with Christ;" and heaven itself is dwelling "for ever with the Lord." Now this is suitably and wisely arranged. It was fit that he who gave himself to the death, and bore the brunt of the battle, should receive "glory and honour," and that his redeemed church should render to him peculiar obedience. There is herein a propriety which every believer will acknowledge.

Nor let us fail to admire the *universal* adaptation of the gospel to the character and wants of men. It is not intended for any particular country, clime, or state of society: it suits man *as man:* sinners are every where to be found, and it is designed for sinners of every rank, and colour, and land. It is therefore as powerful now as at the time of its first promulgation. Its operations have been beheld under every variety of aspect; among barbarous and civilized nations—the unlearned and the lettered; in the sultry climes of the south, and in the regions of eternal snow; upon men of very different and even opposite dispositions and habits; amid all the vicissitudes and trials of life; and the effects have been constantly the same, displaying the "manifold wisdom of God."

II. *The means adopted for the accomplishment of the objects of redemption*, exhibit a similar manifestation of divine wisdom.

The manner in *which extraordinary gifts were employed in the* first age of the church deserves notice. Humanly speaking, the gospel could not have been then promulgated to any extent without miraculous interference. Not to mention the length of time that must have been employed in preparing suitable agents for the work, it is evident that a new religion required to be divinely attested. It was so: "they went every where, preaching the word, the Lord working with them, and confirming the word by signs following." And those gifts which adorned the primitive church not only served to attest the divinity of the gospel, but were also direct and striking illustrations of its spirit. When the blind saw, the deaf heard, the lepers were cleansed, the lame walked, and the dead were raised up, men were taught that the religion with which those miracles were connected was a religion of benevolence and love. But as soon as the gospel was well established, it was perceived that such extraordinary measures were no longer required. Consequently, as there is no wastefulness in the divine administration, the *use* of these gifts ceased when their *necessity* was no longer apparent. The wisdom of this arrangement will be confessed by all.

In the *institution of the gospel ministry* the Lord has shewn his wisdom no less than his condescension. By choosing his messengers from men rather than from any superior order of beings, he has consulted the views and habits of mankind, and established a constitution better adapted to answer the designed end than any other which has ever entered into the heart of man to conceive. Angels might have spoken with more fervour and sublimity, but man only can sympathise with man. The Christian preacher addresses feel-

ings and sympathies of which he is himself a partaker, and speaks of what he has seen and heard, and tasted and felt. This plan is best suited to affect the human mind, and admirably tends to promote the divine glory, as all must see that the "excellency of the power" is of God.

We trace the wisdom of the Most High in *the appointment of the ordinances of the gospel.* The most momentous truths and facts lose in great measure their influence upon us, unless some means are adopted to render the impression permanent. The ordinances of the gospel were wisely instituted with this intent. The death and resurrection of the Saviour are confessedly the most important facts in the history of human redemption. How well suited are the institutions of the New Testament to remind us of them! By baptism, the Lord's Supper, and the Christian Sabbath, these interesting events are constantly brought before us, and our minds are "stirred up by way of remembrance." It is also an unquestionable proof of divine wisdom that our enjoyment of spiritual blessings depends in so great a degree on our diligent use of the means of grace, and that the manifestation of God's presence is inseparably connected with a conscientious regard to his will. Thus duty and interest coalesce: and our own pleasure and profit, united with the higher motives of the gospel, induce obedience to the authority of our Heavenly Father.

How well suited are *the laws of church fellowship* to promote the peace, happiness, and welfare of all Christian communities, to allay the storm of passion, soothe the unruly tempers of men, and diffuse gentleness and love! What *contentions and* heart-burning, and *occasions of scoffing* and reproach had been spared if Christians had shewn a more practical regard to the "new commandment" of brotherly love, a more ready and undeviating compliance with the Saviour's injunction respecting offences among brethren. Matt. xviii. 15—17. The exhortations contained in the epistolary writings of the New Testament are but amplifications of these admirable and comprehensive enactments, of which the universal suitableness is not less remarkable than their wisdom. They were not intended for any peculiar state of civil or political society, nor were they to be confined to the age and country in which they were first published. They evince consummate knowledge of human nature, and are adapted to men of every character, age, and clime.

III. The wisdom displayed in the plan of redemption may be seen in *the history of its developement and progress.*

The time selected for its promulgation was admirably chosen. Four thousand years were suffered to elapse ere the promise given to our first parents was fulfilled. There were doubtless wise reasons for this apparent delay. Time was given to raise up a long succession of prophets, the accomplishment of whose predictions was to form one of the most powerful evidences of Christianity. Time was also afforded for a complete trial of human wisdom and strength in reference to the knowledge and service of God. That trial was made, and it was proved that to sanctify and save exceeded human power. "The world by human wisdom knew not God." There was no regenerating power in Pagan philosophy; for even the great masters of morals themselves failed to exemplify their own precepts, and often indulged in abominable vices. Then

when the most powerful minds had tried their might and their skill, and left the world worse than they found it, the "fulness of time" was come; God "sent forth his Son;" and the "grace of God" accomplished what the wise men of the world had essayed in vain; it taught men that "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world."

The history of the church has furnished constant illustrations of the wisdom of God in *raising up men well qualified for the propagation and defence of the truth*, and in stationing them according to their suitableness. The zeal of Luther, the suavity of Melancthon, the learning of Calvin, the intrepedity of Knox, not to mention more, were admirably suited to the departments of labour which they filled. And the diversity of talent which we observe in the Christian church evinces at the same time the wise disposal of God and the richness of his resources. He can bring all the varieties of mind into his service, and he knows how to adjust the situations of his servants so as best to fulfil his purposes and to promote his own glory. The Saviour "has the stars in his right hand," and will place them in what part of the hemisphere he pleases. Some shall glitter in the evening twilight—some shall illuminate the midnight darkness—and some shall usher in the morning dawn: each has its proper station, and the church is called to admire herein the "manifold wisdom of God."

It has been wisely ordered that the history of the Church of Christ should afford perpetual evidence of *human weakness and insufficiency*. That "no flesh *should glory in his presence*" *is, if one* may be allowed the expression, a favourite part of the plan of the Almighty: otherwise the fishermen of Galilee would not have been chosen to establish the kingdom of the Saviour. We are prone to magnify our own wisdom, power and resources, and to imagine that what is done *by* or rather *through* us cannot be done *without* us. To counteract this propensity God hath often pleased to bring about the most important results by means apparently inadequate and unsuitable, and to permit the church to fall into extreme danger before he interposes for its rescue—"that they might see and know, and consider, and understand together, that the hand of the Lord hath done it."

The very gradual progress of the cause of God cannot be contemplated with unconcern by the reflecting and serious mind. Christians are sometimes greatly depressed, when they think on the little success of the truth, and that after the lapse of eighteen hundred years so much should remain to be done. Unquestionably it is an affecting thought, that six hundred millions of our race are yet under the dominion of superstition or idolatry, and unacquainted with the Lord Jesus Christ. "We see not yet all things put under him." But perhaps it is not sufficiently considered, that this seeming delay of the final triumph of the Saviour has given opportunity for the exercise of all the arts of Satanic policy. Ample scope has been afforded for the trial of all the schemes that infernal cunning and malice could invent. The Gospel has been brought into contact with the various systems of false religion, and has triumphantly shown its superiority. The "principalities and powers in heavenly places," have seen Christianity in almost

every possible situation—prosperous, persecuted, corrupted, in health, in sickness, in wealth, in poverty, now languishing in feebleness and inactivity, anon springing up with new vigour and life, as one risen from the dead. The preservation of the Gospel in such various circumstances, has evinced more of the power and wisdom of God than could have been otherwise displayed. And when every foe shall be vanquished, and the Saviour, seated on his "great white throne," shall "see of the travail of his soul and be satisfied," then will those holy beings unite with all the glorified in celebrating the "manifold wisdom of God," that overcame every difficulty, foiled every hostile effort, secured everlasting glory to himself, and immortal happiness to the church, and rendered further revolt and opposition for ever impossible.—"Hallelujah! the Lord God omnipotent reigneth!"

Truly, the redemption of the soul is the noblest work of God; the finest specimen of his skill, the fullest disclosure of his mind, the concentrated display of all his perfections. "Here his whole name appears complete."

To study this theme is the noblest employment of the human mind. Here is room for the loftiest flights, the most penetrating research, the most minute investigation. It is a subject which calls forth the intense ardour and sublime devotion of angelic powers. Let us imitate those pure and exalted beings, and "desire to look into" the "mystery of God, and of the Father, and of Christ, in which are hid all the treasures of wisdom and knowledge." Let us carefully read, closely meditate, compare the written word with the past and present history of the church, mark the hand of God, and the manner in which the dispensations of Providence have been made subservient to the designs of grace, and fervently pray for the influences of the Holy Spirit, that we may obtain a clear and comprehensive understanding of the ways of God. Much is yet to be learned. And "the meek will he guide in judgment, the meek will he teach his way."

C.

POETRY.

Leaves of Autumn.

Leaves of Autumn, huddled lying
Under canopy of trees;
Or in fitful courses flying,
Sport of every passing breeze;
In your fate the great Creator
Speaks the frailty of our nature.
Were ye, by the whirlwind's fury,
From yon spreading branches torn?
Or a lingering death endure ye,
Nipped by frosty breath of morn,
Where dishevelled and decaying,
Worms are on your ruins preying?
Well I marked the time pacific,
Fanned by gales of flowery May;
When awoke your buds prolific,
Glittering in the sunny ray;
Birds amid the woodland singing,
Dews of heaven fed your springing.
Quickly passed your summer's glory,
Shrouded in autumnal gloom;
Colours changing, transitory,
Ushered in the final doom;
When, on lap of earth extended,
All your fading beauty ended.
Such the budding life of mortals,
Such the joyous spring of youth;
While the glare of Fancy's portals
Lures the wandering step from truth;
Till, in colours changed and hoary,
Comes the autumn of our story.
Then, to earth, to earth descending,
Short or lingering be our stay;
All to earth their steps are tending,
All to death and worms a prey:
Such the voice of our Creator,
Such the frailty of our nature.

Ewood Hall. W. P.

REVIEW.

he *Course of Time; a Poem in Ten Books.* By ROBERT POLLOK, A.M. Third Edition. Price 10s. 6d. Edinburgh: Blackwood. London: Cadell.

his poem has the indubitable stamp of genius. It is an eagle's flight towards he sun; and having ascended far above he ordinary sphere of song, into those egions which a few only of the most ifted of our race have penetrated, his movements are not often characterised y those irregularities which bespeak eakness or weariness, producing cyles and epicycles, and circumvolutions, hich render it doubtful whether he an sustain the unusual elevation; but e swims and soars along, as in his ative element, and as if accustomed to he purity and sunshine of brighter ies.

It is remarkable that, having at once ttracted all eyes by his ascent, the outhful bard returned not to enjoy he applauses of earth; but immediately after producing what has so astonished the world, seemed as it were o continue his flight, till springing across he boundary of time, he passed from ortal gaze into the glories of that world f blessedness, where neither the incense of flattery can tempt, nor the reath of envy and detraction annoy, he perfected and happy spirit.

The merits of the poem itself, the ritical period of the author's decease, he extraordinary and instantaneous opularity it has acquired, and more pecially the religious character which t bears, furnish so many reasons for ssigning an unusual space to the review f this production. We shall feel at he greater liberty to expatiate on its erits, and to examine its defects, since he exposure of neither the one nor the ther can now affect the writer, though hey will tend to adjust his claims to istinction; and since we can incur no uspicion of *being influenced by* unworthy motives. Having no knowledge of the author's name till we heard it in an indistinct and general rumour, and no information of the rise, progress, and termination of his unprefaced and unpatronized poem, till we had it put into our hands; we read it as we shall review it, without suffering ourselves to be affected by any preconceived notions or cherished partialities.

Mr. Pollok's performance is of so lofty a character, that almost every reader will immediately bring it into comparison with Milton; both because it is essentially religious, and because if it ought not to be considered as in style and manner a direct imitation of the Paradise Lost, it infallibly reminds us of our immortal bard. Our opinion with regard to this point must be determined by a careful consideration of the general plan of these two noble epics, and of particular passages in each, which will allow of being compared or contrasted. By pursuing this inquiry, we shall have an opportunity of bringing the new poem more immediately into view.

The general plan and method of the Paradise Lost and the Course of Time are widely different. On the former we need not dilate; the latter is too limited to require many words. Milton, in recounting the sad story of human transgression, with its disastrous consequences, did not content himself with a simple recital of the tale, or a few pathetic appeals upon the subject of the fall, and the displeasure of Almighty God; but, taking a wider range, his daring muse adventured into unknown regions, brought into action hosts of mighty intelligences, which were either spoken of occasionally in Scripture, or represented in the mythological fictions of antiquity, and devised unwonted combinations of imagery and thought. The Paradise Lost is a book of various knowledge: it exhibits a mind stored

with the treasures of literature and science, and capable of making use of them all at will, and of flinging over the vast tracks of human thought the pure and glowing light of a vivid imagination. Even to read this wonderful production with advantage, requires no ordinary acquaintance with the fables of mythology, the facts of history, and the principles of revelation; while it still instructs by its wisdom, and enchants by its beauty. The *dulce* and the *utile* are every where combined; we must be dull indeed not to be fascinated, and insusceptible indeed not to be improved. Sweetness and sublimity are so wonderfully associated, that here seems to be whatever is most affecting in the pathetic poets, whatever is most majestic in poets of stately gait and march, whatever is most brilliant in the masters of fancy, and whatever is most correct in the teachers of truth. The Shakspeares and the Drydens of Britain, the Homers and the Pindars of Greece, the Horaces and the Virgils of Rome, seem to wait around the ascending chariot of Milton, like the princes of provinces around the throne of their universal potentate; while he dips his own unborrowed pencil in the brightest colours of description, and quaffs the nectar of immortality.

We are aware that objections have been raised against the scheme of Milton, in bringing the machinery of fiction and mythology into contact with the story of the fall; and we have no hesitation in admitting, that probably in any other hands it must have failed. The difficulties of *managing* such a strange and somewhat unnatural combination are obvious, and must antecedently have been regarded as insurmountable. Conversations held between the highest order of beings, good and bad; contentions carried on above this "visible, diurnal sphere," between angelic and demon spirits; councils, and contrivances, and actions, each appropriate, peculiar, and superhuman; results to be described, which should be felt to the very extremities of creation, and to the *remotest period of* conceivable and *inconceivable duration*; were no subjects for any poet less than Mil seemed capacitated to explore fundities of reason and the s of fancy. Milton has emine ceeded, and the success he ha has shewn the skill as well as of the scheme. We grant t ever perfect the imagery in its ever well sustained and b combined, however magnifi glowing, it would have been brance on the poem, and inc with its true design, and with erful effect, had the fiction rather than aided the general of the tale; but while it is m its progress and excite a deepe by bringing all worlds and b connection with the history, t is most splendid in execution, the same time to be most p conception. Laying the fo therefore, in truth itself, M reared a mighty superstructu richest materials, which, like column, seen afar off under sky, must attract by its solit ness, and like the enduri mid, is destined to co-exist w itself.

Nothing, however, can be m tificial than the construction Pollok's poem. There are no combinations, no superhuma no collateral and invisible worl counterworkings of power to The commonest poetic capabili have framed the plan, if plan called, which is in fact withou and comes upon us with no pre It is, in fact, like a long piece without any change of key. not, therefore, in the construct poem, given himself the oppo displaying the skill of a pract first-rate poet, in awakening tual interest in new and u events, and in the variety of e ing movements. This is an op which, in our opinion, he ha unwisely neglected. There i osity in the human mind, whi perusal of a work of fiction demands to be gratified; there sions in the human heart wh

to be employed: when these claims are almost entirely disregarded, some natural and just feeling of disappointment ensues. However deep the interest otherwise excited, it seems to us a radical defect in a performance of this kind, not to attempt the comparatively easy task of making it deeper still, by uniting with simple history or pointed appeal the entertainment of allegory. While clearly distinguished, they may, as we have many proofs, be advantageously combined. In lieu of all the varied and fascinating machinery of Milton's epic, we have in Mr. Pollok nothing but the simple and common-place fiction of two youthful inhabitants of heaven walking "high on the hills of immortality," and as they were conversing together, and looking over the celestial battlements, they observe the approach of another spirit, who at length is received by them with "the embrace sincere of holy love," and "with comely greeting kind." After a splendid description of what he witnessed, in his flight to the celestial world, which we shall have occasion hereafter to notice, he solicits information of the happy beings whose society he has joined. They, professing to be, like himself, but newly arrived, and comparatively ignorant, propose to accompany him to an ancient and renowned bard of earth, who, they state, frequently instructs and entertains the youth of heaven, who gather round him as he sits on a little mount. They accordingly repair to the spot, and this emparadised bard (Milton, of course) relates the progress of past events, from the creation to the end of the world. Nothing could have redeemed the tale of facts so generally familiar from dulness, but the forcible manner in which it is recounted, the striking illustration of the great principles of eternal truth it contains, and the glowing and highly poetic descriptions with which it is interspersed. While, however, we cannot but deem the slender fiction on which the whole story is suspended as poor, and, considering the high occasion, by no means *in keeping* with the *general sublimity of the poem itself, and therefore, in this respect,* strikingly inferior to our greatest poet; we must do justice to the memory of Mr. Pollok by saying, that nothing can be finer than the choice and expression of the subject which he has treated. That subject is expressed in the title page, "The Course of Time." It was a bold and magnificent idea, for the poet to presuppose time, with all its years and events, to have passed away; and to undertake to look back upon them, for the purpose of description, from the depths of a future eternity. The very conception is so sublime, that we almost question whether any one could have so formed or dared to attempt its execution, who was not consciously capacitated to perform the new, difficult, and hitherto unimagined task.

In furnishing now a more detailed account of the poem, we shall naturally be led to the second point of comparison between the present extraordinary author and the most illustrious poet of Britain; namely, the respective merits of particular passages. We must premise, in general, that the superiority of the latter is decisive with regard both to the number and quality of beautiful and simply elegant descriptions. In Mr. Pollok's poem these are rather sparingly distributed; and though there are fine expressions, and some detached pieces of great excellence, we are not aware of any that can fairly rival, or indeed well compare, with the inimitable portions of Paradise Lost of a similar character. The best, and there are in fact few others that aim at simple beauty, occurs early, and is the description of the "ancient bard's" seat, to whom the three spirits repaired, as we have mentioned, for instruction on subjects of the deepest interest:—

"Fit was the place, most fit for holy musing.
Upon a little mount, that gently rose,
He sat, clothed in white robes; and o'er his head
A laurel tree, of lustiest, eldest growth,
Stately and tall, and shadowing far and wide—
Not fruitless, as on earth, but bloomed, and rich
With frequent clusters, ripe to heavenly taste—

Spread its eternal boughs, and in its arms
A myrtle of unfading leaf embraced.
The rose and lily, fresh with fragrant dew,
And every flower of fairest cheek, around
Him, smiling flocked. Beneath his feet, fast by,
And round his sacred hill, a streamlet walked,
Warbling the holy melodies of heaven.
The hallowed zephyrs brought him incense sweet;
And out before him opened, in prospect long,
The river of life, in many a winding maze
Descending from the lofty throne of God,
That with excessive glory closed the scene."
pp. 17, 18.

The passage in Milton, which it is perhaps fairest to introduce, for the purpose of enabling the reader to compare these giants of song, and which is somewhat akin in subject, is part of the description of the garden of Eden, where our first parents dwelt in their innocence. It occurs in the fourth book of the Paradise Lost:—

"Thus was this place
A happy rural seat of various views;
Groves whose rich trees wept odorous gums and balm,
Others whose fruit, burnish'd with golden rind,
Hung amiable, Hesperian fables true,
If true, here only, and of delicious taste:
Betwixt them lawns, or level downs, and flocks
Grasing the tender herb, were interpos'd,
Or palmy hillock; or the flow'ry lap
Of some irriguous valley spread her store,
Flow'rs of all hue, and without thorn the rose:
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant; meanwhile murm'ring waters fall
Down the slope hills, dispers'd, or in a lake,
That to the fringed bank with myrtle crown'd
Her crystal mirror holds, unite their streams.
The birds their quire apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours, in dance
Led on th' eternal spring."
Par. Lost, book iv. l. 246—268.

(To be concluded in our next.)

The Vision of the Heavenly World; to which is prefixed a Memoir of Mrs. Eliza Leslie, who died at Monghyr, Hindostan, April 8, 1826, *with Extracts from her Correspondence.* By ANDREW LESLIE. pp. lxiv. 111. Price 3s. Wightman and Cramp.

THE bereaved husband and mourning relatives of the excellent, but departed female, whose brief memoir is now before us, have participated in our tenderest sympathies, whose renewed and more abiding expression we find claimed, while we pensively turn over the pages of this memorial of Christian character and conjugal affection; and we are anxious to meet this claim in a manner at once acceptable to those whose relation or intimacy may be supposed to impart intense interest to this work, and serviceable to others, whose highest advantage its perusal is well adapted to promote.

Mrs. Leslie did not, indeed, live to complete her twenty-first year; yet she lived long enough to exemplify, through divine grace, the efficacy of Christian principles in some of the most important relations of life. Trained up in the nurture and admonition of the Lord, under the vigilant and fostering care of parental tenderness, she continued surrounded by the endearments of home till about her twelfth year, when she was transferred to the residence of an esteemed relative, to whom, from this circumstance, she became an object of increasing pious solicitude; and where it appears to have been the good pleasure of God, in her 14th or 15th year, effectually to have drawn her to himself. When she had completed her 18th year, she publicly professed her attachment to the Saviour of sinners, and was baptized at Coventry, by her honoured father. Mr. Leslie had for some time previously been acquainted with the excellences of her character, and as he was now about to leave our shores for the continent of India, as a missionary, he solicited her to become his companion in the sacred and arduous undertaking. To this proposal, with the concurrence of her friends, she consented; and though she keenly felt the parting

pang, and the far distant separation, yet her letters, whenever she adverts to the subject, uniformly attest that she never repented the determination to which she considered herself to have been directed by the providence of God.

In October, 1823, Mr. and Mrs. Leslie embarked at Portsmouth, for the destined sphere of their benevolent exertions; and how much Mrs. L.'s mind was engaged in the great object before her, may be inferred from the following statement:—

"Being of a literary turn of mind, her reading was very extensive and diversified; and feeling a peculiar degree of pleasure in the acquirement of language, she not only retained her knowledge of the French which she had learned at Battersea, but shortly after we had entered upon our voyage, she, in addition to Hindoosthanee, commenced the Hebrew, and had actually read through the whole of the Psalms, and the greater part of Genesis, before ever we touched the shores of India." p. xiii.

They arrived at their station, Monghyr, July 17, 1824; and from the next extract it will be seen with what ardour this excellent female immediately applied herself to fulfil the duties, and surmount the difficulties of her situation:—

"On our arrival she lost no time in attending particularly to the language of the people among whom she had come to dwell; and so speedily did she surmount its difficulties, that in much less than a year she could not only transact, with the most perfect ease, all the concerns of life, but she managed the affairs of twelve schools, regularly examined the children, and often talked with them and others on the great subject of religion." p. xiv.

Nor, amidst these diversified engagements, does she appear to have been unmindful either of her own spiritual concerns, or of the interests of her beloved connections whom she had left in England, as the reader will be much gratified to perceive, when he peruses the account which is given of her diary, and the acceptable specimen of her correspondence. We give a few sentences from the latter:—

"Oh! if my letter could fly as *fast as my thoughts and affections, how soon should* you become acquainted with all the most intimate joys and sorrows of your poor far distant child; but before this sheet can reach you, the various circumstances which may now interest or agitate my mind will most likely be in a measure forgotten, and be succeeded by others perhaps more pleasing or more distressing in their nature. Well, our greatest our only real consolations arise from knowing that all our times are in the hands of our infinitely wise and compassionate heavenly Father, that every stroke we feel is inflicted or permitted by Him, and that all things shall work together for good to them that love God; and these consolations, and others similar to them 'neither few nor small,' are not confined to any place or circumstances. May you, my dearest parents in England, and we in India, continue to drink largely of these rich streams under every trial and affliction with which we may be visited below; until we shall (as we trust) exchange them for that river above, whose waters make glad the city of our God. India is now like a large hospital. A peculiarly trying fever (which in many cases, particularly higher up in the country, is succeeded by cholera morbus) is now raging in almost every station. In Monghyr I do not think a dozen Europeans have escaped it. Mr. Leslie and myself are at present among that favoured number; but I am expecting an attack of it in one or both of us every hour." p. xlii.

Soon, indeed, was she called to realize that important change to which she so piously refers. The above letter bears date August 25, 1825, and on the 8th of April, in the following year, she was seized with the cholera morbus, by which, in a few hours, she was removed from this world. A happy serenity of mind, arising from humble dependence on Jesus Christ, characterized the solemn closing scene.

That this trying event has been attended with much spiritual instruction to the mind of the surviving husband, the latter part of this volume affords ample and satisfactory evidence.—Though he was not permitted immediately with her to overstep the boundary line which separates the visible from the invisible world, yet in the exercises of his mind, and by the aids of revelation, he has been assisted to regard this affecting providence as a sort of Pisgah, to whose summit he was called, that, for his personal consolation and

ministerial improvement, he might contemplate "*The Vision of the Heavenly World.*" On this pleasing, but difficult subject, the serious reader will meet with many statements to raise and animate his hope, in prospect of that period when heart and flesh must fail. This portion of the volume is divided into six parts:—1. The Vision of Heaven; 2. The Vision of God; 3. The Vision of Jesus; 4. The Vision of the Angels; 5. The Vision of the Saints; 6. The Vision of the pleasures and employments of the Saints.

In these devout and judicious reflections, there are many passages which we should have much pleasure in presenting to the view of our readers; but this department of our pages is too confined to admit us to add more than our cordial recommendation of the work, and to express our sincere hope that its circulation may be equal to its merit. "The profits, if any, are to be appropriated to the Baptist Mission Fund for Widows and Orphans."

We are happy to inform our readers, that a second edition of this excellent publication has just issued from the press.

Sketch of the Life of the Rev. Isaac Slee, with an Extract from his Farewell Sermon, on his resigning the Perpetual Curacy of Plumpton, in Cumberland, in consequence of becoming a Baptist. By J. KINGHORN. pp. 24. Wightman.

MANY years since we remember to have read, with considerable interest, Mr. Slee's farewell Sermon to the Church of England. It was then very extensively circulated, and we have no doubt was the means of doing much good. But such illustrious examples of conscientious deference to the claims of divine truth, and practical conformity to the paramount will of Jesus Christ, are but too seldom imitated, and but too soon forgotten. We are much obliged, therefore, to Mr. Kinghorn, for calling back our attention to this excellent discourse, and to certain important *incidents in its author's* life. At a *period when a spirit of* latitudinarianism and undefined candour, under the imposing guise of Christian liberality, is so trenching upon the line of demarcation between the church and the world, as to render its venerable indications scarcely perceptible—when to contend earnestly for the faith once delivered to the saints, and to keep the ordinances as they were originally instituted and regarded, will incur the suspicion of being favourable to antinomianism, and challenge the imputation of intolerance, we are glad to listen to a voice, even if it proceeds from the tomb, for "he being dead yet speaketh," which says,

"The ordinance of baptism, as it is used in the Church of England, is wholly unscriptural. For, 1. Notwithstanding the rubric enjoins *dipping*, according to the Scriptures, yet sprinkling, or pouring, is now universally practised. And though, in my ignorance, I have done it, yet now I dare no longer declare, in the presence of a heart-searching, lie-avenging God, that 'I baptize, i. e. *dip*, or *immerse* thee,' &c. when I am only sprinkling, or pouring from a basin a few drops of water upon the face. 2. After the most accurate investigation of the New Testament, I can find neither command, precedent, nor certain consequence, for baptizing infants: in that sacred book, I find none but those who professed repentance for sin, and faith in Jesus Christ, were admitted to this holy ordinance. 3. I cannot, in conscience, after the performance of this work, declare, that 'the child is regenerate and grafted into the body of Christ's church;' nor declare unto God, that it hath pleased him 'to regenerate this infant with his Holy Spirit:' all which implies that it confers grace, *ex opere operato*; a sentiment justly detested by all true Protestants." p. 10.

The precision and force of Mr. K.'s concluding observations greatly enhance the value of this pamphlet; one of these is as follows:—

"It is deeply to be lamented, that a sense of the *authority* of Christ, and of the value of true religion, is, in the minds of many, at a low ebb. It is to be feared that in their own religious circles they do not seek to promote each other's edification, in a manner that is desirable; while the things of time and sense gain a share of their regard to which they are by no means entitled. How cheering to the heart, when we meet with an instance like that of Mr. Slee, whose whole conduct was a practical illustration of

the animated language of the apostle, '*I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*'" p. 22.

The Crucible; or Christian Self-Examiner.

As the Lord has commanded us to examine and prove ourselves relative to the Christian faith, there can be no ground to question if self-examination be a duty; and that it has many and great advantages is quite obvious. When we discover defects in heart or conduct, we are induced to repent and pray for forgiveness and an increase of holiness; and when we perceive the existence of pious feeling, and recollect righteous conduct, it clearly is a duty to be grateful to Him whose influence causes all sanctity in men and angels. But we do not perceive how it is possible to keep such a register of experience as will give, with tolerable accuracy, the comparative state of religion at different and distant periods, in the same individual. Words employed to embody thoughts and feelings, have an extent of meaning at one time very different in his intentions who uses them, to their import at another. They may indicate the general character of our experience and deportment, but cannot determine the degree in which these are pious or defective; and thus, in the spiritual book-keeping which our author recommends, we shall be continually liable to strike false balances, and at one time to be unduly elevated, and at another unjustly depressed. It is proposed in the Self-examiner, to keep an account of the state of our hearts and our conduct relative to our faith, and love, and humility, and diligence, and motives; and, indeed, to ascertain whether we advance or decline in religion, and all practical righteousness. The plan according to which all this is to be effected we will give in the author's own words.

"There are fifty-two ruled pages, for the number of weeks in the year. First, a column containing the particular duties, as the subject-matter of investigation; secondly, there are appropriate texts of Scripture prefixed to the several duties, either explanatory of their nature and extent, or as rules and directions for the due performance of them. There is, opposite to the ruled side, a blank page, for private observations, reflections, resolutions, and meditations."

This volume was evidently prepared with the purest intentions, and those who think it will assist them in their best interests will do well to try it, and have our good wishes for success.

A Discourse on Justification by Faith; preached in the course of Sermons on the Points in Controversy between the Romish and the Protestant Churches, at Tavistock Chapel, Drury-lane, on Tuesday, Dec. 11, 1827. By the Rev. E. Bickersteth, *Morning Preacher at Wheler Chapel, Spital-square.* Second edition, corrected. Seeley.

In our estimation, this is a sermon of considerable value. Its doctrine is scriptural, its argument is forcible, its style is perspicuous, and its temper is Christian.

We suppose our readers are aware, that a number of clergymen are engaged in delivering a series of discourses at Tavistock Chapel, Drury-lane, on the Roman Catholic errors. Mr. Bickersteth, it appears, was appointed to preach on the doctrine of Justification by Faith, and, we think, he has ably and faithfully discharged the duty assigned him. The text selected on the occasion is Rom. iii. 28. "Therefore we conclude that a man is justified by faith, without the deeds of the law." Mr. B.'s plan is to consider, "1. The doctrine of the Romanists on justification; 2. the Scriptural doctrine of justification by faith; 3. the vast importance of the scriptural doctrine." These points are briefly, but judiciously discussed. Under the last division, the bearings of this cardinal doctrine on peace of conscience, the analogy of faith, obedience of life, the day of judgment, and the glory of God, are distinctly and impressively stated; while the discourse concludes with a serious address to Roman Catholics, nominal Protestants, and real Christians. We are gratified by observing that a second edition has been so speedily demanded. We would suggest whether, with some abridgement, and the omission of the notes, it might not be converted into a tract for extensive circulation, both among Catholics and Protestants.

LITERARY RECORD.

New Publications.

1. *A Brief Sketch of the Life and Character of the Rev. John Giles, late Pastor of the Particular Baptist Church at Eythorne, Kent, who departed this Life Nov.* 15, 1827, *in the* 70*th year of his age; with numerous Extracts from his Diary and Correspondence. Published for the benefit of his Widow.* Price 1s.

2. *Sermons on various Subjects, by the late Rev. Dr. Timothy Dwight; prepared for the press by his Son, the Rev. S. Edward Dwight.* 2 vols. 8vo.

3. *Letters on the Means of abolishing Slavery in the West Indies, and improving the Condition of the Slaves; with Remarks on Mr. M'Donnell's Pamphlet, entitled "Compulsory Manumission."* Price 2s.

4. *A Sermon, historically and scripturally explanatory of the Doctrines of Election, Predestination, and Reprobation. By a Clergyman of the Church of England.* Price 2s.

5. *Truth against Error, or the Christian's Ægis; Nos.* 1, 2, 3, 4. Price One Penny each, to be continued monthly.

6. *The Cottager's Friend; or Crumbs for the Poor.* Price Twopence, to be continued monthly.

7. *Christian Experience; or a Guide to the Perplexed. By the Rev. Robert Phillips.* 18mo. 3s. bds.

8. *The Fruits of the Spirit. By the Rev. John Thornton.* Fourth Edition, in 18mo. 4s. bds.

9. *Encouragement to Christian Mothers. By a Lady.* 32mo. 6d.

10. *A Treatise on Indigestion. By Dr. Uwin. Second Edition, containing several additional explanatory Notes, and Remarks on Dietetics.* Price 7s. 6d.

11. *The Scilly Islands, and the Famine occasioned by the legal Prevention of Smuggling with France; addressed to the Rev. Timothy East, of Ebenezer Chapel, Steel-street, Birmingham. By the Rev. G. C. Smith.* Price 2s.

In the Press.

Mr. Belsher, of Folkestone, is preparing for the press a thick 12mo. volume, to be entitled "Studies in Divinity; a series of Essays on the leading Doctrines of Christianity."

The Missionary Gazetteer, containing a geographical and statistical account of the various Countries in which Missionary Stations have been formed, the progress of Evangelization and Civilization, and interesting details of the Manners and Customs of the Inhabitants, &c.; by the Rev. Charles Williams, in one thick volume, 12mo. will be ready the second week in May.

Shortly will be published, the Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts; comprising that part of the Union Collection of Hymns and Sacred Odes adapted to Public Worship. 18mo. large type.

The Rev. F. A. Cox, LL.D. has long had it in contemplation to introduce the English reader to a more extensive and accurate acquaintance than he has hitherto had, with the Writings of Massillon, Bishop of Clermont, whose works have so long been considered in France as the standard of composition, profound reasoning, and splendid eloquence.

The Harp of Judah; a Selection of Pieces relating to the Jews. To which will be added, a few Poems on the subject of different Religious Societies. Foolscap 8vo.

The Sacred Muse; being select Poems by the late Earl of Crawford and Lindsay. Edited by the Rev. S. W. Burgess, A.M.

Narrative of a Journey from Constantinople to England, by the Rev. R. Walsh, LL.D. &c. One vol. post 8vo.

In a neat pocket volume, a Short View of Scripture History; originally published in the year 1732. By I. Watts, D.D. A new edition, with considerable improvements from Dr. Lightfoot's Chronicle, Calmet's Biblical Encyclopedia, Townsend's Old Testament, and the Scripture Magazine. By J. Whitridge.

Shortly will be published, price 6s. in cloth, Moral and Sacred Poetry; selected from the works of the most admired Authors, ancient and modern. By Thomas Willcocks and Thomas Horton. The work to be comprised in one duodecimo volume, containing about 300 pages, in double columns; printed on fine wire paper, and in an elegant nonpareil type.

Mr. Thomas Williams, the Editor of the Cottage Bible, begs leave to offer to the public the following Proposals, for printing the subjoined works in four volumes, 8vo. on a clear type and good paper, with a full (but not crowded) page, and each volume to contain from 400 to 500 pages. They are designed to be delivered, and paid for separately, (price 10s. each) at an interval of about six months, and, with respect to their contents, will be perfectly distinct and unconnected.

1. The Private Life of Christ, considered
a confirmation of his mission, and a per-
ct example to his followers. To which
ill be added, a Compendium of the Evi-
nces of revealed Religion, containing the
ubstance of the author's Age of Infidelity,
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2. The Song of Songs, which is by Sole-
on. A new translation, with a Commen-
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dditional illustrations from oriental writers.
lso, Original Dissertations on the Theology
f the Patriarchal and Mosaical Dispensa-
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rliest ages: its use among the Hebrews,
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the Author, and for him by Messrs. Simpkin
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man and Co. Hatchard and Son, and by
Mr. Nisbet.

A Statement relative to Serampore, sup-
plementary to the "Brief Memoir." With
an Introduction by the Rev. John Foster.

OBITUARY.

ANN MILLER.

ANN MILLER was the daughter of Mr. Thomas Miller, Baptist minister at Oadby, near Leicester. She died May 24, 1827, in the 27th year of her age.

From a child she took great delight in reading the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus. Her mind was the subject of very early serious impressions. In her diary she says, "I can never recollect the time when I was without some fear of offending God. I knew that he was a holy Being, and looked upon sin with abhorrence; I felt myself a sinner, but knew not how to obtain pardon and favour in his sight. I thought if I attempted to pray, the Lord would not hear me, because I was such a child. I asked my father if he thought the Lord would hear me if I prayed unto him? He said he would, and also teach me how to pray; for out of the mouths of babes and sucklings the Lord would perfect praise. This conversation with my father greatly encouraged me to go on and plead for mercy, that the Lord would take away my stony heart, and give me a heart of flesh. About this time I was filled with an ecstacy of joy at the amazing love and condescension of the Lord Jesus Christ in dying for little children like me."

The 14th chapter of St. John was a very favourite portion of Scripture with her, particularly that part which treats of the mansions in her Father's house. With what pleasure would she talk and meditate on these things! When quite a child, she adds, "Since his love is so great to little children, I will love, seek and serve him, above every thing else. I will devote my future life entirely to his service." At this time, she adds, "I was but little acquainted with the working of human nature, and the deceitfulness of my evil heart. I often read Mr. Janeway's Token for Children, and wept, and wished I was but like them."

She was naturally fond of reading, but her favourite books were the Pilgrim's Progress and the Bible. After these things, she says, "I sadly went back in religion. I endeavoured as

much as possible to banish all serious thoughts from my mind. I neglected private prayer, but notwithstanding all this I could not feel myself happy: my conscience would become my chief tormentor. About this time I heard Mr. Chater, of Kebworth, preach from these words:—'*Unto you is the word of this salvation sent.*' The word came with a divine power, and I rejoiced to think that the word of salvation should be sent unto unworthy me. I resolved, in the strength of the Lord, to live more unto his glory."

Early in life she became a teacher in the Sunday school, and was very zealous, diligent, and persevering in that labour of love. This was her element: she was greatly beloved by the children, and highly esteemed by her fellow teachers. Her conduct certainly did correspond with her professed feelings and sentiments. May 19, 1822, she put on a public profession of the Gospel, being baptized by her father, in the name of the sacred three; but she did not think baptism was a substitute for personal religion, or that because she had attended to the positive command of Christ, she was excused from other duties. No, she persevered in the service of the Lord, and was always ready to every good work.

Her career, however, was not long in this world: she was preparing for a mansion above. During the last three years of her life, or nearly so, she was the subject of much pain and sickness, but her disorder did not assume any alarming symptoms until last November, when she was seized with a violent inflammation, which left us but little hope that her life would be spared. It pleased God to bless the means used to subdue the inflammation, and our hopes again revived; but no sooner did she appear to be a little better, than she was taken with a distressing cough, pain, and sickness, which continued with little intermission until her death. Her disease bid defiance to all medical skill: we could perceive that her appointed time was come, and that she *was about to be taken* from us. During *her long and distressing* illness, not a murmuring word dropped from her lips, but in patience she possessed her soul. She was not able to talk much, but what she did say was always expressive of a calm and submissive mind. She was not at all distressed with the fear of death, but frequently said she was not afraid to die.

Neither was she favoured with those transports of joy that some believers experience; yet at times she possessed strong consolation. In two instances, during her illness, when just recovering from fainting, she observed, "O could I tell you what I have enjoyed! but I cannot talk now, if I get better I will tell you." Twice she was greatly harassed and distressed with Satan's temptations, but after prayer had been offered up to God on her behalf, the distress of her mind was removed, and she was again blessed with tranquillity and confidence. At one time when we were all hoping she would get better, she wrote as follows, "O my Father, if thou wilt permit a worm to claim an alliance with thee, and call thee my Father; O may my late affliction be abundantly sanctified to the good of my precious soul, so that it may appear to all around that nothing is lost in my affliction, but the sin, and dross of my corruption: may a sense of thy delivering mercy, teach me humility: O may I never lose sight of the goodness of God towards me, in supporting me by manifesting himself unto me, as He does not unto the world. I have not been favoured with those ecstacies and joys many are favoured with, but I hope I can say I felt a firm reliance on Christ, as my advocate before the throne of God: what rock could I rest on with more safety and dependence than this? there is salvation in none other; thanks be unto God for his unspeakable gift; what a mercy to have any hope that I am interested in this boon, and that a complete atonement has been made by Jesus Christ for my sin. Clothed in the Redeemer's righteousness, I shall appear before him complete; for no other garment will hide my deformity from the eye of divine justice. I cannot come in any other character than that

of the publican—God be merciful unto me a sinner. Nor shall I, until grace is perfected in glory, and this vile body undergoes a mighty change, being made like unto the glorious body of Christ." About a month before her death, she was removed from her father's house to her sister's at Oakham, but she rapidly got worse, and was so very weak as not to be able to speak much, nor capable of bearing much to be said to her. But when asked about the state of her mind, she would answer "*comfortable.*" Her father said to her, a little time before she died, "My dear, I trust you will soon be in possession of one of those mansions you have so long expected to enjoy; and it will not be long before I hope to meet you there." She replied, "No doubt, no doubt we shall meet there." Her mother asked her, a few minutes before her death, if she felt happy in Jesus? She answered, with a very faint voice, "Yes;" and soon after fell asleep in him, without a sigh or a groan. "Blessed are the dead that die in the Lord!"

Her remains were interred the next Lord's-day, in the afternoon, in the burying-ground belonging to the Baptist church at Oakham, and the Rev. Mr. Rance preached a funeral discourse from John xiv. 1, 2; words of her own choosing.

J. M. Oadby.

INTELLIGENCE.

FOREIGN.

REVIVAL OF RELIGION IN AMERICA.

A brief Narrative of the outpouring of the Holy Spirit on the American Israel, principally confined to the work of God, in the "Union Baptist Church," New York, under the pastoral charge of the Rev. Samuel Eastman, as given at the conclusion of a discourse preached at Dr. Rippon's, Carter Lane, by Octavus Winslow.

The happy outpouring of God's Spirit, of which I have been an interested spectator, has fully verified the promise of Scripture. "And times of refreshing shall come from the presence of the Lord." Far beyond the wide Atlantic it has pleased the Lord to make bare his arm, and to ride forth in the power of his salvation. His Holy Spirit like a mighty rushing wind, has swept over his church, and the showers of divine grace have descended and watered the drooping plants, and caused the seed that was sown to spring up, and bring forth fruit, some twenty, some thirty, some sixty, and some an hundred fold. The church of God in America has been peculiarly blessed. All evangelical denominations, all grades of society have felt in some measure, the influences of the Spirit. *Previous to the revival of religion in the Church to which I shall* confine my attention, its members were in a similar state to that of the Laodiceans, neither hot nor cold. Things, however, became very discouraging. The preaching of the word lost its savour, and was like water spilt upon the ground. Few came up to Zion's solemn feasts, their harp seemed hung upon the willow, and they sat down by the waters of Babylon to weep. Christians mourned over the coldness of their hearts, and their lukewarmness for the cause of God. It is true prayer meetings were appointed, but only three or four attended. The pastor became disheartened. He beheld his labours unattended with success; he thought God had no more for him to do in that part of his vineyard, and with much sorrow, and many tears, bade his people adieu and retired to a distant part of the country. Scarcely had he left them, ere they consulted as to the expediency of dissolving the church. But He, whose love and mercy never change, was about to overrule all these dispensations for their good and his own glory. Their beloved pastor had not gone far ere he felt that it was not his duty to leave his spiritual charge as it were without a shepherd, in the hour of distress. He returned to them, and recommenced his labours. After his return, a meeting was formed by the members of the church, to pray for a special outpouring *of the Holy* Spirit. Their united prayers

reached the throne of God and brought down blessings in which many will have to rejoice through a glorious eternity. This special prayer meeting had not long been appointed, before the preaching of the word was accompanied by the power and demonstration of the Holy Spirit. Sinners flocked to hear the good news of salvation, and were struck under the power of Divine Truth. Meetings for prayer and spiritual instruction multiplied, and room could not be found to contain all who crowded to hear the soothing consolations of the gospel. Sinners were heard in every direction to cry, "What shall I do to be saved?" "tell, O tell me, where I can find him," and whilst many new-born souls were praising their gracious Redeemer whose blood had washed them from their sin, others were mourning and weeping under a pungent conviction of their guilt and danger, and enquiring of all they met, "What shall I do to be saved?" Fathers and mothers, husbands and wives, brothers and sisters were subjects of this shower of divine grace. Parents called upon their children to pray for them, and children their parents. Prayer meetings every night were instituted, and crowded to excess. Solemnity and awe pervaded every soul, and nothing seemed to break the solemn silence, save the deep sighs and often involuntary sobs of those whose hearts bled within them. Scoffers who came to smile, left the place, weeping the tears of bitter repentance.

O! it was a scene never to be forgotten by those who saw and felt it. On the first Sabbath of the month, *fourteen* who had given satisfactory proofs of a genuine conversion, assembled on the banks of the river, and made a public profession of their faith in the Lord Jesus Christ. A letter which was written to a friend in England, by a parent whose three sons were among the happy number, and who witnessed the scene, may not be uninteresting.

LETTER.

New York, May 30th 1827.

"The angels at the birth of our Saviour sang 'glory to God in the highest, on earth peace and good will towards men.' The Scripture has been fulfilled under my roof. The Lord has glorified himself in the conversion of *three* of my sons. He is pouring out his Spirit in such a manner, as I never before saw or felt, and what I hear, see, and feel, has tended to confirm in my own mind, the glorious realities of the religion of Christ, and of that eternal world to which we are rapidly approaching. The kingdom of heaven has been brought to my dwelling and *riches, and glories* and honours poured in, *in sweet abundance*; riches and honours which are to last through the countless ages of eternity, when this world with all its unsatisfying pleasures shall be consumed and time shall be no more! Last Sabbath I had the unspeakable joy of beholding my sons follow their Saviour's footsteps, and as Jesus was baptized in the river Jordan, so they were baptized in the river, confessing his name being buried with him by baptism. Conceive a fond parent's feelings if you can, when from an eminence I looked below and beheld my children openly professing the name of Jesus, taking up his despised cross, and following him. I wept, my heart was full, my soul rejoiced in the goodness, in the loving kindness of my God. I saw them rising and coming up out of the water, singing the praises of Jesus. I looked on with holy delight; such happy, such heavenly countenances, I never before beheld. O! it was a delightful scene! My own soul can testify, that the Lord is coming of a truth. It seems as if fresh strength had been imparted me to gird up the loins of my mind, and set out fresh to run the heavenly race. I can look back and see with much concern how I have loitered on my way; but blessed be his holy name,

His steps I see, and I'll pursue
The narrow road till him I view."

believing he will at last land me safe on Canaan's happy shore. I long to finish my earthly course, to lay down this body of sin and of death,

And then away to Jesus
On wings of love I'll fly!

The Lord in tender compassion gives me a glimpse of my heavenly inheritance, now and then to encourage my spirits, and to cheer me on the way.

O! to grace how great a debtor!

My soul rejoices in God my Saviour, and my record is on high.

"A few more rolling years at most,
Will land me safe on Canaan's coast."

O! that you may meet me there, to spend a blessed eternity together, which God in much mercy grant for Jesus sake. Amen."

This will shew in some measure the state of the feelings and enjoyments of those who were privileged to witness and to feel this glorious work. One whole family, consisting of eight souls, were the happy subjects of this revival. It pleased the Lord to take one home, who had but just been enabled to rejoice in his Redeeming love. She had but just tasted that flowing stream, she had

begun to lisp a Saviour's name,
was called to drink his love from
ain head, and to warble in a higher
ar strain, the songs of the redeem-
s glorious revival still increases,
I have narrated is but a faint out-
has extended throughout the whole
tates. It has not been confined to
rs only, but many have been added
tablishment, who were subjects of
ious work. I fear I have already
your patience, but before I close,
k the question, why is it that a day
est is not known among *you*. Why
ot have a refreshing from the pre-
the Lord? Is it because he has
to be gracious? No! he is too
good to forget you. Is it because
ercy and love has been expended
American Israel? No! he is
s of redemption, he is full of com-
love and mercy. The fault then is
. You do not *look* for it, you do
t it, you do not *pray* for it; how
you receive it? Do you pray for
Spirit? without his assistance you
othing. Remember your Heavenly
s ready to bestow the Holy Spirit
that ask it. Pray! O pray! my
Prayer will bring down riches
sings so that there will be scarce
receive them. You cannot honour
liness and the loving kindness of
re, than by earnest prayer for the
s of his Holy Spirit. I cannot urge
much. There is no other blessing
n we have such great encourage-
pray. "If ye being evil," &c.
members of the church assemble
and with one united heart and
seech the Giver of all good to bless
his Spirit from on high. Let the
be, to pray for a *special* outpouring
ly Spirit, and that God who is now
on his work in the western world
t you, and refresh you with plen-
wers of divine grace. Amen.

DOMESTIC.

SALTERS' HALL MEETING.

be gratifying to the religious pub-
earn that a Committee has been
o raise a Fund to fix that place as
roperty in the hands of trustees.
dic worship has commenced under
le circumstances, and a few indivi-
ve already contributed towards the
m of the debt. We hope the re-
ill be *speedily collected, and the
of God be on the undertaking.*

The Address of the Committee.

It has been a subject of deep concern to the friends of revealed religion, that Salters' Hall Meeting, by a concurrence of unfavourable circumstances, became open to the purchase of the avowed advocates of infidelity. Their occupation of the place of worship, was, however, happily of short duration, it having recently been purchased to be again devoted to the sacred purpose for which it was erected. Several gentlemen have formed a committee, to ensure the constant preaching of the Gospel in this place, which has already been commenced under very encouraging circumstances. It is their earnest desire to raise about 900*l.* the amount advanced by the purchaser of this building, (which cost upwards of 3000*l.*) with the sole view that this central and commodious chapel may become public property, and be vested in the hands of trustees, so that within its walls the sacred truths of the everlasting Gospel may never again give place to doctrines scarcely less destructive to the temporal than the eternal interest of man. The committee feel confident that the peculiar features of the statement will ensure the liberal support of all who are actuated with a zeal for the promotion of the Divine Glory and the extension of the Redeemer's kingdom.

Subscriptions will be received by W. Bousfield, Esq. Treasurer, 12, St. Mary Axe; M. Powell, Secretary, Hand Court, Thames Street; Messrs. Barclay and Co. Lombard St. Messrs. Ladbroke and Co. Bank Buildings; and by any of the following —

Members of the Committee.

Mr. S. Bagster, 15, Paternoster Row.
W. Beddome, Fenchurch Street.
J. Bousfield, 29, Finsbury Square.
A. Bosworth, Tower Street.
J. Deane, Jun. Fish Street Hill.
W. B. Gurney, Essex Street, Strand.
J. F. Hinton, 17, Warwick Square.
M. G. Jones, St. Paul's Church Yard.
John Lowe, Leadenhall Market.
James Lowe, 30, Gracechurch Street.
J. T. Luntley, Hackney Road.
E. Marlborough, Ave Maria Lane.
P. Millard, 49, Bishopsgate Street.
T. Pewtress, Windmill Row, Camberwell.
J. Russell, Lant Street, Borough.
S. Salter, Newgate Street.
Deputy Saunders, Lawrence Pountney Lane.

The following sums have been contributed :—

	£	s.	d.
W. Bousfield, Esq. Treasurer ..	21	0	0
Mr. P. Millard	21	0	0

J. B. Wilson, Esq.	20	0	0
Mr. Deputy Saunders	10	10	0
W. B. Gurney, Esq.	10	10	0
J. Gurney, Esq.	10	10	0
Mr. J. Bousfield	10	10	0
Mr. S. Bagster	10	10	0
Mr. John Lowe	10	10	0
Mr. S. Salter	10	10	0
Mr. E. Marlborough	10	10	0
J. Collins, Esq.	10	10	0
Mr. Alderman Scholey	5	0	0
Mr. Alderman Venables	5	0	0
T. Kelly, Esq.	5	0	0
W. Flanders, Esq.	5	0	0
A Lady, for the Extension of the Redeemer's Kingdom	5	0	0
Mr. James Lowe	5	5	0
Mr. Lepard Smith	5	5	0
Mr. M. Jones	5	5	0
Mr. J. F. Hinton	5	5	0
E. Edwards, Esq.	2	0	0
Mr. Ridley	2	0	0
Mr. Brown	1	1	0
E. Hanson, Esq.	1	1	0
P. Ellis, Esq.	1	0	0
An Episcopalian	1	1	0
Mr. Woodward	1	1	0
Mr. D. Price	1	0	0
Mr. S. Wright	1	0	0
Mr. Fowler	1	1	0
Mr. Nisbet	1	1	0
Mr. Cape	1	1	0
Mr. Richardson	1	1	0
Mr. Watkins	1	1	0
Mr. T. Hall	1	1	0
Mr. F. Hall	1	1	0

BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR. INSTITUTED A. D. 1750.

The Annual Meeting of this truly venerable Society was held at the King's Head in the Poultry, on Wednesday evening, January 16, the Rev. Rowland Hill, A. M. in the chair. The resolutions were proposed and seconded by the Rev. W. B. Williams, A.M. G. Pritchard and T. James, and by Messrs. Pilcher, Samuel Wilson, Bacon and Edwards.

We are happy in having an opportunity to state, that this valuable Institution, which has existed more than three quarters of a century, and during that period has been extensively, but perhaps too silently, diffusing its benevolent influence, is now more prominently appearing in the attractive ranks of those kindred exertions by which the day in which we are privileged to live is so mercifully distinguished.

This Society has just removed its *Depository from King's* Arms Yard, to *No.* 19, *Paternoster Row,* where its select and pious publications are on sale, both to subscribers at very reduced prices, and non-subscribers at a small advance.

We feel assured that as the operations of this institution become more fully known, its adaptation for extensive usefulness will be more justly appreciated, and its liberal support and encouragement will be proportionably augmented.

SUNDAY SCHOOL MISSIONARY.

The Sunday School Union, impressed with a deep sense of the importance of increasing the number of Sunday Schools to double the number already in existence, and also of rendering the present schools more efficient, have engaged the services of Mr. Joseph Reed Wilson, formerly secretary of the Newcastle Union, to devote his whole time to these important objects. Mr. Wilson commences his labours early in the spring.

Donations and subscriptions for this specific purpose will be thankfully received at the Depository of the Sunday School Union, No. 5, Paternoster Row.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM BAPTIST MINISTERS.

The Annual Meeting of the Society of Aged and Infirm Baptist Ministers, instituted in Bath in 1816, will be holden at the vestry of the Baptist Meeting-house, June 11th 1828.

In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of the Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the society, to the Rev. J. P. Porter, Bath.

The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this society, particularly those who have neglected to make a collection on the behalf of the society, that if each of them would make a collection (either public or private,) though the sums (individually) were small, the aggregate would be a valuable accession to the comfort of the aged and infirm, as one half of such collections would be immediately divided among the venerable claimants.

The beneficiary members entitled to claim on the funds of the society (those who claimed last year as well as others,) are reminded that their claims must be in the hands of the secretary, on or *before the 9th* of May, or they cannot *be attended to.* And

them who retain the pastoral office, accompany their application with a te from their respective churches, ry retain such office (notwithstand- r claims on the society,) with the of the majority of the members pre- a Church-meeting, held by public or the especial purpose of giving tificate.

In the last eight years the society ributed among aged and infirm mi- 085*l.* besides funding 2340*l.* in the per cents.

ON BAPTIST BUILDING FUND.

esday evening, April 22, a sermon ched at Salters' Hall Meeting House Rev. Isaiah Birt, on behalf of this when the importance and excel- the Institution were advocated by erable preacher with much ability tion.

he following day the Society held blic Meeting at Albion Hall. W. Esq. in the Chair. The Report ad by the Secretary, the following n addressed the meeting. The essrs. Pritchard, Woolacott, W. , J. Peacock, J. B. Shenston, Mile- . Also Messrs. Ridley, Wilkinson, Watson, Penny, &c.

the Report it appears that since the blic Meeting the Society have re- wenty-five needy churches to the of 1665*l.* and that nine others have of 630*l.* voted, to be sent as soon as asurer shall possess the necessary Within the short space of three e Society have sent to 55 country the sum of 4105*l.* which is more al to 5000*l.* upon the former plan ting, and that without the pain and lence of worthy ministers leaving ple and their families, and of mer- nd gentlemen being interrupted in essary and urgent concerns. With s as these before them, the Society thank God, take courage, and go

J. HARGREAVES, Sec.

GYPSIES.

p feeling of interest has been ex- the minds of some benevolent per- Southampton, on behalf of the and a sub-committee has been ap- to obtain information respecting neglected, ignorant, and immoral

readers are in possession of any fact, relating to the descent, language, customs, numbers, form of government, mode of subsistence, social intercourse, moral habits, religious sentiments, prejudices and observances, or aught else not included in either of these particulars, that will throw light on the history and present condition of this semi-barbarous race, they are requested to communicate it (if practicable in a frank) to the committee for the benefit of the Gypsies, Anspach House, Southampton.

ORDINATIONS, &c.

SHREWSBURY.

A new Baptist Church was formed in Shrewsbury, Feb. 28th, 1828. The service commenced in the morning at half-past ten, when several ministers and brethren engaged in prayer. In the afternoon, after the introductory services of singing, reading and prayer, sixteen persons were solemnly united in church fellowship. Fifteen of these had, some time before, applied for, and received their dismission from the *Old Church*, now under the pastoral care of the Rev. M. Kent, and one from the second Baptist church in Brosely. After one of the friends had given a very interesting and satisfactory relation of the circumstances which led to the formation of this union, Mr. Sayer of Wrexham, offered very solemn and fervent prayer on their behalf; and Mr. Cook of Oswestry, then delivered an affectionate address from Psalm cxxxiii. 1; and Mr. Gough of Wem, who had supplied them the preceding Sunday, concluded this interesting service with prayer.

Met in the evening, when Mr. Jones of Brosely preached from John ix. 27; and Mr. Sayer of Wrexham from Luke xvii. 5. These services were numerously attended, and very considerable interest was evidently cited.

This newly formed church and congregation assemble for divine worship in the Castleforegate, a suburb, containing a population of many thousands, near to which no place for worship has ever been erected, so that the spiritual condition of a great majority of the inhabitants is truly deplorable, really perishing for lack of knowledge. The late beloved and laborious minister of the gospel, Mr. J. Palmer, earnestly desired and made many unsuccessful attempts to accomplish what has now taken place under circumstances of a very encouraging nature. The place will seat about 180, but it is to be regretted that many, frequently, are

under the necessity of retiring for want of accommodation.

A church being now planted in this place, we trust many will be constrained to say, "we will go with you, for we perceive that God is with you of a truth."

FOLLY CROSS, DEVON.

On Wednesday, the 26th of Dec. 1827, a Church of the Particular Baptist denomination was formed at Folly Cross, in the Parish of Shebbear, Devon, consisting of twenty-one members, and Mr. Thorne (by whose pious and laborious exertions this cause has been raised), was ordained as their pastor. Mr. Metters of Sheepwash began the service with reading and prayer. Mr. May of Croyde, described the nature of a Christian church; Mr. Aveline of Barnstaple, formed the church, and prayed over the deacons; Mr. May asked the usual questions, and received Mr. Thorn's confession of faith; Mr. Lyle of Brayford prayed the ordination prayer; Mr. Pulsford of Torrington addressed the pastor from Col. i. 28. Mr. Aveline addressed the church from 1 Thess. v. 12, 13; and Mr. Facy of Muckworthy concluded with prayer. Appropriate hymns were read by Mr. Veysey of Torrington. This was a most interesting service, which we trust will long be remembered with gratitude and praise. Mr. Thorne is a most worthy man, who labours hard throughout the week to support a large family, and on the Lord's day generously walks twenty miles and preaches three times, for which it can scarcely be said that he receives any thing: an object more worthy of the benevolent regard of the religious public can hardly be found.

DOWNTON COMMON.

On Tuesday the 11th of March last, was opened at Downton Common near Lymington, Hants, a small Baptist Chapel. Brother Mursell of Lymington began the service by reading and prayer. Brother Nicholls late of Bristol Academy, (who is about to leave this country for Jamaica as a Missionary,) preached from Matt. xviii. 20. and brother Turquand of Milford concluded. In the evening brother Hall of Lyndhurst read and prayed. Brother Gill of Sopley preached from Isaiah liii. 10; and brother Nicholls concluded. The services were truly interesting, and the attendance crowded. O Lord, send now prosperity.

BLAENAVON.

On Wednesday, April 9th, Ebenezer *Chapel, at Blaenavon,* Monmouthshire was re-opened, after the erection of a spacious gallery and other improvements.

At 7 o'clock on the above evening, public worship commenced by reading the Scriptures and prayer, by brother E. Oliver of Pen-y-cae. Brethren J. Michael, Sion Chapel, and D. D. Evans, Pont-rhyd-yr-yn (late of Caermarthen) preached 1 Tim. i. 8. and Acts iv. 11.

Thursday, the 10th. Brother H. Jones, late student at Bradford Academy, was ordained pastor over the church assembling in the above chapel. At 9 A.M. brother W. Thomas, Blaenau, read and prayed; brother D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, and received Mr. Jones's confession of faith. Brother D. Roberts, Tremant, offered up the ordination prayer. Dr. Steadman delivered the charge from 1 Tim. iv. 6. and brother D. Saunders of Merthyr addressed the church from 1 Tim. v. 17.

Met again at 2 P.M. Brother W. Richards, Penyrheol prayed; brother D. D. Evans preached in English from 1 John iii. 20; and brother E. Jones, Castletown in Welsh from 1 Thess. v. 23, 24. Assembled at six in the evening, brother E. Prebert of Eastcombes prayed; Dr. Steadman preached from Heb. xiii. 8; and brother J. P. Davies, Tradagar, followed in Welsh from 1 John iii. 8.

UNICORN YARD, SOUTHWARK.

On Thursday, January the 31st, Mr. George Gibbs was publicly set apart to the pastoral office, over the Particular Baptist Church, assembling for divine worship in Unicorn Yard, Southwark, when the following ministers were engaged. The Rev. Dr. Newman of Stepney began by reading 1 Tim. iii. and prayer. The Rev. Isaac Mann, M.A. stated in a very luminous manner the nature of a Gospel church, advocated the principles of Dissent, proposed the public recognition of the church and pastor, and asked the usual questions. The Rev. Thomas Price of Devonshire Square, offered up the intermediate prayer. The Rev. Isaiah Birt, late of Birmingham, delivered with his usual pathos, a most affectionate and impressive discourse from Gal. vi. 18. "Brethren, may the grace of our Lord Jesus Christ be with your spirit. Amen." And the Rev. Richard Davis concluded in prayer.

The whole service was highly interesting, and the place was uncommonly crowded. Among the many ministers and members of other churches who were present, there appeared to be but one feeling, that the divine blessing might attend the solemn services of the day, and crown both the pastor and

the people with the special tokens of his presence and favour.

REDRUTH.

On March 26, 1828. Mr. B. Beddow, late of Coseley, was publicly recognized as pastor of the Particular Baptist Church at Redruth. Mr. May of Queen Street, Penzance, read the Scriptures and offered an introductory prayer. Mr. Burchell of Falmouth explained the nature and constitution of a Gospel church. Mr. Lane of Helston proposed the usual questions, received the confession of faith, and implored the divine blessing on the union of the pastor and people. Mr. Clarke of Truro addressed the minister from 2 Cor. v. 19, "and hath committed unto us the word of reconciliation." In the evening, Mr. Shoveller of Jordan Chapel, Penzance, delivered a discourse to the church from 1 Thess. v. 12, 13.

The services of the day were interesting and solemn. The union has been formed under very pleasing circumstances, and the prospects of usefulness are encouraging.

CHIPPING SODBURY.

On Tuesday, Sept. 11th 1827, Mr. J. C. Norgrove, late of Madley, Herefordshire, was publicly recognized as the pastor of the Baptist Church, Sodbury, Gloucestershire. Rev. Mr. Thomas of Wotton-under-edge, delivered an impressive introductory discourse from Luke i. 32. Rev. T. Winter of Bristol addressed the pastor and church in a very affectionate and appropriate manner from 2 Cor. xiii. 11. "Be perfect," &c. and Rev. Mr. Shakspear of Hillsley, and Winter led the devotional services.

SHIPLEY, YORKSHIRE.

On Tuesday, Jan. 1st 1828, Mr. James Edwards, late of Bradford Academy, was set apart to the pastoral office of the Baptist Church, Shipley, Yorkshire, formerly under the pastorate of the Rev. I. Mann, A.M. now of Maze Pond, London. Mr. Scott of Colne introduced the services by reading the Scriptures and prayer. Mr. J. Acworth, A.M. of Leeds, in a temperate and lucid discourse, illustrated and justified the principles of dissent, and afterwards received Mr. Edwards's confession of faith. Dr. Steadman offered the ordination prayer, accompanied with imposition of hands, and delivered a most weighty and affectionate charge from 1 Tim. iv. 16. Mr. Saunders of Haworth concluded with prayer.

In the afternoon, Mr. Thompson of Halifax, and *Mr. Godwin, Classical Tutor of* Bradford Academy, with his usual perspicuity and force, addressed the church from Heb. xiii. 17. Mr. Griffiths of Meltham concluded.

The evening service was opened by Mr. Yeadon of Norsforth, after which Mr. New of Loughborough preached a very able and appropriate sermon from Zech. iv. 16.

The services altogether were highly interesting. It was a day long to be remembered. The chapel was crowded to excess, yet numbers failed of obtaining admittance.

*** The ordination services are preparing for the press, and will shortly be published.

STOKE NEWINGTON.

In our Number for August last, we stated that this place of worship was assigned by the lessees, to seven persons, in trust for the use of the church and congregation; we have now to inform our readers that this agreement having been considered defective, a deed has been prepared, and duly executed, by which the chapel is vested in the names of the Rev. C. T. Mileham, J. Dyer, and five other gentlemen in trust for the church and congregation.

The erection of the chapel five years ago, cost about eight hundred pounds. By the minister relinquishing his claim to two thirds of the seat rents, the liberal donation of one hundred pounds from an individual, and various subscriptions and collections, *principally* from the church and congregation, and the immediate neighbourhood, (excepting the sum of 20*l.*) *Four hundred pounds* have been paid off the debt, so that there now remains unpaid four hundred pounds, for which sum the trustees have become jointly and severally liable.

They venture therefore, to make their case known, and to hope, that as their pastor has engaged to solicit the assistance of the friends of the Redeemer, their appeal will not be made in vain.

As eighty pounds are expected to be paid very shortly, the Church have resolved to have their Anniversary (see advertisement,) rather earlier this year than usual, and hope the friends to the cause of Christ will assist them on that occasion. The church think it right to state, that Mr. Mileham has accepted the pastoral office, and has engaged to devote two thirds of the salary towards the discharge of the debt while it remains unpaid.

MARIE-LA-BONNE, PORTSEA.

On Friday, April 4, 1828, Mr. Charles Cakebread was set apart to the pastoral office over the church recently formed in

Marie-la-bonne, Portsea. The ordination took place in the chapel in Meeting-house Alley, the use of which was kindly granted on the occasion. Mr. Tilly commenced the morning service by reading the Scriptures and prayer. Mr. Neave delivered the introductory discourse and asked the usual questions. Mr. Birt (Mr. Cakebread's late pastor) offered the ordination prayer, and (in the absence of Mr. Miall through indisposition,) delivered a very impressive charge to the minister from 2 Cor. iv. 5. Mr. Shoveller concluded the service.

The sermon to the church was delivered in the evening by Mr. Morris, from 1 Thes. v. 12, 13. Messrs. Clay, Arnot and Headden conducted the devotional parts of the service, the whole of which was particularly interesting.

The church in Marie-la-bonne was formed about two months since, and consists of forty members, most of whom did belong to Meeting-house Alley Church, but living in the neighbourhood of Marie-la-bonne, they were cheerfully dismissed for the purpose of forming the new church. The gospel has been preached in this place for about twenty-eight years, and great good has resulted from it, and now there is a church formed, and a valuable minister settled over it, the prospects of usefulness are most encouraging.

NOTICES.

The Society for the Promotion of Permanent and Universal Peace, will hold their Annual Meeting at Albion Hall, London Wall, on Tuesday evening, May the 29th. The Chair to be taken at half-past six o'clock precisely.

The next Meeting of the Northamptonshire Association of Baptist Churches, is intended to be held at this place on Tuesday and Wednesday the 27th and 28th of May.

The next Annual Meeting of the Yorkshire and Lancashire Association of Baptist Churches, will be held at Hebden Bridge, on the Wednesday and Thursday in Whitsun week. The brethren Fisher, Scott, and S. Saunders to preach. On the preceding Tuesday there will be a Missionary meeting at Halifax. Mr. Saunders of Liverpool is expected to preach in the afternoon, the public meeting in the evening.

The Buckinghamshire Association of Baptist Churches, will be held at Princes Risborough, on Wednesday, May 14th. Preachers, Messrs. Tomlin, Allom, and Statham.

The Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, will hold their Annual Meeting at the King's *Head in the Poultry, on* Tuesday the 27th *of May, at one o'clock.*

On Whit Monday, May 26th, the Annual Sermon to Young People, will be preached at the chapel, Lower Street, Islington, by the Rev. J. Yockney. Service to commence at half-past six o'clock.

The Anniversary of the Baptist Chapel, Wellington Place, Stoke Newington Road, will be held by divine permission, on Whit Tuesday, May 27, 1828. The Rev. F. A. Cox, LL.D. will preach in the morning; the Rev. I. Mann, M.A. in the afternoon; and the Rev. H. F. Burder, M.A. in the evening. After each sermon a collection will be made to assist in liquidating the debt due on the chapel.

The Bristol Association will be held at Salisbury, on the Wednesday and Thursday in the Whitsun week; when the brethren, Hall of Bristol, Winterbotham of Shortwood, and Newman of Frome, are expected to preach.

The next Meeting of the Baptist Association for part of the Western District, will be held at Crewkerne, on the Wednesday and Thursday in the Whitsun week. The brethren Singleton, Baynes, and Kilpin are appointed to preach.

The next General Meeting of the Associated Baptist Churches in the County of Essex, is appointed to be held at Earl's Colne, on Tuesday and Wednesday the 20th and 21st of May, 1828. The Members of the Committee are requested to meet at eleven o'clock on the Tuesday, to proceed to transact business precisely at twelve. There will be a public service in the Meeting House, at three o'clock. In the evening, at six o'clock, there will be another public service, Mr. Pilkington to preach, and a collection to be made at the doors. Wednesday morning, six o'clock, public prayer meeting. Half-past ten, public service, Mr. Wilkinson to preach, and after the sermon, the letters from the churches are to be read: a collection will be made at the doors at the close of the service. The punctual attendance of a minister and messenger from each of the churches, at this Meeting, is most urgently requested. The present state of the Association is such as to call for the most strenuous efforts on the part of its friends, since, unless much greater exertion is manifested on behalf of its object, "the support of Village Preaching," it will be impossible for those who are entrusted with the management of the Institution to act with efficiency.—N.B. Put up at the Lion.

PUBLIC MEETINGS IN MAY, 1828,

With Names of the Chairmen or Preachers.

1. Even. 6½. Wesleyan Missionary Society, Annual Sermon, City Road Chapel, Rev. James Dixon.

lorn. 11. Wesleyan Missionary So- Great Queen-street Chapel, Rev. R. n.

fter. 1. Irish Society of London, An- leeting, Free Masons' Hall, Bishop of ld and Coventry.

ven. 6½. Wesleyan Missionary So- Annual Sermon, Southwark Chapel, me, Borough, Rev. J. Bromley.

lorn. 11. Wesleyan Missionary So- Annual Meeting, City Road Chapel, ot Haslope, Esq.

ven. 6. London Missionary Society, n to Juv. Auxiliaries, Poultry Chapel, . A. James.

ven. 6½. Church Missionary Society, l Sermon, St. Bride's, Fleet-street, of Winchester.

lorn. 11. Church Missionary Society, l Meeting, Free Masons' Hall, Ad- Lord Gambier.

ven. 6. Christian Instruction Society, l Meeting, Albion Chapel, Moorfields.

lorn. 11. British and Foreign Bible , Annual Meeting, Free Masons' ord Teignmouth.

lorn. 11½. Irish Society of London, l Sermon, St. Paul's, Covent-garden.

ven. 6½. Prayer Book and Homily , Annual Sermon, Christ Church, te-street, Rev. R. W. Sibthorp, B.D.

lorn. 11. Naval and Military Bible , Annual Sermon, St. John's Chapel, d-row, Rev. R. Marks.

lorn. 10½. London Association in Aid Moravian Missions, Annual Sermon, ment Danes, Hon. and Rev. W. B. M.A.

loon 12. Prayer Book and Homily , Annual Meeting, London Coffee- Ludgate-hill, Right Hon. Lord Bex-

ven. 6½. London Society for promot- ristianity among the Jews, Annual , St. Paul's, Covent-garden, Rev. mason.

loon 12. London Society for promot- ristianity among the Jews, Annual g, Free Masons' Hall, Sir T. Baring, M. P.

Noon 12. London Hibernian Society, Meeting, Free Masons' Hall.

Noon 12. British and Foreign School , Annual Meeting, Free Masons' Hall, H. the Duke of Sussex.

Noon 12. Port of London and Bethel Society, Annual Meeting, City of Lon- vern, Admiral Lord Gambier.

Even. 6. London Itinerant Society, Meeting, City of London Tavern.

Morn. 6. Sunday School Union, An- reakfast, City of London Tavern.

Morn. 11. Port of London and Bethel Society, Annual Sermon, on board the g Chapel, *Rev. E. Parsons.*

loon 12. Naval and Military Bible Society, Annual Meeting, Free Masons' Hall.

13, Noon 12. Philo-Judæan Society, Annual Meeting, Crown and Anchor, Strand, Hon. G. Vernon.

13, After. 3. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. J. Blackburn.

13, Even. 6½. Newfoundland School Society, Annual Sermon, St. Paul's, Covent-garden, Rev. R. W. Sibthorp, B.D.

13, Even. 6. Irish Evangelical Society, Annual Meeting, Finsbury Chapel, Moorfields, Thomas Walker, Esq.

14, Morn. 10½. London Missionary Society, Annual Sermon, Surrey Chapel, Rev. R. Elliott.

14, Noon 12. Newfoundland School Society, Annual Meeting, London Coffee-house, Ludgate-hill, Right Hon. Lord Bexley.

14, Even. 6. London Missionary Society, Annual Serm. Tabernacle, Rev. Dr. Stewart.

15, Morn. 10½. London Missionary Society, Annual Meeting, City Road Chapel, W. A. Hankey, Esq.

15, Even. 6. London Missionary Society, Annual Sermon, Tottenham Court Chapel, Rev. W. Clayton.

16, Morn. 6. Religious Tract Society, Annual Breakfast, City of London Tavern.

16, Morn. 10. London Missionary Society, Annual Sermon, St. Clement Danes, Hon. and Rev. W. B. Noel, M.A.

16, Even. 6. London Missionary Society, Annual Communion, Zion Chapel, Orange-street, &c.

17, Morn. 11. Protestant Society for the Protection of Religious Liberty, Annual Meeting, Lord Holland.

19, Even. 6½. Home Missionary Society, Annual Sermon, Poultry Chapel.

20, Noon 12. Aged Pilgrim's Friend Society, Annual Meeting, Mechanics' Institution, Southampton-buildings, Alderman Key.

20, Even. 6. Home Missionary Society, Annual Meeting, Spa Fields Chapel.

21, Noon 12. Home Missionary Society, Sale of Ladies' useful Work, Crown and Anchor, Strand.

21, Even. 6½. Continental Society, Annual Sermon, National Scotch Church, Regent-square, Rev. A. Thomson, D.D.

22, Noon 12. Continental Society, Annual Meeting, Free Masons' Hall, Hon. J. J. Strutt.

22, Even. 6½. British Reformation Society, Annual Sermon, St. Bride's, Fleet-street, Rev. M. O. Sullivan.

23, Noon 12. British Reformation Society, Annual Meeting, Free Masons' Hall.

Erratum.—In the Review of the Memoir of Dr. Good, in our last Number, p. 103, line 42, the pronoun "he" should be omitted.

MONTHLY REGISTER.

FOREIGN.

Portugal.—The affairs of Portugal are become extremely distressing to humanity, and embarrassing as the objects of political speculation. Before Prince Miguel left this country, he wrote gratuitously and of his own free will, a letter to the most eminent person in the realm, saying, "that if he overthrew the Constitution, he should be a wretch, a breaker of his oath, and a usurper of his brother's throne; for that it was as easy to him to preserve as to overthrow it."

With the internal policy of the Country certainly we have nothing to do; but our moral sense is not the less hurt at the hypocrisy and baseness which have been exhibited in the subsequent proceedings of this silly despot.

In the recent dissolution of the Chambers of Deputies, and the ministerial changes which he has effected, the line of his future conduct is but too plainly indicated, and leaves strong ground to apprehend that he purposes the overthrow of the Constitution, and consequently the commission of those crimes which himself had described to be perjury and usurpation.

DOMESTIC.

The Bill for the repeal of the Test and Corporation Acts went into a Committee of the House of Lords on Monday evening the 21st ultimo.

The first amendment was proposed by the Duke of Wellington, and agreed to without a division, viz. to insert after the word "I A. B. do solemnly," the addition, "and sincerely in the presence of God profess, testify and declare." The Bishop of Landaff proposed the introduction of the words, "upon the faith of a Christian," which was also agreed to.

Lord Eldon's amendment to dispense with the declaration from persons taking *the sacrament, designed* to favour *members of the Establishment*, was negatived without a division, as being intended to keep alive the very Test which is proposed to be abolished.

On the learned Lord's proposal to substitute the word "swear" for "declare," the numbers were, for it 32, against it 100, majority 68.

The Earl of Mansfield's amendment that the declaration should run, "I declare in the face of God and in the name of his Son our Saviour Jesus Christ" was negatived by 115.

The Earl of Eldon was the only individual in the House who stood forward in direct and unqualified opposition to the principle of the Bill. "All he would say was, that no consideration on this side the grave should induce him ever to be a party to such a separation between the Church and State as the Bill would effect in its present state."

To his Lordship's fears and feelings, however, there was no response from either side of the House.

The Duke of Wellington, Earls Grey and Harrowby, Lord Ellenborough, the Primate of all England, and his venerable compeer of York, with the whole Bench of Bishops in their train, supported the Bill, notwithstanding the cry of danger and alarm which the late High Chancellor was so loudly sounding in their ears.

Poor Lord Eldon! he has outlived the popularity of his prejudices, and the sympathies of his party. Where then shall the principles of intolerance find a resting place and a home, when his Lordship shall be no longer amongst us to offer them a shelter from the light and liberality which are chasing them out of society?

Other amendments have been proposed, for the report of which our readers must give us credit till next month, when their fate and influence, together with that of others which may yet be brought forward to impede the progress of the Bill, will probably have been determined.

IRISH CHRONICLE,

MAY, 1828.

It is now fourteen years since the Baptist Irish Society was established; nor have its labours, though feeble compared with the magnitude of the attempt, been in vain. Had its earliest supporters and conductors been then assured, that within the course of fourteen years the Society would be the means of giving the elements of Scriptural instruction to 50,000 of the outcasts of Ireland, and that many of the scholars would be filling useful and reputable stations as servants, mechanics, &c. in society; that some of them would have become masters and mistresses in their schools; that Roman Catholic schoolmasters would be Readers of the Irish Scriptures, and the instruments of bringing many of their countrymen to the faith of Christ, there is no doubt they would have said, that will be a sufficient reward for our labour and expenditure. But, in addition to these facts, it may be stated, that by the preaching of the Itinerant Ministers many persons have been baptized, and several new churches have been formed; many, too, it is hoped, who were previously walking in the darkness of sin and superstition, are now walking in the light of holiness and truth.

The reader will perceive by Mr. Briscoe's letter, that the influence of the Roman Catholic priesthood is on the wane, as the denunciations even of a bishop could not prevent the parents from bringing their children to a Free School within a mile of the chapel.

It is a gratifying circumstance, too, that the subscriptions to the Society *in Ireland*, from gentlemen who reside in the immediate vicinity of the schools, and who are well acquainted with its agents, have every year increased. The amount is more in this than in any former year; indeed, various circumstances which have lately occurred, encourage the Committee to hope that the divine blessing rests on the exertions of the Society; and notwithstanding, in regard to their funds, they are kept in a constant state of dependence upon the providence of God for a daily supply, they have not been disappointed in their hope: they may, they trust, adopt the paradoxical sayings of Paul—"*As poor, yet making many rich; as having nothing, and yet possessing all things.*"

From the Rev. Mr. Briscoe to the Secretaries.

Ballina, March 19, 1828.

My Dear Brethren,

Having just completed my quarterly inspection, I forward you the returns, the Readers' journals, &c.; and shall proceed to make some remarks on the state of things in my district.

The state of the schools is far more favourable than could have been expected, considering the determined hostility with which they have to contend. Every effort is made to put them down, but I hope and believe that they are too firmly established to be overthrown by the anathemas of a bigoted and an hireling priesthood.

Last Lord's day week my *neighbour, Dr.* M'H. *paid a visit to Easky, and in the chapel, delivered (I am told) a violent* philippic against our schools, and every thing Protestant. One of my schools is situated about a mile from Easky; I had appointed the following Wednesday as the day of inspection, and both the master and myself concluded there would be but few children in attendance; but you will be surprised to learn, that on the morning of the day many of the parents went with their children to the school, and expressed their determination to send them in spite of all opposition. This, too, is the more remarkable, as the teacher has recently renounced popery, and is one of the two whom I baptized in the vicinity of his school, in December last. His name is R. M. and if you want a man for England, to read the Irish Scriptures to his countrymen, from all that I know of him I can recommend him. I have not yet said any

thing to him on the subject, nor shall I till I hear from you. I shall be sorry to part with him. It is pleasant for Christians to dwell together, but then it is probable the Gospel will be more widely diffused when the disciples are scattered abroad. That you may form some opinion of him for yourselves, I inclose two letters which he addressed to me, and if in the expression of his sentiments and feelings, his language is not quite technically correct, you will remember that it is not a long time since he emerged from the darkness of popery. He is a respectable scholar, of a studious turn, and in good hands would, I think, soon make, perhaps not a brilliant, but what is far better, an useful character.

The opposition we meet with seems materially to serve the cause it is intended to injure. I am actually teazed for copies of the Scriptures, and in most of the schools the children have repeated from three to twelve chapters. I have good congregations in all places where I preach, and am heard with attention when engaged in teaching from house to house.

J. P. Briscoe.

From the Rev. W. Thomas to the Secretaries.

Limerick, March 17, 1828.

My Dear Friends,

I have reason to thank the Lord that I have been restored to resume my labours, though not yet to full strength. I have been out, inspecting the schools and preaching. The schools are much better attended than I could expect. I cannot help expressing my surprise that any attend them, when I consider the unprecedented proceedings of the priests. They are not satisfied with thundering, denouncing, and scandalizing from the altars, but they go to the people's houses, where they proceed in like manner. When they are dying they deprive them of the rites of their religion, and yet the people will continue to send their children to the schools, and admit the readers into their houses, and hear the Gospel preached. Many have, and others are getting tired of the priests; the time is fast advancing, I hope, when they will throw them off altogether. Nothing can exceed the people's desire to hear the Gospel and to educate their children; they frequently express the greatest gratitude to the worthy friends who afford them the opportunity. The priests are the only hindrance; I conscientiously believe they are the principal cause of all the misery which afflicts the country. It is not from prejudice to any class of men, or denomination of individuals, I think this; *but from the observation of* their conduct.

Notwithstanding all their exertions to suppress and to oppose the progress of the Gospel and the blessings of education, their defeat is certain, and their downfall sure. The tide of truth is flowing, and shall flow, until it covers the earth with its blessings, and the light of saving, sanctifying knowledge, shall dissipate the gloom of ignorance and degrading superstition. The Itinerant Irish Scripture, and Sabbath Readers, and School Teachers, have been very diligent, and are entitled to the confidence and support of the Society.

Thomas Bush, one of the Society's Itinerant Readers, is the boldest man I ever saw in the cause of truth; he reminds me of Luther. He and Stephen Ryan are superior men in their situation, and perfect masters of the Irish language. I can speak well of all employed by the Society. The Readers have conversed with, and read the Scriptures to thousands, in the English and Irish languages, principally in the latter. The more remote the people live from the priests the more delighted they are to hear the Scriptures, as their minds are not so strongly poisoned against the truth and the Protestant religion. Neither do they hear so often the discussion of politics from the public altars, nor the measures of Government condemned, as all denominations of Protestants are identified with the Government.

Wm. Thomas.

P.S. With this I send a statement of the Schools and Readers' Journals for the present quarter.

From an Irish Reader to the Rev. W. Thomas.

Rev. Sir,

I have this month travelled through parts of the counties of Tipperary, Galway, Clare and Limerick, striving to seek and to save that which is or seems to be lost, and to bring those who sit in the region and shadow of death to the light of the glorious gospel of Christ, and to restore those who like sheep are gone astray to the shepherd and bishop of souls.

I have visited the Boriscain school and find it prosperous. I had a long conversation with a watch-maker, who at first opposed me; but the Lord I trust gave me a mouth and wisdom which silenced him, and kindled such a spirit of enquiry in his breast that I trust all the holy water will not have power to extinguish. I met another man who after some conversation expressed such a desire for a Bible that I gave him my pocket Bible, for which he took some silver out of his pocket and offered to pay me, but I told him that "freely I had

received," and therefore, "freely I would give." He took the book and kissed it, and prayed for many blessings from the Lord to rest on the society who sent me, and on my labours. I also travelled through several small towns, and thickly inhabited villages in the county of Galway, and with my blessed Master's assistance I humbly trust I convinced many of sin, and as conviction is in my opinion a step towards conversion, I look to him who searcheth the hearts, and knoweth what is the mind of the Spirit, for the blessing, fully convinced that Paul may plant and Apollos water, but God giveth the increase.

I have also itinerated extensively in the county of Clare. I met in Newmarket on Fergus a man who with hands and eyes lifted towards heaven, thanked God when I assured him that you were quite recovered, and said he never felt more lonesome than when you left Newmarket, and that he himself, wife and children felt bound to bless with their latest breaths Mrs. Thomas, for her attention to his daughters while she lived in that country. I also had frequent interesting conversations in Ennis for a great part of three days and nights, also at Tulla, &c. I called at a school near Coroofin, and found on a Saturday evening sixty or seventy children gathered, singing and making melody to the Lord. I asked one of them several questions, which he answered according to the oracles of God.

The Lord has so far prospered my labours, that there were two protestants who were inclining to popery, prevented by my explanation of the Scriptures from falling into that horrible pit. I also visited several sick individuals who seemed to receive much benefit and strength of soul from my reading and humble petitions on their behalf. I trust that my efforts were no less useful in the county of Limerick; for in Pedemar and in Herbertstown I had several religious lectures. In Herbertstown a Romanist after he asked me several questions, said he felt fully persuaded and convinced that my explanation was right. I should not be at all surprised if this man and another, from the attention and their expressions, if they obeyed the call,—"Come out from among them." I need say nothing of Camas, but that I was busy there every morning and evening, and in fact every hour except when asleep, during six days and nights.

STEPHEN RYAN.

From an Irish Scripture Reader.

Moynoe Scariff, March 10, 1828.

REV. SIR,

I *have not been inactively employed during* the last month, but have laboured night and day, and from house to house, teaching Jesus Christ and him crucified, and as these labours of love seem to have been highly acceptable, notwithstanding the priestly opposition, I cannot but indulge the hope that they will appear to have been in some measure useful to souls.

Thursday, 14th ult.—Went into Shan Gow's forge; there were five men there before me, and four more followed me in; they were conversing about temporal things, but I soon turned it into a spiritual conversation: the smith ordered the man at the bellows to stop. A man from the parish of Inniscaltraugh, who occasionally acted as clerk to the priest of his parish, made great efforts to shew that the Romish church was built on Peter, and in his blind zeal hit the stone trough which lay on the hearth, several furious blows with his walking staff, repeatedly asking me, did not our Saviour say to Peter, "Upon this rock I will build my church," &c. to all of which I mildly replied. He at length declared before them all, that he was not able to support his argument against me, and all who were present said the same. They appeared deeply interested in what was said. From thence I went to Scariff, and read portions of the word of life there, and spoke on the word for upwards of an hour.

Friday 22.—Whilst Stephen Ryan and I read and reasoned with a man in a field in Balloboy, seventeen men and women came up, to whom we read and reasoned for about an hour. They were truly thankful and requested of us to visit their houses, and three or four of them told me that they frequently discoursed amongst themselves, on the things which I had told them last year. They live in the mountain.

Monday 25.—At Clounty fell into a debate with a great advocate of popery, in presence of his family and a few others. This man boasted of the great authority of the Romish Church; he asserted that our Saviour built his church on St. Peter, that St. Peter built on the Popes, and that the Popes built on the Priests; but I endeavoured to shew him that those do not possess the inheritance of St. Peter, who do not hold the faith of Peter. We find that the faith of Peter differs at the very outset from that of his pretended successors: they tell us that Peter is the rock on which Christ built his church. St. Peter on the other hand, in the 2nd chapter of his 1st Epistle, calls Christ himself the rock, "the chief corner stone of the Church, elect, precious, and says he that believeth on Him shall not be confounded," &c. There was an intelligent Romanist present who did not interfere. A similar discussion took place in another house with the uncle of a priest, in

presence of about sixteen persons. This man came to my cottage after mass yesterday, accompanied by two of the men who had heard my former discourse with him; Stephen Ryan and Anthony M'Namara happened to be with me before they came, a few other Romanists came in after them, and surely we had a warm debate on the errors of the Church of Rome for about three hours. I could write volumes.

THOMAS BUSHE.

From a Sabbath Reader.

Ballyboy Scariff, March 11, 1828.

REV. SIR,

I HAVE exerted myself in every possible way since my last, to spread abroad the knowledge of the blessed gospel of the grace of God amongst my own poor spiritually misguided countrymen. M'C. the curate, I understand, gives lectures every night in the chapel of Scariff, since the commencement of Lent, and as I am told by numbers of his own flock, not a night does he let pass without exclaiming against the readers of the Irish Scriptures, and peremptorily charging and commanding his flock not to buy or sell, speak or have any sort of dealing with such enemies of their pure and holy church. I have lately had a very interesting night in Thomondgate. Fifteen persons present from various parts of the country; they approved of my conversation, and expressed themselves thankful. At Clounty I read three chapters in two houses in the native language: these people have always the greatest welcome for me, and though the priest has frequently warned them against me, yet they seem to take no notice of his anti-scriptural commands. I have visited Rahien in the parish of Tomgrany, and read portions of the Irish Scriptures to a family, and several others who paid every imaginable attention. The woman of the house expressed a hope that what they then heard would be the means of preventing her husband in future from cursing and swearing as he was always in the habit of doing, and that what she then heard did her heart more good than all the Masses she ever heard, and added that priests were the greatest robbers that ever she knew; that the priest had charged her 2s. 2d. for anointing her little boy, and would not leave the house till she was forced to pay him. Nothing could surpass the expressions of gratitude of the poor people in the mountains of Capahawn, for three visits I paid them; also at Raynabomana in the wilds of the parish of Feacle for five successive days. Many sheets of paper could not contain the full account of various conversations and impressions that appeared to be made on several persons in the various parts in which I travelled since my last. M. BUSHE.

From the Rev. S. Davis to the Secretaries.

Clonmel, April 9, 1828.

MY DEAR SIRS,

I RETURNED from Cork yesterday, and found a letter from Mr. West which, states that the committee wish me to visit Wales for them. I shall do cheerfully as desired, and have no doubt of plenty of labour, though not perhaps the same profit as in Scotland. I have collected 24*l.* 9*s.* in Cork, which is rather more than on any former occasion. I preached two Sabbaths at Mr. Burnetts, and the Baptists shut up their place to attend there. A lady who had no money put her brooch into the plate, and her husband afterwards gave me a sovereign for it. Our assizes are going forward here. You can scarcely conceive such a state of society as is developed at them. If the Christian Philanthropists of Britain could see our state, they would drain their purses to help our exertions.

S. DAVIS.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	*s.*	*d.*
Thomas Key, Esq. Water Fulford	100	0	0
Howarth, by Miles Oddy, Esq.	6	0	0
Rev. W. Nichols, Collingham	1	1	0
A Friend at Laverton	1	0	0
East Dereham, by Rev. J. Williams	3	0	0
Rugby Female Penny Society	3	0	0
Bewdley, by Rev. G. Brooks	2	0	0

Received by Mr. Ivimey.

Rev. Mr. Murch, Stepney	1	1	0
Mr. John Deakin, Birmingham, Annual	2	2	0
Donation from Do.	5	0	0

Erratum.—In the last Chronicle, for Mrs. Ferair, read Mrs. Ferney.

Subscriptions received by W. Burls, Esq. 56, *Lothbury, Treasurer; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street, Secretaries.*

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 18, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the "Auxiliary Missionary Herald," for June 1827.

Day of the Month.	Chapels.	Morning attendance.	Evening attendance.
1	Wellington Square,	60	70
3	Chitpore Road,	3	60
4	Bow Bazar,	—	40
7	Wellington Square,	—	30
8	Ditto,	—	40
10	Chitpore Road,	50	—
11	Bow Bazar,	—	30
16	Armenian Bazar,	—	30
22	Wellington Square,	40	40
23	Armenian Bazar,	—	40
24	Jaun Bazar,	—	100
25	Hat Kholah,	—	100
27	Chitpore Road,	60	—
28	Jaun Bazar,	80	—
29	Wellington Square,	40	60
30	Armenian Bazar,	—	30
31	Chitpore Road,	25	30
		358	700

"The preceding sketch will enable our readers to form an idea of the numbers who hear the gospel in our Bengalee chapels in Calcutta, in the course of a month, from a single missionary. The sketch is for the month of May, and the numbers put down, we are informed, are uniformly under, rather than overrated.

The numbers here put down amount, it may be seen, to rather more than a thousand. It should be remembered, however, that these do not include all that entered the chapel during the time of service, but only those who were present at the time of calculation; and that by successive departures the congregations were repeatedly renewed. Let us add to this estimate, also, the number which may be supposed to hear the gospel from other missionaries in Calcutta and its immediate vicinity; and the sum total amounts to a large aggregate.

From the above statement it is evident, that a knowledge of the gospel is spreading among the inhabitants of this metropolis, to an extent not generally imagined. Such being the fact, we may confidently expect, that before many years have rolled away, a grand and happy revolution in the sentiments and conduct of this idolatrous people will have been produced. To this anticipation it may be objected, that hitherto conversions to Christianity have been very few. Should this be admitted, we must confess, that with us this objection has little or no

weight: whether we reason *a priori* or *a posteriori*, our conclusions must be the same. As we can frequently determine by the *nature* and structure of an engine, what the *effect* will be when it is put into operation, so we may with equal certainty conclude, from the nature of the gospel, that error and wickedness cannot long maintain the ascendancy wherever it is faithfully promulgated. But we are not left to reason from the *principles* of the gospel only: its *effects* demonstrate its power. By the preaching of the cross, whole nations of heathens, both in ancient and modern times, have relinquished idolatry, and acknowledged Christ as their Lord and Saviour. In its effects, it indeed resembles those predicted of the stone cut from the mountain without hands, (Dan. ii. 34.) and is undoubtedly the same. Shall we then for a moment suppose, whatever discouraging circumstances may at present exist, that idolatrous India will effectually resist its operations? Let the word of God be perseveringly, extensively, and purely preached, and the conversion of the Hindoos is certain."

Extracts from the Journal of a Missionary resident in Calcutta.

May 22.—Tuesday morning, while preaching at Wellington Square, a Mussulman, a native of Upper Hindoostan, perhaps an Affghan, came in, who after listening for a while, thus commenced a conversation. Why could not Mahomet as well as Christ preserve us from sin, and finally present us faultless before the throne of God? *M.* Because, when he was tempted, he was unable to preserve himself from sin. *Mus.* Pray, what sin was Mahomet guilty of? *M.* He was guilty of falsehood, adultery, and murder. *Mus.* With what falsehood is he chargeable? *M.* With publishing to the world that he was a prophet, and that the Koran was brought to him from heaven by the angel Gabriel. *Mus.* With whom did he commit adultery? *M.* With Zeinab, the wife of Zeid, and others that I might mention. *Mus.* On what occasion did he commit murder? *M.* On many, in all the battles which he fought to establish a false religion, and the blood of all the slain lies at his door. My opponent denied the truth of my first charge, but admitted the two others, yet denied the guilt of them, inasmuch as Mahomet acted by the permission and command of God. I then asked him, if there was any harmony between the Bible and Koran. *Mus.* No, because the Scriptures which you now possess have been altered. *M.* Can you point out the parts *in the Bible which* have been altered, the *time when, and the* persons by whom this guilty thing was done? To this question he seemed unable to reply, and immediately left the place.

27th.—Lord's-day. Conducted Native worship in the morning as usual at Cheytim's little chapel. A man and his wife, who have long appeared serious enquirers, were present and very attentive. I was much interested with the account the man gives of himself. He appears to have been for many years "groping after God, if haply he might find him;" and with the hope of discovering the way of salvation has been various and expensive journies to Juggernath, Gya, Benares, &c. He acknowledges, however, that the nearer he approached any place of reputed sanctity, the more depraved he found the inhabitants; and so seems till lately, when his attention was called to Christianity, to have despaired of obtaining the object of his search. The attention shewn by the missionaries to the Native Christians, and the kindness of the latter to each other, seem to have first satisfied him that the religion they professed was divine; and reminded me forcibly of the Saviour's declaration, "By this shall all men know that ye are my disciples, if ye have love one to another."

29th.—Tuesday afternoon. Having intimated to the people that my discourse was finished, I proposed myself ready to converse with any that desired to be further informed on the subject that had been discussed. Upon this two respectable looking Hindoos came forward and said, "We wish to make some enquiries, but would rather do it in a private manner, that we may not be disturbed by the people." In compliance with their wish, I ordered the door to be shut, and requested the people to leave the place; but some, finding that others were about to remain for conversation, requested permission to remain also, promising to take no part in it, but to sit and hear in silence; and when the two mentioned individuals objected, saying, They will certainly not remain quiet, a person with folded hands begged of them that he might be permitted to hear, and added, if the words you wish to hear are good, let us also hear, that we may be benefited, and if we do any thing to interrupt you, then send us away. To this the two enquirers consented, and commenced in the following manner. Having investigated our Shasters, and found them full of contradictions, we cannot arrive at any certain knowledge respecting our condition after death: does that event annihilate us, or does the soul survive it, and in what state? *M.* At death, the soul enters the world of spirits, where it will remain till the end of this world, when God will raise the body to life again, and reunite it to the soul; immediately after which,

we shall, with all the universe, be placed at the judgment-seat of Christ, to hear the sentence of God respecting our everlasting destiny, either to dwell with him in eternal happiness, or be driven into interminable woe. *Enq.* How can the resurrection of the body be possible, which must, after so many years, have been entirely mingled with the dust, and scattered in many places? *M.* With God all things are possible. He made us at the first from the dust, and cannot he do the like again? A goldsmith can alloy the precious metal, and he can also separate the minutest particles from the earth; and cannot God collect the dust of our bodies, and recompose it into human form? This reply seemed to obviate their difficulties, and excite their pleasure. After some further conversation, they all left the chapel, promising, however, soon to resume their enquiries.

June 2.—During the past week the small pox has continued to be very destructive, both among Europeans and Natives. Many of the former who had been inoculated, vaccinated, or even had the disease in the natural way, have been again attacked by it, and some have died; and among the Natives the mortality near Calcutta has been excessive. In several of our Female Native Schools, one in four have died of it, and almost the whole have been ill themselves, or had to attend their relatives attacked with it; so that their progress has been greatly retarded by their absence from school. Pujaree, a most interesting little girl of six years old, and one of only two scholars we have been able to procure for the Asylum, has also fallen a victim! What diligence and zeal are required of missionaries in this country particularly, who, standing between the dead and the living, are called to see such numbers "carried away as with a flood" to that world where they are for ever placed beyond the reach of their instructions!

June 3.—Baboo Ram and his family having returned from Bhaugulpore, bringing with them a young Mussulman, who professes a wish to find the way of life, and there being several other strangers present, my congregation was larger than usual. The new song, "Worthy art thou, &c. for thou hast redeemed us to God by thy blood, out of *every kindred and tongue, and people, and nation*," was my text, and received an interesting illustration from the members of the congregation, among whom were one or more Hindoos, Mussulmans, Mughs, and Portuguese, addressed by myself, an Englishman. To my great joy the Native brethren appeared more interested than usual, and asked many appropriate questions on the subject of discourse.

June 4.—Monthly Missionary Prayer Meeting this evening, at Circular Road chapel. Brothren Robinson and Hill prayed, and brother Mack gave the address.

June 5.—Our monthly Missionary breakfast this morning, as usual, at eight, proceeded by social prayer meeting at seven. On account of the excessive heat in returning, very few of our brethren can attend during the hot months. Brethren G. Pearce, Schmid, and Thomas engaged in prayer, and we read as usual extracts from Innes's Christian Ministry, a most excellent volume, presented us by the committee at home. We find these social meetings of Missionary brethren of various denominations, very cheering and productive of much friendly feeling and conduct.

June 6.—Native Church Meeting this evening. One of our Native brethren, who had been guilty of theft, was restored, on his manifesting deep repentance for his conduct, and his cheerfully offering, under a sense of his sin, to restore *double* what he had stolen. Poor Paunchoo's case deferred for final decision till next Wednesday.

June 9.—Brother Carapeit this morning conducted the worship, which for the last 18 months has been occasionally held at our house, for the benefit of the *Printing Office* servants; about twenty-five (one third of the number employed) were present. The attendance of all is perfectly optional, and I have been more than once much encouraged by the desire expressed by some in particular to attend this and other services more frequently.

June 10.—Lord's Supper administered to the Native church by brother Carapeit. Eleven communicants, four serious enquirers, with eight or ten others, less hopeful, were present. After the service, we had a long conversation with the Native brethren on religious subjects, which gave me great pleasure. I feel happy in the persuasion, that some at least of our dear Native members are growing in knowledge and in grace, and that in due time we may hope to have their number increased by the addition of such as shall be saved. Notwithstanding our heavy trials, we bless God that on the whole the Native church appears in a reviving state, to which we think the observation of a day of fasting and prayer, three weeks ago, has greatly contributed. O Lord, we beseech thee, send now prosperity."

MONGHYR.

We are happy to state that a letter has lately been received from Mr. Leslie, which gives an encouraging account of the improve-

ment in his health, which had enabled him to engage more frequently in his missionary labours than ever before. At the date of this letter (Nov. 16.) he was returning from a visit of a few weeks to Calcutta and Serampore, where he had left all well. He called at Cutwa on his way home, where, he says, "my expectations were fully realized in the steady progress of the Mission there."

BURMAH.

From the Auxiliary Missionary Herald for August, we copy the following article respecting the Infant Mission in this empire, belonging to our American Baptist brethren.

"We noticed in our number for March, the departure of the Rev. G. Boardman, American missionary, to join his brethren in the Burmah country. We are now happy to state, that he has arrived in safety, and taken up his residence at Maullaming, a military station, distant from Amherst town about twelve miles, which promises to be an eligible station for his permanent abode.

By the last intelligence from Dr. Price, at Ava, we learn, that his school for the children of the Burmese nobility prospers beyond his expectations. His scholars, he remarks, learn very fast, and the king is much pleased, although he has been repeatedly made to know that the Bible is the chief school-book. One of the youths is very desirous of possessing a copy of Rees's Cyclopædia, and has commissioned Dr. Price to expend Rs. 800 for that object. In conducting this seminary, the labours of our brother are rather heavy, especially as his health is far from being good. He is under the necessity of copying for every additional pupil, some part at least of an English and Burman dictionary, which he has compiled. To save himself this severe tax upon his time and strength, as well as provide the Burmans with an important work, he is desirous of getting it printed, which we hope he will soon be able to accomplish.

Dr. Judson and Mr. Wade are at present pursuing their labours at Amherst town; but as the retention of this station by the *British still remains* a matter of doubt, their *final settlement there* is uncertain. The subjoined extract of a letter from Dr. J. on the death of his only daughter, six months after that of Mrs. J. will doubtless prove interesting to our readers.

Another tie that bound me to earth is severed, and my darling Maria lies by the side of my beloved Ann. They were separated from one another, six months precisely. The mother's eyes were closed on the 24th of October, and the child's on the 24th of April following.

Brother Boardman is settling himself at Maullaming for the present. We are doubtful whether Amherst will become the seat of government, and a place of sufficient work, to be an eligible mission station. One native woman, wife of a French trader from Rangoon, has lately been baptized, and we have a few hopeful enquirers.

But my heart is in the grave. O that I could transfer it thence to heaven. The top of the little enclosure which contains the wreck of all I held most dear on earth, and the Hope tree, under which they rest in hope, are visible from the window of my room. How can I sit composed and happy, and prosecute my usual studies, and my missionary work?

"Beyond the hills, beyond the seas,
Oh for the pinions of a dove,
Oh for the morning's wing, to flee
Away, and be with them we love."

The Hope tree stands at the head of the graves;—but it looks towards heaven, and lifts up its branches amid the storms of this tempestuous region, not drooping over the sleeping, mouldering tenants of the tomb. I would fain be like the Hope tree, and look towards heaven; but Faith is weak, and her eye frequently bedimmed by the tears of grief, and distempered by conscious sin."

KINGSTON.

The following account of the daily school at Kingston, under the care of Mr. Knibb, contained in a letter from himself to the Secretary, cannot fail to interest the friends of the rising generation. It is dated Kingston, Jan. 12, 1828:—

"During the whole of the past year, the average attendance of the children has been equal to what an English school would have presented, which is to me a peculiarly pleasing incident. When I first came here, my mind was continually fretted with the care-

ness of the parents in sending their children, and though much of this yet remains, still there is a manifest improvement, which indicates an increased desire on their parts that the children should improve under the advantages they enjoy.

Seventy-three boys and 50 girls have been admitted into the school during the year, and 36 boys and 39 girls have left during the same time: 35 to their trades, were able to read their Bibles and to write; many of the others were excluded for non-attendance. One little girl died rather suddenly, glorying in a crucified Jesus. The clear increase during the past year is 47. Number at present receiving instruction, 134; received since the commencement, 313.

I have found it a very useful plan to set apart one afternoon in the week, for the express purpose of Scriptural interrogation and religious instruction. The children seem to feel much pleasure in the exercise, and their answers often delight and cheer my mind, when wearied with the excessive fatigue of the schools. We generally conclude with singing and a short prayer.

The public examination was on the 20th of December: a respectable company of ladies and gentlemen were present, with many of the parents of the pupils, who expressed themselves highly gratified with the improvement and order of the children.

About half-past ten, 260 children were present, and commenced the pleasing service by singing—

Come children, hail the Prince of Peace,
Obey the Saviour's call;
Come, seek his face, and taste his grace,
And crown Him Lord of all, &c.

The school was then opened in the usual manner, by reading the Scriptures: the elder children read a portion of the word of God, and were questioned as usual. Some very little boys then read the Testament, which seemed much to interest the company.

After the whole system of reading, writing, and arithmetic had been shewn, the children exhibited their specimens of writing and cyphering, and the girls of needlework; which were highly approved of by many of the ladies and gentlemen present. Some of these I hope soon to be able to send you.

The children then stood up, and sung by themselves—

From all that dwell below the skies,
Let the Creator's praise arise:

which to me, and I have been informed to many besides, had a very pleasing effect.

The rewards were distributed by a clergyman and two other gentlemen, after which the children partook of their annual feast of cakes and fruit, and the interesting service was closed.

Much, very much, did I wish that the kind and benevolent friends of youth in England could have witnessed the scene, as I feel persuaded it would lead them to renewed exertions, in endeavouring to extend the blessings of scriptural instruction, and to feel an intense desire that the time may soon come (so devoutly wished for by every one who loves his fellow-creatures), when every child in the world shall be able to read that word which alone can make him wise unto salvation. Hasten it, O Lord, in thine own time.

You will please to acknowledge the receipt of the fancy articles from Laverton, and return our best thanks to the kind donors.

The congregation at Port Royal has increased so as to render an enlargement of the place necessary. I have commenced, and hope soon to give you an account of the opening. In your report of this station, you mention 150 removed from Kingston church; 100 was the utmost."

CHURCH MISSIONARY SOCIETY.

DEATH OF ABDOOL MUSSEEH.

On the 4th of March, in the last year, the Church Missionary Society sustained a considerable loss by the death of Abdool Musseeh, a Christian native, who had been for several years employed at Agra and other places, in the work of the ministry, and, there is reason to hope, had been the instrument of usefulness to several of his countrymen. He is said to have been the only native to whom it was ever known that the labours of the amiable and pious Henry Martyn were rendered effectual; and his peaceable and consistent deportment through life, as well as the supports he experienced in death, amply attested that he was indeed *a brand plucked out of the burning*. He had latterly taken up his residence at Lucknow, where his relatives resided, and where he breathed his last. We

extract a few particulars of the closing scene from a Calcutta publication, entitled "Missionary Intelligence."

"He had lately visited some English friends at Cawnpore, where his conversation with respectable natives had as usual excited much attention, and it was his purpose to have gone over occasionally to that station; but Divine Providence had other designs respecting this tried and faithful servant. On his return, he had not attended divine service at the Residency as usual, for some Sundays; but it being reported that he was confined with boils, no further inquiry was made. At length, the native assistant of Dr. Luxmore reported so unfavourably of his state, that Dr. L. kindly went to visit him, and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.

To a friend who knew his value, and waited on him with Christian affection, he expressed his gratitude to Dr. Luxmore for giving him room in his own house; for, he said, that had he died at home among his own relations, they perhaps would have interred his remains according to the ceremonies of their own erroneous faith; 'but now,' said he, 'Christian brethren will bury me.' In the latter end of February, he sent a message to the Resident, begging he would do him the favour to come and see him before his death: with this request Mr. Ricketts readily complied. After making known his wishes, as to where he would be buried, and some other trifling requests, he expressed himself perfectly resigned, and that death had no fears for him; for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him, and looking steadfly at him for some time, seemed to pray internally; then saying he was easy and content (or happy), begged him to leave him. He afterwards expressed to the friend who attended on him, his gratitude for this attention on the part of Mr. Ricketts, saying, 'See the fruits of Christian love.' The day before his death, Abdool requested his friend to write his will; this was accordingly done, after an English form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his mother; his books to the Bible Society; and his clothes to a nephew, for whom he had always shewn much love. This document he desired might be delivered into the hand of his dear Christian friend Mr. Ricketts. He *then declared to the witnesses*, before his brother and relatives there present, in a cheerful manner, and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, 'Thanks be to God, I have done with this world: and with regard to my mother,' putting his hands in a supplicating posture, 'I commend her to God.' Then, laying his hand upon his nephew, he said to his friend, 'Speak to the Resident, that no one be allowed to injure him:' then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, 'O Father, Son, and Holy Ghost, be gracious to ———.'

On the 4th, after the doctor had visited him, he was told that he was advised to eat animal food. Raising his head from the pillow, he said, 'Brother, a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing, and yet am alive.' He then began to inquire after a man, who had been with him for some time for religious instruction, and being told he was present, desired he might be called. He questioned him on some points of religion, and explained to him the Lord's Prayer throughout. He spoke of his intention to baptize him, should he recover, and desired that in the event of his death, the Rev. Mr. Whiting or Mr. White might be requested to do so. In the evening, the wife of his friend called to see him, and on her asking him how he was, he said, 'Very well, sister, thanks be to God;' but this, it is observed, he must have meant of his soul; for his body was extremely ill, and hiccup, the usual precursor of death, had come on. He was told, that the New Testament was at hand, and at his desire the 4th chapter of St. John was read: at the conclusion he said, 'Thanks be to God.' A favourite hymn was then sung. He had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolation in a dying hour:—

Beloved Saviour, let not me
In thy fond heart forgotten be—
Of all that decks the field or bower,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age come on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy fond heart forgotten be.

He joined in singing this hymn, and desired it might be sung a second time; but alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after recovering a little, he inquired if the female friend above

referred to were gone, and this was the last expression that could be understood. He lay seemingly perfectly easy till about half-past eight, when he raised his head from the pillow, and with his left hand took hold of the hand of his friend, then gently withdrew it, and breathed his last.

According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, kindly attended the funeral on the morning of the 5th, and read the burial service at the grave. The Resident has also ordered a monument to be erected over the grave, and directed an inscription to be prepared, both in English and Persian."

HOME PROCEEDINGS.

WILTS AND EAST SOMERSET.

The third Annual Meeting of the Auxiliary Society for Wilts and East Somerset, was held at the Baptist Meeting House, in Back Street, Trowbridge, on Wednesday Evening, April 2.

A sermon had been delivered in the af
place in the morning of the same day,
the Rev. Eustace Carey, founded on 1 Th
v. 6. In the evening the chair was oc
pied by the Rev. W. Walton, the respec
pastor of the church, and in addition to
usual business of the meeting, an Assoc
tion was formed for the congregation
connexion with the County Auxiliary.
this occasion, the audience were addres
by the Rev. Messrs. Gough of Westb
Leigh, Rodway and Fleming of Bradfo
Newman, Witty, and Curwen of Fro
Anstie and Millard of Trowbridge, as w
as by Mr. Carey and the Secretary of
Parent Society.

Sermons were preached, and in some
stances public meetings were held, dur
that and the following week at Frome, I
vizes, Bradford, Melksham, Beckingt
Laverton, Philips Norton, Corsham
Chippenham. In the place last named
chair was kindly occupied by our highly
teemed friend the Rev. Richard Elliott
Devizes; and these who are acquain
with the circumstances of the infant cong
gation at Chippenham, will be able to
preciate their zeal on learning that, incl
ing the collection at the annual meeting,
wards of twenty guineas were contribu
by them during the past year. The t
amount from the Auxiliary is, we are
formed, about £300.

Contributions received on account of the Baptist Missionary Socie from March 20 to April 20, 1828, not including individual Su scriptions.

FOR THE MISSION.	£	s.
Legacy of Mr. Matthew Wilson, late of Kettering, by J. C. Gotch, Esq. Executor (duty paid by the Executors)	100	0
Evesham, Subscriptions, &c. by Rev. D. Davies	8	10
Haworth, Subscriptions and Collection, by Rev. M. Oddy (£10 10s. previously acknowledged)	24	0
North of England Auxiliary, by Rev. R. Pengilly, viz.:		
Newcastle 10 10 0		
Ditto, for Serampore Translations, by Miss Angas 11 0 0		
Berwick and Tweedmouth, for ditto 8 0 0		
Ditto, Juvenile Society, for ditto 2 10 0		
Broomley 3 17 0		
Broughton 14 12 8		
North Shields 5 13 0		
Rowley 2 15 0		
(£20 previously acknowledged.)	58	1

Devonport, Collection, &c. by Rev. T. Wilcocks					17	14 6
Dublin, Moiety Female Society, by Mrs. Sprigg					3	13 6
Banff, N.B. for Serampore Schools, by Rev. J. Gibb					6	0 0
Exeter, Sundries, by Rev. S. Kilpin					3	5 6
St. Albans, Auxiliary Society, Subscriptions, &c. by Rev. W. Upton					23	13 0
Missionary Box, by Female Servant, John-street Chapel					3	17 0
Weston by Weedon, three years' Subscriptions, by Rev. W. Gray					10	0 0
East Dereham, Subscriptions and Collection, by Rev. J. Williams					8	14 0
Rugby, Female Society and Subscription, by Rev. E. Fall					5	0 0
Wilts and East Somerset Auxiliary (part), by B. Anstie, Esq. Treas. viz.:						
Devizes	24	14	5			
Ditto	16	16	3			
Philips Norton	6	2	6			
Frome	68	19	6			
Beckington	2	2	0			
Chippenham	21	14	5			
Corsham	5	0	0			
Melksham	6	3	0			
Trowbridge	11	17	2			
					163	9 3
Wick and Pulteney, Missionary Society, by Mr. Cauldwell					7	10 0
Great Missenden, Missionary Association (one moiety), by Rev. T. Price					19	16 0
Mr. John Deakin, Birmingham				Donation	25	0 0
Mrs. Priestley, by W. B. Gurney, Esq.				Do.	5	0 0
Friend, by the Secretary				Do.	1	0 0
Mr. Arnold, Gravesend, by ditto				Do.	1	0 0
Friend from Northampton, by ditto				Do.	0	7 6

WEST INDIA FUND.

Thomas Key, Esq. Water Fulford					50	0 0
Laverton, Friends, by the Secretary					1	2 6
Friends, by Mrs. T. Rippon, viz.:						
Mrs. Nokes	2	2	0			
Mr. Dixon	1	0	0			
Mrs. Dixon	1	0	0			
Miss Law	1	0	0			
Mrs. Rippon	1	1	0			
					6	3 0

TO CORRESPONDENTS.

Those Friends who have been disappointed in obtaining copies of Mrs. Leslie's Memoir, &c. are respectfully informed that the Second Edition has now left the press, and that they may be supplied on application, either to the Mission House, or to Messrs. Wightman and Cramp, 24, Paternoster-row. Fine copies, 4s. 6d.; common paper, 3s.

The thanks of the Committee are returned to Mr. Henry, Bermondsey, for a parcel of Magazines: as also to Miss M. A. Maurice, of Southampton, for ditto.

Littlewood & Co., Printers, 15, Old Bailey.

THE

BAPTIST MAGAZINE.

JUNE, 1828.

Letters of the late Rev. Andrew Fuller.

(*Continued from p. 203.*)

Letter IV.

On the Canonicalness of Solomon's Song.

My dear Friend,

It is an important observation of an inspired writer, "Happy is the man who condemneth not himself in the thing which he alloweth." Such is the darkness, and such are the prejudices of the present state, that a consistent character is a rarity. I am naturally led to these reflections by a survey of the course pursued by Mr. R. in relation to the word of God. It is well known, that for many years, he has levelled all his artillery against the practice of sacrificing Scripture to creeds and systems. So far, he has done well: but, alas! how much easier is it to ridicule the foibles and propensities of others, than to keep in subjection our own. Here, I think, he has failed. There *was* a time, when he did *not* hold that there is nothing mysterious in Scripture; as witness the postscript to his Plea for the Divinity of Christ, on mystery. But of late years, two capital articles of his creed, are, *That the Scriptures contain in them nothing mysterious—nothing but what common sense alone is sufficient to understand;* and, *That to explain them in a way of allegory is all froth and nonsense.* He lately preached a sermon from Micah ii. 5. which was taken down in short hand, in which he *pronounced*, among *other things, that* "Rome first attached the idea of mystery to religion." Now, it is easy to see that if Solomon's Song be a Divine allegory, (which it certainly is, if canonical,) it bears very hard upon both these positions. As to the first, I suppose that Mr. R. with that great share of common sense, of which he is undoubtedly possessed, would find some things here, like what Peter said of some things in Paul's Epistles—"*hard to be understood.*" And as to the latter, if this Song be divine, it must either be entirely neglected, or an allegorical style of preaching, occasionally, is unavoidable.

That I have not misrepresented Mr. R. is evident from his own words, in his Dissertation on Preaching, prefixed to the second volume of Claude: "The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. I hope they had better proofs of the canonicalness of Solomon's Song than I have had the pleasure of seeing." The amount of which is, "The fathers were fond of allegory—Solomon's Song supported them in it—I do not like allegory—I reject Solomon's Song."

Far be it from me, to countenance all that has appeared in the world, in the way of *spiritualizing* Scripture, as it is called. Whether the "fathers," or the children, were the publishers, it matters not. Doubtless the greater part deserves no better name than that of *froth and nonsense.* Yet there are parts of Scripture, which cannot, without

doing violence to *common sense*, he understood otherwise than as types or allegories. The whole Jewish ceremonial, if thus understood, bespeaks the wisdom of its author, has an intrinsic glory, and answers to the New Testament exposition of it. But if otherwise, to say the least, it must have been an intolerable load of *unmeaning ceremonies*.

One would think, that no Christian could doubt whether the *sacrifices* under the law, were instituted for the purpose of pointing to the great sacrifice under the gospel; or that the manna of which the Israelites partook, and the water of which they drank, had a typical allusion. 1 Cor. x. 3, 4. And if any entertain doubts whether their *ceremonial purity*, (consisting in eating none but *clean* creatures—in their priests wearing none but *clean* garments—and in their frequent *washings*,) were intended to typify *moral purity*, they may have those doubts removed, if they wish, by inquiring of an inspired Apostle. Compare 1 Peter i. 16. with Lev. xi. 44.

To account for these ceremonial injunctions, as Mr. R. does, in his "*Christian Doctrine of Ceremonies*," by suggesting the necessity of linen garments, frequent washings, &c. because they had so much "*butchery and dirty work to do*," is neither to the honour of God, nor of his people Israel. To suppose the Most High to deliver such injunctions and prohibitions, and to annex such awful penalties, in accommodation to a system of "*butchery*," is not much to the honour of his character, or his consummate wisdom. And to suppose that the people of Israel did not know how to do "*dirty work*" without such a body of laws and *penalties to instruct* and to awe *them, is not much* to the credit of *their common sense*. I submit to you, whether the Apostle to the Hebrews had not a much better notion of things, when he styled the whole Jewish ceremonial "*a shadow of good things to come*?" Heb. x. 1. And what, but an allegorical meaning can be attached to the 45th Psalm? The "King," of whom David sang, can be none other than the Son of God. (Heb. i. 8.) And throughout the whole Psalm, he is described under precisely the same character as in Solomon's Song.

But, not longer to exercise your patience, by remarks on types and allegories in general, allow me to offer a few reasons why I think the Song of Solomon a Divine allegory.

It is allowed on all hands, that this song was esteemed canonical by the Jewish church, before and at our Lord's coming. This is evident by its being retained in the Septuagint; and nothing appears that in the least degree invalidates the conclusion that it was always received by the Jews as authentic.

There are two things which render this fact of weight, in determining the question:—1. *That to the Jewish church, until their rejection of the Messiah, were committed the oracles of God;* (Rom. iii. 2.) to keep them, no doubt, from all additions and diminutions. Now, had they betrayed their trust, surely our Lord would not have overlooked a matter of such importance. Since, therefore, he never charged them with any such thing, there is every reason to conclude that in this matter they were blameless. It is true, they invented a number of traditions, by which they made void the law of God: but they never pretended that these were *Scripture*, but simply what they were—*the traditions of the* Rabbies. For making void the law by these traditions, Jesus re-

buked them in the severest terms; but he never once hinted that they had corrupted, added to, or diminished from *the Scriptures*. On the contrary, 2. *Jesus and his apostles, in addressing the Jews, appealed to those very Scriptures of which they had possession, for the truth of their doctrine.* "Search the Scriptures, (said our Lord,) for in them ye think ye have eternal life, and these are they which testify of me." By *Scriptures*, undoubtedly *they* must have understood him to mean *all the books at that time in their hands, accounted canonical.* Had he meant any thing else, he should, and doubtless would, have explained his meaning. For Christ to inveigh so sharply and so frequently as he did against traditions, which were never pretended to be canonical, or a part of the inspired writings, and at the same time know that the Jews had added a mere love-song to the sacred canon, and yet say nothing about that; but on the contrary, by appealing to their Scriptures in the bulk, *allow* their purity; is most unaccountable, quite unworthy of such a Divine Instructor, and past all belief. The same may be said of the apostolic declaration, "*All Scripture is given by inspiration*," &c. By *all Scripture*, the apostle must have meant to include either *all* those books which the Jews accounted canonical, or only a *part* of them. If the former, the point is granted; and the Apostle may be considered as *setting his seal to all the writings of the Old Testament.* If the latter, then it became him, as an inspired guide, to detect and expose the forgery, and not to speak of the Scriptures in the gross, knowing that so idle an affair as a mere love-song was universally received as a *part of them.*

In fine, if the Song of Solomon is a corrupt addition to the Bible, either Christ and his Apostles were *ignorant* of the fact, or thought it *unimportant*, or *designedly avoided* its exposure. The *first* of these suppositions is totally inadmissible, unless we deny the omniscience of the Son of God, and the inspiration of the Apostles. The *second* would imply that they were indifferent to the great end of their mission, viz. to *seal up the vision of prophecy*, and to perfect the holy canon; and render null and void all those solemn charges and awful threatenings, to those who should presume to *add to*, or to *take from* it. And to suppose *the last* is deliberately accounting Christ and his Apostles a company of impostors: and then, to adopt Mr. R.'s own words on another occasion—(*Plea for Divinity of Christ*, p. 50. First edition.) "What becomes of all their fine professions of declaring *the whole* counsel of God—of keeping back *nothing* that might be profitable—of imparting *their own souls*—and so on? Are not all these rather romantic?"

I have no doubt that the *veil*, *covering*, or *colouring* of this Song, is borrowed from an *Epithalamium*, or marriage song. This certainly appears to be carried on throughout, as it is also in the 45th Psalm; and probably, the speakers introduced, in addition to the bridegroom and the bride, allude to the *companions* who usually attended at Jewish marriages. Yet it is easy to see, in several expressions, scattered, probably on purpose, throughout the Song, marks of its sacred meaning; expressions which are totally inapplicable to any thing but what is divine. This is observable in many of the Psalms, particularly in the 16th, wherein are many things applicable to David, and which the reader would

naturally apply to him, without thinking of Christ. But as he proceeds, he finds *some things* which *cannot* apply to David—such as that God would not suffer his Holy One to see corruption; but shew him the path of life; in his presence, fulness of joy; and at his right hand, pleasures for evermore. Hence, it is evident, that though many things were true of David, yet the main design of the Holy Ghost was, under the form of a prayer of David, to furnish a glorious prophecy of the Messiah—his resurrection, ascension, and glorification at the right hand of the Father. Thus the Apostles Peter and Paul understood it, and thus they reasoned from it. Acts ii. 25—36. xiii. 35—37. Other instances, equally in point might be quoted, but this is sufficient. And so here, in this Song of Solomon, it is easy to observe, (and that without the help of a wild imagination,) *a divine glory*, the beams of which are too bright not to be seen through the vail, too resplendent for all this covering to conceal.

To begin with the introduction of the poem—"*The Song of songs which is Solomon's.*" It is allowed, I suppose, whether it be canonical or not, that Solomon was the author. Now, for him to compose a song abounding with idleness and impurity, which is insinuated of this, and to style it "the Song of songs," that is, the most excellent of all songs, bears hard on his character either as a *good* or a *wise* man. If he knew the whole was dictated by wantonness, and yet, by setting out with such high pretensions, gave the reader to expect great and glorious things, he was an imposter. . Or, if he did not intend any imposition, but really *thought his poem*, though not a *Divine allegory*, yet a *most excellent song*, then it proves him, so far from being the *wisest* of men, little better than a fool: for, however, in some parts, it may abound with finer language, equal, and perhaps superior to any other human composition; yet the *self-commendation* which, upon this principle, runs through the whole, renders it in the last degree fulsome and disgusting. "*I am the rose of Sharon, and the lily of the valley—white and ruddy—the chief among ten thousand, and the altogether lovely,*" are expressions, I will venture to say, impossible to drop from the pen of any mere creature, if applied to himself, but a stark fool. And either of the above suppositions would invalidate, not this song only, but the book of *Proverbs* and *Ecclesiastes;* which are referred to as canonical by an inspired apostle. Compare Heb. xii. 5, 6. with Prov. iii. 11, 12. And not only so, but the Old Testament, as such, would be invalidated, for representing him as a *wise* and *good* man.

Many other things are uttered in this Song, of which I may instance a few, which *cannot* comport with the idea of a mere love-song. For example: in chap. i. 4. the bride is represented as saying to her beloved, "The *upright* love thee." This, if applied to Christ, is eminently true, and conveys this glorious sentiment—that such is the excellence of his person, character, and conduct, that every *upright* heart must needs love him. But apply this to mere creatures, and what uprightness of character is required? Especially apply it to Solomon, and some of his associates—I presume *they* were not pre-eminently "upright" that loved him!

Immediately after, the bride is represented as calling herself "*black*, but *comely:*" and by black, it is evident she meant the very opposite of comely; seeing she

further compares herself to the black and beggarly "*tents of Kedar*," as well as to the beautiful "*curtains of Solomon.*" This, if applied to the church of Christ, sets forth, in a most lively manner, her *external meanness and deformity*, in the estimation of the world, and her *spiritual beauty* in the eyes of Christ. Thus in the 45th Psalm, the king's daughter is represented as "*all glorious within.*" But apply the language to a female as such, and I see not how she *could* be both black and comely, repulsive and beautiful; and if this were possible, it is scarcely conceivable that she should so freely *acknowledge* her uncomeliness, any more than that, consistently with modesty, she should sing of her beauty. Especially apply this to one of Solomon's wives; and it is scarcely conceivable that she should be a *sun-burnt vineyard keeper!*

Again; in the 9th verse, the bridegroom is represented as comparing his bride to "*a company of horses in Pharaoh's chariot.*" This, if applied to the church of Christ, is a fine representation of her *union, order*, and *activity*, in her social capacity. But how a female as such, can be likened to *a company of horses*, I am at a loss to conceive.

Again; the bride is represented as endeavouring to endear her beloved to others, setting him forth in all his beauty; and the consequence is, they are taken with him; and instead of the scornful question, "*What is thy beloved more than another beloved?*" they change their note, and ask very respectfully, "*Where is thy beloved, that we may seek him with thee?*" This, if applied to Christ and the church, is a beautiful representation of that concern which occupies every pious breast, *that others should know and love the* Saviour, as well as themselves; of their eagerness to proclaim his excellencies; and of the good effects which frequently follow, as in the case of the woman of Samaria. But, to apply it to one of Solomon's wives, endeavouring to excite the admiration of others, is most extraordinary, and far enough from the way in which female affection ordinarily works!

Again; the bridegroom in expressing his admiration of the bride, declares her to be "*terrible as an army with banners.*" How this could be a recommendation of one of Solomon's wives, I cannot conceive. But apply it to the church of Christ, and it beautifully sets forth the terror with which their testimony, attended with *unity, order, zeal*, and *inflexible piety*, strikes the enemies of God. Mary Queen of Scots, declared that she feared the prayers of John Knox, more than an army of ten thousand men!

'But is it not an *unseemly* allegory?' I answer, by asking, is there any thing unseemly in virtuous love? Has not the Holy Ghost made use of this imagery throughout the Scriptures? The 45th Psalm will stand or fall with this Song. See also John iii. 29. Ephes. v. 23—32. Moreover, did not the Holy Ghost, in inspiring the sacred writers, make use of their natural propensities, so that each writer wrote according to his turn and taste? Thus David, who had a taste for music, tuned his harp, and wrote an inspired Psalm book. John, who was naturally amiable, treated largely on love. And Solomon, who was famed for wisdom, wrote the Proverbs and Ecclesiastes. Nor was this the only prominent feature in the character of Solomon. God had made him susceptible of the tenderest and most endearing affections,

which, under the dominion of virtue, are productive of the happiest social effects. And under the dominion of virtue, these affections in Solomon, doubtless, were for a time; and during that time he was inspired to compose this Song.

'But does it not contain *indelicate* imagery?' Suppose it should appear so in our age and country, it does not follow that it was so when and where it was written. It is well known that words become indelicate in one age, which were in another considered pure. Words are but arbitrary signs, and their meaning varies according to the variations of custom. Custom, which is governed by ten thousand accidents, may affix ideas to a word in one age, which in another it never included. There are words which our fathers used in English, which would offend a modern ear, and which would now convey very different ideas from what they did then. It is also well known, that *eastern* imagery is widely different from ours, in respect of what we account delicacy, as well as boldness. They would have scorned, if I may so say, to have truckled to our finical rules. If we reject all the Scriptures which do not accord with these rules, we must reject much more than Solomon's Song.

Mr. R. enumerates a long list of Scripture phrases which he accounts indelicate to repeat in this age and country, and tells of a young clergyman of his acquaintance, to whom the mention of some such in a sermon had well nigh proved an emetic! (Claude, vol. ii. p. 32.) I must confess, I am so attached to Scripture phraseology, that I am not so apt to sicken at the sound, as some people may be. *Mr. R. has much* better expressed *my mind on this* subject, in another page of the same volume; (p. 341.) where, speaking on "*finical delicacy*," he says, "We may observe, on the one hand, that purity and simplicity of manners are generally accompanied with a blunt, rough, rank speech, and on the other that depravity of manners generally hides itself under an affected refinement and delicacy of style. The old prophets spoke bluntly, but they were very holy. Modern courtiers speak refinedly; but they are, behind the curtain, extremely vicious."

However, as he has selected a number of expressions to be excluded from the pulpit, without rejecting the books from whence they are taken as uncanonical, why should he not do the same by Solomon's Song? Two or three passages at most, would have sufficed. Or, if a whole book must be rejected, on account of its containing such and such expressions, why does he not reject the other parts of Scripture, and commence Deist at once?

Surely I might appeal to all *serious* Christians whether the reading of this poem has had an improper influence on their minds. I believe, were it not for some wanton would-be-wits, encouraged, I am sorry to say, by such critics as Mr. R. the sentiments of this sacred song would never have been so awfully perverted. *Holy men* have, in all ages, found in it *a holy tendency*—a tendency to raise in their minds a flame of genuine and ardent affection towards *Him* who is the subject of the Song—"*The chief among ten thousand, the altogether lovely!*" "To the pure all things are pure!"

Yours sincerely,

ANDREW FULLER.

THE PARABLE OF THE TWO SERVANTS SET OVER A HOUSEHOLD.

FROM the predictions our Lord uttered on the Mount of Olives, and from the questions in which those predictions originated, it appears that, previous to the Saviour's death, his disciples had but a very imperfect view of the events of futurity. They seem to have confounded the day of judgment with the destruction of Jerusalem, to which Jesus referred when he said, one stone would not be left upon another; and, with respect even to that calamity, they seem to have thought it nearer than it actually was. Thus they had no idea that centuries and even millenniums would revolve, before their Lord should come amidst clouds of angels to judge the world. But had the Saviour come as speedily as his disciples expected, there would have been no scope for the salvation of "the fulness of the Gentiles," nor for the communication of those spiritual blessings that were to descend upon unborn multitudes of the houses of Judah and Israel. This extent of salvation, however, having been the theme of Jehovah's ancient predictions, there was a sort of impossibility in the way of the Saviour's return till the Scriptures should be fulfilled.—Hence Jesus is described as "He whom heaven must receive till the times of the complete establishment of *all* the things concerning which God hath spoken by the mouth of all his holy prophets since the days of eternity." * Acts i. 21.

During this absence of Him who came into the world, "not to be ministered unto, but to minister," a long succession of confidential servants were to act as stewards. Thus, during their respective periods of responsibility, they were to take their Master's place in ministering to his household till he should, at the expiration of each man's commission, require an account of his stewardship. Under these circumstances, if the account accords with fidelity, the commission is to be enlarged; for to him that overcometh all the temptations to a dereliction of duty, Jesus has said, "I will confer on him the honour of sitting down with me upon my throne." Rev. iii. 21.—Yes, "to him that overcometh," says the Saviour, "will I give power over the nations." Rev. ii. 26. Thus "the spirits of just men made perfect" take a deep interest in the extension of Christ's kingdom, and rejoice with him in his conquests. Yea, as on earth, good men make the joys and sorrows of others their own, by "rejoicing with those who rejoice, and weeping with those who weep;" so in a far more intense degree, the saints in heaven appear as one with Christ, and make his joys their own, his triumphs their own, and his dominion their own. With these facts in view, therefore, the Saviour introduced his parable of the faithful servant, by saying to his disciples, "Who is the faithful and wise servant, whom his lord hath set over his household, to give them meat in due season? Happy is such a servant whom his lord, at his return, shall find so employed." Matt. xxiv. 45, 46. Ah! happy would it have been for many ministers in the dark ages, if, in the day of visitation, they had been found *so employed*; and blessed is every minister and every mission-

* The translation of this and other passages, in a manner somewhat different from the authorized version, is not intended to lessen the respect so justly due to that invaluable performance. But considerable explanation is spared by the writer's views of the passage appearing when the passage is introduced.

ary of the present age who shall execute his commission with fidelity, and thus be prepared to meet his divine Lord. In such a case, these messengers of the glorious Gospel of peace will be honoured, like the faithful servant whose enlarged commission the Saviour has thus expressed: "Verily, I say unto you, his lord will entrust him with the management of all his estate."* Matt. xxiv. 47. Such fidelity characterized the ministry of the apostle Paul, who said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is by Christ Jesus, with eternal glory." 2 Tim. ii. 10. With such views, too, Paul thought it of supreme importance to enjoin fidelity on others. Hence he said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15.—Thus the fruit of the righteous is a tree of life, and he that winneth souls is wise;" and thus, in addition to the joys of the separate state, "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3.

But Jesus foresaw the unprincipled servant with as much clearness as he did the faithful one; and hence he added, "But as to the ill-disposed servant, who shall say within himself, My lord delayeth his return, and shall proceed to beat his fellow-servants, and to feast and carouse with drunkards, the lord of that servant will come on a day when he will not be expecting him, and at an hour of which he will not be aware, and having indignantly degraded him, will assign him his portion with the perfidious. "There (says the Saviour) shall be weeping and gnashing of teeth." Matt. xxiv. 48—51. Awful contemplation! to behold Judas and other professors, not promoted like those who win souls, but deprived of every vestige of their official dignity, and made prisoners in the dark regions of woe. There, too, they are associated with the former perfidious servants of their Lord, "who kept not their first estate," and who by their subsequent practice of deception have evinced that hypocrisy is their element. These fallen angels, however, are more or less under restraint; and hence they are represented as prisoners of divine justice. Nor will they be less under the restraints of Omnipotence when the fire prepared for the devil and his angels shall be their everlasting portion. Thus then as they are prisoners of divine justice in time and eternity, their chains are *everlasting chains*. Nor are they insensible of what awaits them. "Art thou come hither," said they to Jesus, "to torment us before the time?" Matt. viii. 29. With regard, therefore, to their prospects, they are not cheered by the light of a genial sun, but are encompassed by *darkness* as dismal as that of the subterraneous mansions of the dead. To this effect is the language of Jude (ver. 6.): "The angels (says he) who kept not their first estate, but left their own habitation, the Lord hath reserved in *everlasting chains* under *darkness*, unto the judgment of the great day." Better then would it be to live a life of exquisite torture in this world, than to fall into the condemnation of the devil; yea, better would it be to live the life of Methuselah in the agonies of the most painful death, than to be at last what Paul calls "a castaway."

* *Dr. Campbell's* translation.

: inconceivably better would it to do as Paul did. "I keep ler my body," said he, "and ng it into subjection:* lest that any means, when I have preach- to others, I myself should be a taway." 1 Cor. ix. 27.

Should it be said, Who is suffi- nt for these things? the Scrip- es furnish an appropriate an- er. "The Lord," says Isaiah, giveth power to the faint, and to em that have no might, he in- easeth strength. Even the youths all faint and be weary, and the oung men shall utterly fall; but ey that wait upon the Lord shall new their strength. They shall ount aloft with the facility of gles; they shall run, and not be eary; and they shall walk, and ot faint." Is. xl. 29—31.

But to return to the faithless rvant: We see, moreover, that ad not our Lord's coming been elayed, there would not have een proper time to develop the haracter of professors. Thus in ie case of the unprincipled ser- ant, a delay was essential to shew hat sort of a man he was. For ad his lord come speedily, that epraved individual would, to all ppearance, have done no wrong. ut the delay was the very thing of hich he took a base advantage, nd which induced him to act out imself. Thus the ill-disposed ser- ant was put to the proof; and the esult shewed that it would have been better for that man if he had never been born. For as he neglected the all-important duties that devolved upon him, and by that neglect secured carnal ease and carnal pleasures, that ease and those pleasures, though fair and tempting in their appearance, proved in the end to be awfully inimical to the future welfare of their deluded votary. But when to such a life of sinful pleasure is added the beating of his fellow-servants, this Bonner* of the Christian church completes his career of iniquity.

With such persecutors in view, Jehovah thought proper, seven hundred years beforehand, to furnish words of consolation for his suffering servants of the apostolic age. Thus when the day of Jerusalem's awful visitation was approaching, the persecuted Christian Jews could read concerning their persecutors, the unbelieving Jews, "Your brethren that hated you and cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Is. lxvi. 5. By directing our attention, therefore, to the end of things, we evidently see by the conduct of the perfidious servant, that instead of being *wise*, as the faithful servant is said to be, he was indeed as *foolish* as he was wicked.

Thus our Lord shewed his dis-

* The Apostle did not mean to imply that e practised superstitious austerities; but at viewing the Christian's life as an ener- etic contest, he studiously avoided every ndrance to success, and eagerly availed imself of every practice by which he might e the better prepared to "fight the good ght of faith." Thus he had the pleasing rospect of avoiding the heart-rending dis- ppointment of the unsuccessful, and of btaining the victor's crown, which "the ord, the righteous Judge," had to be- tow.

* He whose "mind is enmity against God" (Rom. viii. 7.) has a latent enmity against those who are "partakers of the divine nature" (2 Pet. i. 4.), as far as their resemblance to God is made manifest. (John xv. 18, 19.) Wherever, therefore, such enmity exists, there are the innate principles of the ill-disposed servant; and though these principles may not be fully acted out, yet, in the sight of God, "as a man thinketh in his heart, so is he." Prov. xxiii. 7. So important is it to adopt David's petition, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. li. 10.

ciples that there would be a delay in his coming, and thus he has left on record encouragements and warnings, as salutary as the fruit of the tree of life, for those who are placed over his household. But such encouragements and such warnings are, by inference, applicable to all professors, and are equally important for the whole of the visible church; and hence the delay of the master, in connection with the wisdom and folly evinced by two different servants, was a train of thought the Saviour pursued and amplified by the delay of a bridegroom, and the wisdom and folly evinced by two different classes of his attendants. Thus our Lord seems to have been induced to continue his discourse on Mount Olivet, by the introduction of the parable of the ten virgins, for the information of his disciples at the time they heard it, as well as for their edification when the Spirit should "bring all things to their remembrance," and also for the information and edification of the church of God to the end of time. The parable of the ten virgins, therefore, being a sequel to the parable already investigated, may be a proper subject for a future paper.

Stratford, Essex. J. F.

FURTHER HINTS ON THE IMPORTANCE OF ORDINATION.

To the Editor of the Baptist Magazine.

SIR,

I AM sorry that the few remarks which I deemed it my duty to make in your February number, on the importance of Ordination, should have hurt the mind of our good friend "a Country Minister," whose observations in the Magazine for the present month, I have been looking over this morning.

Your correspondent seems to imagine that I am a bigoted adherent to the old customs of our Denomination, and extremely opposed to the introduction of anything we have not been used to practise. I suspect, however, that some who know me better than "a Country Minister" can do, have an opinion directly the opposite of his. In many instances I have innovated, and if life and opportunity be spared, I hope to see in my own circle other old customs abolished, and things brought to a more scriptural standard. He supposes that I "assume a frowning, browbeating aspect," the "tendency of which is to check a spirit of enquiry, and independence of thought" among young ministers. To this charge also I plead *not guilty*, and protest against any part of my former communication being so understood. He intimates, farther, a supposition that I have some doubts as to the propriety of the Ordination service being regarded as the appointment of a minister to the pastoral office by other pastors, and very sagaciously infers this from my signature as "a publicly recognized Pastor." If, however, "a Country Minister" had read the last paragraph in my former communication, he might have perceived a hint on the impropriety of ministers settling with a second church "without a public recognition;" and one would have imagined he might have seen the possibility of this "recognition" applying to such a settlement rather than to an "Ordination," or first setting apart to the pastoral office. This in reality was the fact.

Had your correspondent, Sir, stopped here, I had not taken up my pen. But I fear that his too confident assertions as to the non-requirement of Ordination by the Sacred Volume, and his placing it

on a level with the mummeries of Rome, are calculated to do injury among the young and thoughtless in our churches.

I am aware that I shall be in danger of again giving offence to "a Country Minister," when I assert my deliberate persuasion that ***Ordination is a divinely instituted ordinance***, that it can only be scripturally performed by Christian ministers, themselves previously ordained, and that all appointments to the pastoral office otherwise made, are, in the scriptural view of the matter, invalid. I shall not occupy a large portion of room in setting forth my arguments to the best advantage, but shall simply state them, and commend the subject to the serious and candid attention of my opponent.

On the subject of the right of every church to *choose* its own officers, there is no difference of opinion between your correspondent and myself. But then I contend that the choice of the people is not ordination, but that the *appointment* or separation to the office to which they are thus chosen is the work of those previously in office. To see the distinction between *choice* and *appointment*, it is only necessary to turn to Acts xiii. 2. where the Holy Spirit commanded the apostles to *separate* Barnabas and Saul for the work whereunto he had called them. To the argument that the Apostles directed the election of Matthias to the apostleship, Acts i. that they *appointed* those whom the church at Jerusalem chose to the deacon's office, Acts vi. 3. and *ordained* elders in every church, Acts xiv. 23. and that by the laying on of hands, they appointed Timothy to the office of the ministry, 1 Tim. iv. 14., I suppose your correspondent would say, that the acts of inspired *men were not intended* to regulate our conduct. In reply to this I might require "a Country Minister" to tell me when the example of the Apostles is binding and when it is not. But I will rather ask him whether we have any evidence that in thus ordaining they were acting as *Apostles;* or might not this duty be discharged by them as ordinary ministers, in the same way as they preached the word and administered the ordinances?

But perhaps it will be said that this is begging the question. I can afford to lose even a good argument, and let then the "Country Minister" say, that this view of the subject does not bear on the practice of modern Ordination; will he permit me to beg the favour of a reply to the following enquiries:—

1. Where in the New Testament or in the first ages of the Christian church, did a pastor enter on the duties of his office without being first appointed thereto *by other Ministers?*

2. If Churches have the right, not only to choose their pastors, but forthwith to appoint them to their office, from what passage of the New Testament do they derive it?

3. If ministers have nothing to do with the Ordination or appointment of pastors, how is it that Paul gave to Timothy and Titus, who, be it remembered, *were not inspired men*, rather than to the churches, such particular directions as to the character of Christian pastors? Why did he instruct Timothy to "commit the gospel to faithful men, who should be able to teach others also?" 2 Tim. ii. 2. Why did he direct him not hastily to appoint ministers to office? 1 Tim. v. 22. And why did he leave Titus in Crete for the express purpose of "setting in order the things that were wanting, *and ordaining elders in every city?*" Titus i. 5.

I shall not at present trouble "a Country Minister" with any farther enquiries. I deeply regret the introduction into our Denomination, of what I consider a very unscriptural practice, and say with the judicious Fuller, in the last service of this kind in which he was engaged, "The ordination of elders over the churches, was a practice among the primitive Christians. Acts xiv. 23. And I hope it will never be dispensed with in our churches. Besides being sanctioned by apostolical example, it is a guard against the introduction of improper characters; who, by getting an artificial majority in a church, may intrude themselves on a people to their great injury. Hence the exhortation, 'Lay hands suddenly on no man.'"

I beg pardon, Mr. Editor, for occupying so much of your room, and again subscribe myself

A PUBLICLY RECOGNIZED PASTOR.

April 9th, 1828.

HORÆ EVANGELICÆ.

(Continued from p. 155.)

THE GOSPEL OF ST. MATTHEW.

No. XI.—Chap. viii. 16, 17.

"WHEN the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses."

The Jews kept their Sabbaths from evening to evening, according to the law, (Lev. xxiii. 32.) "From even to even shall ye celebrate your sabbath;" and therefore, when it "began to be dark before the sabbath," Nehemiah commanded the gates of Jerusalem *to be shut.* (Neh. xiii. 19.) We may therefore conclude, that they waited till the evening before they brought their sick to be healed, because the *Sabbath* would then be terminated; for they deemed even the communication of medical assistance a profanation of that holy day. (Mark iii. 2; Luke xiv. 1.) Now we learn from St. Mark (ch. i. 21, &c.) that the day of which this was the evening, was actually the *Sabbath*; in which he healed a person possessed with an unclean spirit in the synagogue of Capernaum; whence he went into the house of Simon, whose wife's mother he healed of a fever, and where they brought unto him those who were diseased, when "the sun was set." (ver. 29—32.) Of this we have no intimation in St. Matthew, except what is *implied* in the passage under consideration; and even the circumstance, from the detail of which by St. Mark, we learn that it was on the Sabbath, is wholly omitted by that Evangelist. Hence it may, we conceive, be justly inferred, that this coincidence is no less undesigned than minute and latent; and consequently that it clearly establishes the truth of the several facts with which it is inseparably connected in the relation of these Evangelists.

No. XII.—Chap. xiii. 1.

"The same day went Jesus OUT OF THE HOUSE, and sat by the sea side."

But it does not certainly appear from the previous narrative of St. Matthew, that our Lord had entered a house. It is true, that he relates in the preceding chapter, (ver. 46—49.) that "While he yet talked with the people, behold *his* mother and his brethren stood WITHOUT, desiring to speak with him. Then one said unto him, behold, thy mother and thy bre-

thren stand WITHOUT, desiring to speak with thee." But the term ἔξω, WITHOUT, does not always denote *out of doors*, but simply, *on the outside* of any thing; and *might* as justly apply to the circle which was formed by "the multitude who sat about him," as St. Mark states. (ch. iii. 32.) The latter Evangelist, however, expressly affirms, that they went INTO A HOUSE, probably the house in Capernaum where Jesus usually sojourned. "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went to lay hold on him: for they said, he is beside himself." (Mark iii. 19—21.) This testimony is decisive, and exactly agrees with the implied statement of St. Matthew. We also learn from it, that the reason why Jesus would not go out to his mother and brethren, when they desired to speak with him, was because he knew that they were come in the exercise of their misguided zeal for his welfare, to lay hold of him. It will not, however, be imagined that St. Mark inferred these particulars from the account of St. Matthew; particulars which are not only wholly omitted by that Evangelist, but are not so much as distantly alluded to, but merely *implied* in the language he employs. And, as it cannot be supposed that St. Matthew used this language with a view of making it correspond, in such a remote manner, with the relation of St. Mark, it must be inferred that the correspondence was wholly undesigned, and arose spontaneously from the truth of the facts which they have severally detailed as connected with this circumstance.

No. XIII.—Chap. xiv. 22, 23.

"And *straightway Jesus* constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come he was there alone."

It does not appear from the narrative of St. Matthew why our Lord should thus urge his disciples to depart, dismiss the multitude, and then ascend alone into a mountain to pray; immediately after one of the most stupendous displays of his all-creative energy, in supplying the wants of five thousand men, beside women and children, with five loaves and two small fishes. The disciples could not have needed being constrained, as some have supposed, in consequence of being afraid to return into the jurisdiction of Herod, from whom, it does not appear by the history, they had any thing to fear; nor can it be supposed that their presence could have obstructed his communion with his Father, to whom he had at all times and places free access. By a reference, however, to the gospel of St. John, the reason becomes immediately apparent. He relates, what we might naturally expect would be the case, that those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world." They justly concluded, that he was in reality the Messiah; and, as they inseparably connected the idea of an earthly Prince with that of a Prophet, they resolved immediately to proclaim him king, and rid themselves at once of Herod and the Romans. "When Jesus perceived," either by some words they had dropped, or by his penetration of their hearts, "that they would come and take him by force

to make him a king," having constrained his disciples, who might be disposed to concur with the measure, to put to sea without him, and having dismissed the multitude, "he departed again into a mountain himself alone," (John vi. 14, 15.) withdrawing himself from their sight as the evening advanced.

Here then we have a satisfactory elucidation of the whole transaction; but given in such a manner as totally precludes the slightest suspicion of design. St. John, who affords this explanation, says nothing of the dismissal of the disciples, or that of the multitude; while St. Matthew, who relates that circumstance, makes no allusion to its cause. This coincidence must therefore, be wholly undesigned, and such as could only result from the truth of the fact narrated.

London. W. G.

The late Charles Grant, Esq. and the Baptist Mission.

It is well known to many persons how zealous this excellent man was in every matter relating to the propagation of the gospel in India. The writer of this paper used frequently to call upon him at his house, No. 40, Russell Square, on business connected with the Baptist Missionary Society. It was on one of these occasions, Nov. 26, 1814, that the following particulars were stated by Mr. Grant.

Having mentioned to him a letter just received from the Rev. Dr. Carey, which shewed the increase of Christians in Calcutta, the writer observed how different this was to the period of 1783, when Mr. John Thomas advertised in the Calcutta Gazette for a Christian. —*Mr. Grant said,* "I was in *India at that time,* and resided at *Malda. About seven years before* the arrival of Mr. Thomas, I lived at Calcutta, and was brought under deep concern about the state of my soul; there was no person then living in Calcutta from whom I could obtain any information as to the way of a sinner's salvation. I at length went to the Dutch Missionary, (the same who had built what is called the old church) but he had outlived his zeal, and I suppose was a man destitute of religion. I found him lying on his couch: my anxious enquiries as to what I should do to be saved, appeared to embarrass and confuse him exceedingly; and when I left him, the perspiration was running from his face in consequence, as it appeared to me, of his mental distress. He could not answer my questions, but he gave me some good instructive books.—Some time after this, my friend Mr. C. came round to Calcutta: we became acquainted. You have heard of Mr. Udney and Mr. Harrington.* They both came out to India under the influence of strong infidel prejudices, and were both brought to the knowledge of the power of religion in my family. After Mr. Thomas had been for a little time in Calcutta, I and my friend Mr. C. became acquainted with him, and proposed to him that he should continue as a missionary in India: his support cost me five hundred pounds at least before his return to England, when he was first engaged by your Society."

The writer well recollects how feelingly this good man expressed himself respecting the conversion of a wicked Irishman in India. "The conversion of such a man as L." said he, "and his call to the ministry, gives one an overwhelming idea of the divine mercy." It

* This excellent Christian, Mr. Harrington, died within a few weeks after his return from India.

was on this occasion Mr. Grant very strongly recommended that the Baptists should send out missionaries to New South Wales. "That colony," he observed, "will in the course of a century, as the settlers lose nothing of the European spirit of enterprize, have all the eastern nations at its feet: it is a country, therefore, which should be well supplied with Christian instructors."

April 13, 1828. J. I.

ANTICIPATION OF THE ANNUAL MEETINGS.

MANY of our readers have already participated in the religious festivals which draw together at this season, individuals from different parts of the empire, and various quarters of the world, rendering this great city, the metropolis of Christian charity. We are persuaded that the pleasures you have enjoyed on these occasions have not diminished your interest in the approaching meetings, with which our own denomination is more especially connected; for though there should be mingled with these anniversaries some things which the fastidious may except against, and the pious regret, yet such are the preponderating gratifications and advantages resulting from them, so many of the best sympathies of our nature are drawn forth, so much holy zeal and activity are excited or renewed, that these societies, as they are thus brought before us in their blended and harmonious influence, resemble the bow of mercy shining across the darkness of a fallen world, and shooting forward to embrace within their expansive circle the wide horizon of humanity. It is a very pleasing feature in the proceedings of those institutions whose objects are not of an avowedly religious nature, that they are increasingly imbued with the spirit of piety; upon this altar every offering is consecrated; to "Him from whom all good counsels and all holy desires" proceed, every success is ascribed, and the diffusion of knowledge, or the cultivation of intellect, is considered valuable, chiefly, as it is rendered subservient to the promotion of real religion. At the meetings we are now anticipating, we trust that a recognition of the necessity for divine influence will be still more distinctly visible than on any former occasion, and that it may be the means of exciting fervent and persevering supplications for the outpouring of the Spirit from on high, in every individual throughout our assemblies. Amidst the machinery of our societies, their various regulations and extended movements, the arduous and unremitting exertions of committees, and the self-denying and unwearied labours of our agents, we are sometimes in danger of losing sight of the invisible spring which first set them in motion, and can alone direct and prosper their operations. It is only in answer to individual, collective, and unceasing prayer, that we can expect the bestowment of this blessing; and in the cheering reports which reach us from time to time, of the effusion of divine influence upon the American Churches, we behold a striking proof and pledge, that "the Spirit is given to those who ask it." One cause of painful emotion generally mingles with these anniversaries; we see the accustomed seats of many of our beloved coadjutors vacant, who are either detained from the post of active duty by increasing infirmity, or have been called by death to enter into the possession of their high and final reward. These events remind us that the day of our labour in this holy cause is fast hastening away, and should

excite us to renewed diligence that our work may be accomplished before the sun goeth down. Past successes, and future prospects; the harvest which has been gathered, and that which now invites the sickle of the reaper, conspire to animate our zeal and diligence; in order to insure general co-operation in the great work before us, every selfish feeling should be subdued, and every sacrifice, except that of principle, cheerfully made. With regard to our fellow labourers at home and abroad, we should not forget that a work conducted by men must sometimes be marred by the weaknesses of men, that the wisest have their follies, and the holiest their sins and infirmities, and therefore it is only in the Spirit of that "Charity which beareth all things, believeth all things, hopeth all things, endureth all things," we can expect to hasten on the fulfilment of the glorious prophetic vision, when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Answers to Correspondents.

We have received four Queries from an unknown correspondent in the Isle of E. signed A. C. The subject of the first and the second does not, we apprehend, admit of a question. The fourth we cannot reply to at present, but on the third we may bestow a few lines.

Our correspondent enquires, "Are there any duties devolving on Deacons, besides the temporalities of the Church, and distributing the elements at the ordinance?"

To this we reply—the Lord's Supper is not *the* ordinance, but one of the ordinances. When this *is* received, we conceive the Pastor of the church is to be regarded *as the administrator*, though perhaps, for the sake of convenience and dispatch, the sacred elements are communicated to the members through the hands of the deacons, as Jesus gave loaves and fishes, on two occasions multiplied by miracle, to thousands of the people, through the hands of his twelve disciples.

We are not aware that there are any duties beyond those which relate to the *temporalities* of the church, binding on the deacons *as such*, for their ministry is the ministry of tables. In providing for the table of the Lord, the table of the poor, and the table of the pastor, there is work enough for all those highly honoured members, who may be elected to this important office by their brethren, according to the law in that case made and provided. If they be employed, as they often are very properly, in examining candidates for fellowship, or in administering counsel, reproof or consolation, it is not as deacons, strictly speaking; but they have such an appointment on account of their age and experience, their zeal and prudence, and their well-known affectionate anxiety for the increase and prosperity of the church to which they belong. Therefore other members, having the requisite qualifications, are often employed as messengers from the churches to individual members.

Our anonymous correspondent A. C. may find a good deal of information on this topic in Dr. Gill's Body of Divinity, Art. Deacons. Or among more recent publications he may consult with advantage Dr. Dwight, Sermon 155. or Dr. Winter's Sermon on the Deacon's Office, or a sermon by Dr. Newman on the Work and the Reward of Faithful Deacons, and a 'Manual for Church Members' by the last mentioned writer, sold at No. 18, St. Paul's Churchyard.

POETRY.

Spring.

Returning Spring appears,
In all its beauties drest,
Our drooping spirits cheers,
Our longing eyes are blest;
Blest with the season of our hopes,
Bright prelude of approaching crops.

Delightful is the scene,
Where'er we turn our eyes;
Beneath, the verdant green;
Above, the azure skies;
The skies with radiant glories crown'd,
On earth in richest gifts abound.

Diversity of flowers
Are scatter'd o'er the ground;
Produced by soft'ning showers,
Which scent the air around:
Unnumbered hues refresh the sight,
Unnumbered sweets diffuse delight.

The trees of wondrous height,
And shrubs of lesser growth,
Urged by the vital heat,
Their dormant buds shoot forth;
The leaves and blossoms are unfurled
Throughout the vegetable world.

The feathered tribes around,
Their warbling music sing;
The animating sound
Proclaims returning Spring;
Their notes so various, soft and sweet,
May yield the dullest ears a treat.

The flocks spread o'er the plain,
A lovely prospect are;
Their lambs, a numerous train,
All frolicsome appear:
With innocence they skip and play
Around their dams from day to day.

Millions before our eyes
Of insects now appear;
Of every shape and size,
All sportive in the air:
In harmony all seem to sing,
Returning Spring, returning Spring!

Thus the reviving Spring
Declares thy powerful hand;
Thou universal King,
It comes at thy command.
All nature is sustained by thee,
And proves thy vast infinity.

On thee we may repose
Our lives, and all we are;
Each favour to us flows
From thy paternal care:
Our joyful hearts and tongues shall sing
Thy goodness, Author of the Spring.

Now heavenly Father hear,
While we our praises bring;
Our drooping spirits cheer
With a celestial Spring:
Refresh our souls with heavenly dew,
And all our withered hopes renew.

Thou Sun of righteousness,
Upon our spirits shine;
And bless our souls with grace,
Dear Saviour all divine.
Our cold and barren hearts revive,
That faith and love may grow and thrive.

Oh, sacred Spirit! shed
On us the Saviour's love;
Who for such sinners bled,
That we may dwell above:
Oh, blessed Spirit! now impart
Reviving Spring to every heart.

Thou ever-blessed God,
Our longing spirits bring
Safe to the blest abode
Of never-fading Spring:
Oh, thither bring our weary feet,
That we may worship near thy seat.

There all the chosen race,
With peace and joy serene,
Behold the Saviour's face,
Without a cloud between:
There everlasting Spring is found,
And bliss in one eternal round.

Bromley. I. D. W.

REVIEW.

The Course of Time; a Poem in Ten Books. By ROBERT POLLOK, A.M. Third Edition. Price 10s. 6d. Edinburgh: Blackwood. London: Cadell.

(Continued from p. 212.)

MR. POLLOK excels in the terrific, of which we have striking proof in two descriptions contained in the first book. They are given by the happy spirit already mentioned to the two glorified saints, whom he meets on the battlements of immortality, and refer to what he saw in his near approach to the infernal regions, during his adventurous and circuitous flight. Among the figures whom he saw traced in fire, "not motionless, but imitating life," in the wall of fiery adamant that encircled those dreary abodes, he says—

"One I remarked
Attentively; but how shall I describe
What nought resembles else my eye hath seen?
Of worm or serpent kind it something looked,
But monstrous, with a thousand snaky heads,
Eyed each with double orbs of glaring wrath;
And with as many tails, that twisted out
In horrid revolution, tipped with stings;
And all its mouths, that wide and darkly gaped,
And breathed most poisonous breath, had each a sting,
Forked, and long, and venomous, and sharp;
And in its writhings infinite, it grasped
Malignantly what seemed a heart, swollen, black,
And quivering with torture most intense;
And still the heart, with anguish throbbing high,
Made effort to escape, but could not; for
Howe'er it turned, and oft it vainly turned,
These complicated foldings held it fast.
And still the monstrous beast with sting of head
Or tail transpierced it, bleeding evermore.
What this could image, much I searched to know;
And while I stood, and gazed, and wondered long,
A voice, from whence I knew not, for no one
I saw, distinctly whispered in my ear
These words: This is the Worm that never dies.

"Fast by the side of this unsightly thing,
Another was portrayed, more hideous still:
Who sees it once shall wish to see't no more.
For ever undescribed let it remain!
Only this much I may or can unfold.
Far out it thrust a dart that might have made
The knees of terror quake, and on it hung,
Within the triple barbs, a being pierced
Through soul and body both. Of heavenly make
Original the being seemed, but fallen,
And worn and wasted with enormous wo.
And still around the everlasting lance,
It writhed, convulsed, and uttered mimic groans;
And tried and wished, and ever tried and wished
To die; but could not die. Oh, horrid sight!
I trembling gazed, and listened, and heard this voice
Approach my ear: This is Eternal Death."
pp. 11, 12.

One is infallibly reminded, by these splendid specimens, of the rencontre in Milton at the gates of hell, where Sin, Death, and Satan fill the awful picture. The ideal conversations on this occasion, introduced into Paradise Lost, are so wonderfully sustained, the boldest flight of imagination that poet ever made is yet so free from every tincture of absurdity, or even apparent improbability, in its wildest and most hazardous movements, and the whole is not only the evident product of the mightiest master that ever touched the epic lyre, but seems to be accomplished without effort, and as if it were the mere play and sport of genius, that, in addition to its perfect originality, we must assign to it the highest meed of praise. The passages must be generally so familiar, as scarcely to require citation, unless for the sake of juxtaposition with the descriptions of our new poet; we extract a few lines.

"The other shape,
If shape it might be call'd that shape had none

inguishable in member, joint, or limb;
substance might be call'd that shadow
seem'd;
each seem'd either; black it stood as
Night,
oe as ten Furies, terrible as Hell,
shook a dreadful dart; what seem'd
his head
likeness of a kingly crown had on.
n was now at hand; and from his seat
monster, moving onward, came as fast
h horrid strides; Hell trembled as he
strode.
undaunted Fiend what this might be ad-
mir'd;
ir'd, not fear'd; God and his Son ex-
cept,
ited thing nought valued he, nor shunn'd."
Paradise Lost, II. 666—679.

After the "goblin, full of wrath," replied to the appeal of Satan, who intimated that it was his intention orce his passage, the poet adds—

So spake the grisly terror, and in shape,
peaking and so threat'ning, grew ten-
fold
e dreadful and deform: on th' other
side,
ns'd with indignation, Satan stood
errify'd; and like a comet burn'd,
: fires the length of Ophiuchus huge
he arctic sky, and from his horrid hair
ces pestilence and war. Each at the
head
el'd his deadly aim; their fatal hands
second stroke intend; and such a frown
h cast at th' other, as when two black
clouds,
h Heav'n's artillery fraught, come rat-
tling on
r the Caspian, then stand front to front
'ring a space, till winds the signal blow
join their dark encounter in mid-air:
rows'd the mighty combatants, that Hell
w darker at their frown, so match'd they
stood;
never but once more was either like
meet so great a foe."
Paradise Lost, II. 704—722.

We mean not, however, to pursue the parison farther, nor even to remind reader, in order to prove the supe-ity of Milton, of his celebrated ad-ss of Satan, or the hymn to the Uni-sal Father, or the pathetic reference his own blindness, in the book com-ncing "Hail! holy light," or the merous and unrivalled images of do-stic felicity, *in the intercourse of our* unfallen parents, or of particular portions of enchanting grandeur, such as that which commences—

"Up he rode,
Followed with acclamations and the sound
Symphonious of ten thousand harps, that
tun'd
Angelic harmonies."

It is, in fact, impossible, we believe, after a full and deliberate consideration of the subject, and a recollection of the almost infinite diversities and modes of beauty and grandeur in the Paradise Lost, to refuse to Milton the distinction of unequalled genius; yet do we, without hesitation, assign to Pollok a rank only inferior to the two other noblest names, Shakspeare and our modern Byron, in mental power, and infinitely above them in moral feeling and practical effect.

Upon this point we must dwell for a moment. It is the bane of some of our choicest poetry, that it has either no practical tendency, or a prejudicial one. It is obvious that the talented writers have aimed merely at the amusement of the reader, or at their own fame; they have been satisfied to gain the laurel without benefiting the heart. Whatever admiration, therefore, we may feel of the sublimity and beauty which render their compositions so fascinating, we must deeply deplore the moral defects which prevent their being useful; nay, more, which make them pernicious. It is plain, that in many unhappy instances they have presumed that their poetry would not be relished the worse for the base passions it aimed to consecrate, and the impurities it thinly veiled or viciously adorned. But in our author we find the highest style of poetry united with the purest sentiments of religion. Nor is the latter made subservient to the former: it assumes in these pages its legitimate, its only appropriate situation of supreme place and influence. It appears as the pillar of truth, on which the poet has hung the beauteous ornaments and fragrant roses of poesy.

But although we have assigned the author of the Course of Time a niche

in the temple of Fame below a few, and only a few, other great names, we must further justify our opinion of the eminence implied in a comparison, by some other quotations. There are passages which almost tempt us, when we read them again, to a revision of our sentence. What can mortal language or idea do more, than describe the final hour as follows?—

"Nature stood still. The seas and rivers stood,
And all the winds, and every living thing.
The cataract, that like a giant wroth,
Rushed down impetuously, as seized, at once,
By sudden frost, with all his hoary locks,
Stood still; and beasts of every kind stood still.
A deep and dreadful silence reigned alone!
Hope died in every breast, and on all men
Came fear and trembling. None to his neighbour spoke.
Husband thought not of wife, nor of her child
The mother, nor friend of friend, nor foe of foe.
In horrible suspense all mortals stood;
And, as they stood and listened, chariots were heard,
Rolling in heaven. Revealed in flaming fire,
The angel of God appeared in stature vast,
Blazing, and, lifting up his hand on high,
By Him that lives for ever, swore, that Time
Should be no more. Throughout creation heard
And sighed; all rivers, lakes, and seas, and woods,
Desponding waste, and cultivated vale,
Wild cave, and ancient hill, and every rock,
Sighed. Earth, arrested in her wonted path,
As ox struck by the lifted axe, when nought
Was feared, in all her entrails deeply groan'd.
A universal crash was heard, as if
The ribs of Nature broke, and all her dark
Foundations failed; and deadly paleness sat
On every face of man, and every heart
Grew chill, and every knee his fellow smote.
None spoke, none stirred, none wept; for horror held
All motionless, and fettered every tongue.
Again, o'er all the nations silence fell:
And, in the heavens, robed in excessive light,
That drove the thick of darkness far aside,
And walked with penetration keen, through all
The abodes of men, another angel stood,
And blew the trump of God: Awake, ye dead,
Be changed, ye living, and put on the garb
Of immortality. Awake, arise!—
The God of judgment comes! This said the voice,
And Silence, from eternity that slept
Beyond the sphere of the creating Word,
And all the noise of Time, awakened, heard
Heaven heard, and earth, and farthest hell through all
Her regions of despair; the ear of Death
Heard, and the sleep that for so long a night
Pressed on his leaden eyelids, fled; and
The dead awoke, and all the living changed."
pp. 238—240.

The account of the resurrection is, some parts of it, exceedingly sublime: for example—

"Athens, and Rome, and Babylon, and Tyre,
And she that sat on Thames, queen of the seas,
Cities once famed on earth, convulsed through all
Their mighty ruins, threw their millions forth.
Palmyra's dead, where Desolation sat,
From age to age, well pleased in solitude,
And silence, save when traveller's foot, or owl
Of night, or fragment mouldering down to dust,
Broke faintly on his desert ear—awoke.
p. 249.

Again—

"And he, far voyaging from home and friends,
Too curious, with a mortal eye to peep
Into the secrets of the Pole, forbid
By nature, whom fierce Winter seized, and froze
To death, and wrapped in winding sheet of ice,
And sung the requiem of his shivering ghost,
With the loud organ of his mighty winds,
And on his memory threw the snow of ages—
Felt the long absent warmth of life return,
And shook the frozen mountain from his bed."
p. 253.

We could willingly insert the representation of the final blessedness of the faithful minister, in the ninth book, but for its length. It is most touching, most animating, most true! If any one can read it without tears, it is more than we have been able to do; we earnestly breathe the prayer on behalf of every preacher of the Gospel, that the conduct and method of ministration described may be his model, and the blessed end predicted his final portion!

On some accounts, perhaps, the following passage, with which we shall wish our extracts, may be reckoned equal in grandeur and effect to almost any in this extraordinary volume. When we think of the event the poet had to describe, namely, the rising up of the great Judge of the Universe to pronounce the final sentence upon the numberless millions of our race, it is at once evident that none but a mind of unusual power could have ventured upon this part of the theme with any chance of success.

"This done, the Omnipotent, Omniscient Judge,
One infinite, the sentence to pronounce,
The sentence of eternal woe or bliss!
All glory heretofore seen or conceived,
All majesty, annihilated, dropped,
That moment, from remembrance, and was lost;
And silence, deepest hitherto esteemed,
Seemed noisy to the stillness of this hour.
Comparisons I seek not, nor should find,
I sought. That silence, which all being held,
When God Almighty's Son, from off the walls
Of heaven the rebel angels threw, accursed,
So still, that all creation heard their fall
Distinctly, in the lake of burning fire,—
That was now forgotten, and every silence else.
All being rational, created then,
Around the judgment seat, intensely listened.
No creature breathed. Man, angel, devil, stood
And listened; the spheres stood still, and every star
Stood still, and listened; and every particle
Remotest in the womb of matter, stood,
Tending to hear, devotional and still."
pp. 385, 6.

Among the faults of this poem, may be mentioned the too frequent and unhesitating use of such an awful term as "damnation," and epithets of kindred horror. We have an insuperable objection in general to the literal mode of representing the torments of hell, and the condition of hopeless immortals in that dreadful abode. We are aware it may be said, that the great poets all adopt this method, that it may be allowed as a poetical licence, and is favourable to impression. The latter plea is certainly unfounded in truth. *Whatever carries with it an air of improbability* can produce no very permanent, or at least no very morally beneficial effect; and on this ground we have a strong objection to such publications as M'Gowan's Dialogues of Devils, and cannot divest our minds of similar feelings in reading the terrific pictures of descriptive poetry. It seems to us also, that even in a part of the work which, on some accounts, is the most valuable, namely, that in which the great truths of the Gospel are stated and enforced, the author is too elaborate and prolix. Had the reasoning been more compressed, and the appeals less elaborated into the mode of pulpit addresses, a more powerful impression upon minds of a high order might have been anticipated. In this part, too, there is a prominent fault of Mr. Pollok's poetry, which is, that of approaching in many individual lines too near to prose, by running the sense of one line into another, ending lines with weak and ineffective words, and diminishing the vivacity and vigour of the composition by occasional dulness, that is, dulness of manner. There are some passages, and where the sentiment is most important, which cannot be read without a sense of labour and difficulty. Moreover, fine as the description of the resurrection is, it has the fault of being too elaborate; in some parts too quaint: great as is our general admiration, we could not help thinking that our author had, by some unlucky partiality, stolen some of the conceits of Cowley, and engrafted them into his own composition: we allude particularly to the idea of the trumpet surprising armies in the shock of battle, and bleeding ranks, newly fallen, in a moment springing up to face the living combatants; and to the conception that the anatomist, with his disciples, hanging over a body which has been just subjected to his operations, is astonished at seeing the dead man starting into life—

"forgiving scarce,
The insult offered to his clay in death."

But these and a thousand, if a thousand other faults there were, we could easily pardon and willingly forget, in

gratitude for the numerous beauties that have gratified our taste, the various descriptions that have enchanted our imagination, and the truly evangelical instructions that have touched our heart. Here it is our joy to find the simplest and most needful truths of the Gospel enforced by one, whom we may not inaptly call a *poetic preacher*, and we anticipate that, while the coruscations of his genius will attract the attention of those whose inclination will induce them to read exalted poetry, the pious and holy tendency of his song will make many a splendid sinner tremble, and turn from his dangerous course. In a word, its poetic merits will compel readers, and its pious strain will improve them.

The Suttees' Cry to Britain; showing from Essays published in India and Official Documents that the Custom of Burning Hindoo Widows is not an Integral Part of Hindoism; and may be Abolished with Ease and Safety. By J. PEGGS, *late Missionary in Cuttack, Orissa.* Second edition, enlarged. London: Seely and Son, Fleet-street.

WHEN Mordecai, an ancient Jew, heard of the decree which had been issued from Shushan, the palace, against the lives of his people, we are informed that "he went out into the midst of the city and cried with a loud and a bitter cry."

And shall superstition be suffered to issue her decrees from year to year, and from age to age, against the lives of poor defenceless and disconsolate widows; thousands of whom are annually sacrificed to its relentless cruelty, and yet no voice be lifted up in their behalf? Then where are human sympathies? and what are nature's claims?

But no; humanity can refrain no longer. A cry has at last been raised for those daughters of sorrow on the plains of India. It has reached the British Isle, and reverberated from her shores; it has sounded in the ears of her legislature; it is heard in the midst of our *city; it is a loud* and a bitter cry.

When this excellent pamphlet was *laid upon our table*, we were quite in a dilemma, unwilling to delay introducing the present improved edition to the immediate attention of our readers, and yet unable to do any thing like justice to its merits in the limits allotted us in the present number.

We must, however, find room to say, that the subject is one of the most pressing urgency, and that its author has done it the most ample justice. He has placed before us, in a connected and well arranged order, a series of melancholy facts, which appeal at once to every man's sense of right, and to the tenderest sensibilities of his nature.

With regard to the *extent* of the evil deplored, we must refer our readers to the article of Gleanings in the present number, and with respect to the horrid *nature* of the practice we subjoin the following passage:—

"The enormity of the practice of burning widows would strike even the Hindoos themselves, did not a blind attachment to the vices of their forefathers overcome every natural feeling. In all the annals of human depravity it will be difficult to discover a custom so horrible in its nature, or so destructive in its consequences both on individual and public happiness. That a practice, which would reflect a stigma on the most barbarous tribes, should have been sanctioned by men of thought and penetration, and perpetuated among a people whose mildness of disposition is proverbial, shows to what a state of degradation the mind may be reduced under the influence of superstition. This is not the case of a patriot relinquishing life to establish the freedom of his country—it is not a martyr braving the flames to maintain the rights of conscience,—it is not a noble mind sacrificing even life itself on some occasion of exalted virtue to secure to posterity the benefit of its high example. On these occasions we feel a melancholy pleasure in applauding a voluntary resignation of life. But it is the helpless and disconsolate widow torn from her family at the very climax of her grief, and hurried to the flames amidst the shouts of an unfeeling multitude. She must stifle every feeling of compassion for the offspring of her womb, she must renounce them at a period when they stand most in need of her care; and, when weighed down with sorrow, she must take a last look on all mortal things, and enter the flames. Surely this is a case of unparalleled barbarity, and tends almost beyond any thing else to develope the extent of the depravity to which Hindoism owes its origin." p. 19.

Two very important points we think r author has satisfactorily established this edition of his work. 1st. That s present partial interference of the itish Government promotes the *in-ase, celebrity*, and *supposed legality* of s cruel rite, thus augmenting the evil ey are attempting to suppress; and That the legislature has power to olish it, in the opinion at least of the ost competent authorities, with facility d safety, thus resting on the shoul-rs of the British Government, the wful burden of responsibility, if it neg-cts to put forth its energies in this ork of justice, humanity and mercy.

If the case be indeed so, we would ag leave respectfully to remind those power, if our feeble voice could be pposed to reach their ear, that the ntiment of the poet in reference to very, is no less applicable to this uel outrage.

Hear it, ye Senates—hear this truth sublime—
He who allows of murder shares the crime.

We most cordially and strongly recommend this pamphlet to the perusal f every one who has a heart to feel, nd a voice to raise, and a tear to shed, n the cause of suffering humanity, and onclude our imperfect notice of it with he *supplicatory lines* addressed to the ate Marquis of Hastings, in a Calcutta Paper, just before he left India in Jan. 1823. They are expressive of the ublic opinion in India upon the sub-ject of Suttees.

'Ere thy benignant power retires
From India, bless'd beneath thy care,
O quench these foul unhallow'd fires,
Which hell's own flame has kindled there,
The stain of earth and upper air!
Then o'er the sea,
The orphan's blessing and the widow's prayer
Shall follow thee.
O ne'er to man has pitying Heaven
A power so blest, so glorious given,
Say but a single word and save
Ten thousand mothers from a flaming grave,
And tens of thousands from the source of woe,
That ever must to orphan'd children flow!
Save from the flame the infant's place of rest.
The couch by nature given—a mother's breast;
O bid *the mother live—the babe caress her,*
And sweeter still its hoping accents bless her.
India with tearful eye and bended knee,
Hastings, her lord and judge, presents her plaint to thee." p. 72.

The Old Irish Knight, a Milesian Tale of the Fifth Century. By the Author of "A Whisper to a newly married Pair," "Parnassian Geography," &c. pp. 186. Price 4s. Poole.

We must acknowledge that such combinations of the serious and the romantic as occur in this volume, are not exactly to our taste. It seems to us that the opposing qualities require extraordinary skill in their admixture to prevent an entire neutralizing result. We can, however, easily suppose, that certain old fashioned sentiments and predilections, long indulged, may almost disqualify us for perceiving the *cui bono* of such performances, and consequently for pronouncing an impartial verdict. At the same time we are not insensible to many beauties of style and sentiment which might be readily pointed out both in the prose and poetic composition of these pages. As to the latter, for instance:—

"The soft flowing river, so still and serene,
Look'd clear as the sky it reflected,
And shaded, and lonely, the woodlands so green
Were by the tall oaks intersected.

I sat disregarding the fast-coming night,
Absorb'd in profound meditation,
And I thought that just form'd was the grey sober light
For serious and deep contemplation.

I glanc'd o'er the ocean, the sun was just gone,
He had dipp'd his bright wing in the billow,
And cold was the bed he was sinking upon,
And foamy and wet look'd his pillow.

'Thou art gone, lovely orb,' I exclaim'd,
'and perhaps
Ere thy beam shall again tinge the ocean,
This heart, haply, yet! ere an hour may elapse,
Shall flutter no more with emotion.

Then let me, my Father, oh! let me implore
Thy gracious protection and favour,
And then, (blissful thought,) when my journey is o'er,
I shall rest at the feet of my Saviour!'"
p. 131.

LITERARY RECORD.

New Publications.

1. *The Difficulties of the Infidel more formidable than those of the Christian; a Sermon, preached at Trevor Chapel, Brompton. By Thomas Wood, A.B.* pp. 54. Westley. In this discourse Mr. Wood informs the reader, that some time since he was so far entangled and perplexed by the mazes of infidelity, that he considered it to be "his duty to decline the ministerial office." He did not, however, decline seriously to examine the great subject of Christianity, and he states—"The result of the investigation was, that the mind of the preacher attained a deep conviction that Jesus Christ arose from the dead, that he is the Son of God, and that the Gospels and Epistles of the New Testament were written by his disciples, and are inspired compositions." The proposition to which the author directs his principal attention is, "*that he who rejects Christianity, encounters much greater difficulties than he who receives it;*" and this proposition he thinks is sufficiently illustrated, by an appeal to *the contents of the Christian books, and the early success of Christianity*. We sincerely hope that this able sermon will not only be generally useful, but that it may become instrumental in recovering many who, like the preacher, may for a time have been drawn or driven away from the belief of the truth.

2. *The Baptist Sabbath School Hymn Book.* pp. 864. Winks. Loughborough. This is a neat and valuable present, or purchase, for the children of our Sabbath schools. The preface states, that "a great proportion of the hymns are upon Redemption by the Lord Jesus, and affectionate exhortations to the young to come to him; the Being and Attributes of the Deity; the Creation of the World and Mankind; the Fall of Man; the Holy Scriptures; the Influences of the Holy Spirit. Hymns of Prayer, Praise, and other interesting subjects have been selected and inserted, but the principal burden of these songs is *the Gospel*; that Gospel which reveals a divine and Almighty Saviour, and invites even children to come, and forbids them not."—It further states, "There will also be found in this collection several hymns of invitation to pious youths, to attend to the ordinances of our Lord and Saviour, Baptism and the *Lord's Supper*. Serious young people *should be earnestly* invited to devote themselves, *in the spring*-time of their existence, to their God and Saviour." The hymns and parts of hymns in this selection, extending in the whole to five hundred, have been obtained from various sources. May it please God to accompany this and every endeavour for the moral and spiritual welfare of the rising generation with his effectual blessing!

3. *A Discourse occasioned by the Death of the Right Hon. George Canning; delivered at Southampton, on Sunday, August* 12, 1827. *By John Bullar.* pp. 34. Price 1s. Fletcher. The design of Mr. Bullar in this serious discourse is highly commendable, and it is executed in a pious and sensible manner, devoutly acknowledging God in that mysterious providence, by which one of the most splendid and efficient statesmen was suddenly removed from the councils of his sovereign and the senate of our country, to the higher interests of the invisible and eternal world.

4. *The East India Gazetteer; containing Particular Descriptions of the Empires, Kingdoms, Principalities, Provinces, Cities, Towns, Districts, Fortresses, Harbours, Rivers, Lakes, &c. of Hindostan, and the adjacent Countries, India beyond the Ganges, and the Eastern Archipelago; together with Sketches of the Manners, Customs, Institutions, Agriculture, Commerce, Manufactures, Revenues, Population, Castes, Religion, History, &c. of their Various Inhabitants. By Walter Hamilton.* Second edition, greatly enlarged and improved, and brought down to the end of 1827. In two vols. 8vo.

5. *Essays on the Nature, Causes, and Effects of National Antipathies; on Credulity, and on Enthusiasm; with an Historical Review of the Revolutions of Empires, from the earliest ages to the death of Alexander the Great. By R. Otley.*

6. *The Harp of Judah; a selection of Poems, relating to the Conversion of the Jews, and to Missionary and other Religious Societies.* Foolscap 8vo. in Cloth, price 3s. 6d.

In the Press.

A Scripture Manual, on the Terms of Communion in the Primitive Church; a Tract, designed as an Appendix to Wilson's Scripture Manual on Baptism.

Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche. Compiled from authentic sources, chiefly from the French; interspersed with interesting anecdotes and original information.

OBITUARY.

MRS. MARY COLBORD.

THE value of holy example is so universally acknowledged by those who have felt the power of true religion on the heart, that no apology is necessary in frequently calling attention to this subject.

My venerable and highly-esteemed friend, Mrs. Mary Colbord, was the daughter of Mr. Wm. Gawthorp, who was long a truly honourable hearer with the Baptists at Haworth, under the pastoral care of the Rev. James Hartley, and afterwards a member at Bingley. It may not be improper to notice here, that Mr. Hartley was the honoured instrument of founding the Baptist church at Haworth, in the year 1748, over which he presided with great ability and success till Feb. 2, 1780, when he entered the church triumphant, in the 58th year of his age. He was succeeded by the Rev. Isaac Slee, who died Jan. 13, 1784. The Rev. Benjamin Thomas, since of Prescott, Devon, succeeded him, but remained only a short time. My highly-esteemed friend, the Rev. Miles Oddy, has been the honoured and useful pastor of this church upwards of forty years. There is now a second church in this village, in a state of considerable prosperity, the pastor of which is my warm-hearted friend, the Rev. Moses Saunders. My only apology for introducing these particulars is, to avail myself of an opportunity of remarking, that this village stands on *higher ground*, for missionary and other contributions, than perhaps any other in the kingdom.

Mary Gawthorp was born at Wilsden, near Bingley, Nov. 6, 1746. It does not appear that she was truly converted to God till nearly forty years of age. At the age of twenty-three, she left her father's house, and became the cook in the family of Benjamin *Farrand, Esq. at St. Ives, near Bingley. Here she* continued more than twenty years, and so conducted herself as to secure the confidence of her superiors, and a very distinguished portion of sincere esteem. In the year 1786, she was severely exercised by a double bereavement, in the loss of a beloved sister, and a dear and honoured father. These afflictions were the happy means of awakening her mind, and leading her feet into the way of peace. The first consolation her mind received was from Isa. xliii. 24, 25. Her sins appeared truly numerous and aggravated, but they were blotted out as a cloud. She took sanctuary in the atonement, and her soul triumphed in God her Saviour. To the last period of her present existence she used to repeat the words above alluded to, as descriptive of her own baseness, and the triumphant reign of divine mercy, with tears of deep repentance and holy gratitude.

But sincere and upright as was her devotion to the interests of true piety, after her conversion, and truly as she trusted in Christ alone for salvation, yet her mind was much harassed with fear and apprehensions, lest she should be deceiving her own soul. Her piety was truly exemplary, but her defects were much more visible to herself than was her piety; and hence great searchings of heart and self-examination attended her secret devotions.

In May, 1792, she was married to Mr. Joshua Rycroft, of Cragg Mill, near Shipley. At this period she became a stated attendant upon the ministry of the Rev. John Bowser, at that time the pastor of the Baptist church in Shipley, and on the 4th of August, 1793, was baptized, and united to this church. In her new relation she conducted herself as an honourable follower of Christ, filling up her place in the house of God with great regularity and delight for nearly twenty-nine years.

She had not been long married, how-

ever, before she was called again to suffer a severe loss. Mr. Rycroft died in 1797. But she had been taught resignation to the will of God, and she bowed with humble acquiescence to his holy pleasure. During her widowhood, Mrs. Rycroft still continued to support the character of a humble and affectionate follower of the Son of God. A Mr. W. Colbord, who then lived four miles south of Bradford, and was a deacon of the Independent church at Cleckheaton, invited her to become his housekeeper; and in September, 1803, she became his wife. Their house was always open to good men of different denominations, and the writer well remembers, from the year 1806 and onwards, with what benevolence and affection Mrs. Colbord and her pious husband received himself and his fellow students from Dr. Steadman's, into their habitation. There the word was preached to very attentive auditors, and we trust not a few heard to everlasting profit.

As our friends were in easy circumstances, they retired from business some years before they died, and came to reside at Shipley. Here it was Mrs. Colbord closed a holy and honourable profession of Christianity, and entered the joy of her Lord, Dec. 11, 1822, aged 76.

Mrs. C. had much love to genuine piety. Her Bible and prayer were her delight, and never was she more happy than when her minister, or any Christian friend, would converse, read, and pray with her. Then her soul moved in its native element. She had an unabating love to divine worship. Long was she carried to the house of God in her chair, when perfectly incapable of walking thither; where she appeared as at the gate of heaven. She was naturally timid and fearful, but she enjoyed a good hope through divine grace, and much comfort in the prospect of eternal life. She was always ready to help in the cause of Christ, and in this department of labour was liberal. Her understanding, which was naturally good, was much improved by reading, with prayer and great attention, the sacred oracles, and many other good books.

Thus lived and thus died a mother in Israel. On Lord's day, Jan. 5, I preached her funeral sermon, from Isa. xliii. 24, 25. words, as already noticed, very precious to her soul. I was unwilling so amiable and holy a disciple should pass away and be forgotten, and as a memorial of my own affection for Mrs. C. as well as for other branches of her family, who will be evermore remembered with the most affectionate regard, the above is written.

I. MANN.

London, March 29, 1828.

GLEANINGS.

NUMBER OF SUTTEES IN THE DIFFERENT DISTRICTS OF THE BENGAL PRESIDENCY FROM 1815 TO 1824.

The number of unhappy widows who thus annually perish, the victims of this appalling superstition, has, in former years been variously stated, and it appears (though doubtless undesigned) exaggerated. The following *information may be relied on*, being extracted from the official reports of the magistrates in India, and printed in England by order of the House of Commons, from 1821 to 1827. It is however probable, that Suttees are occasionally perpetrated without ever being officially announced to the Police; and no correct idea can be formed of the number that occur in the territories of tributary, allied and neighbouring Chiefs, whose subjects are not

brought under the laws and regulations of the British Government, but who are doubtless encouraged in the sanction of this cruel custom by British apathy and legislation. Though the number of Suttees in India is not so great as to preclude the possibility of its easy abolition, yet, it is so considerable as to call aloud for Britain to stretch forth her hand, and save those who are "drawn unto death and ready to be slain."

	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824
Calcutta Division	244	280	4 28	533	388	337	364	300	309	348
Cuttack Ditto	9	9	14	11	33	33	28	28	31	25
Dacca Ditto	31	24	52	58	55	51	52	45	40	40
Moorshadabad	11	22	42	30	25	21	12	22	13	14
Patna Ditto	20	29	49	57	40	42	69	70	49	42
Bareilly Ditto	15	13	19	13	17	20	15	16	12	10
Benares Ditto	48	65	103	137	92	93	114	102	121	93
Total	378	442	707	839	650	597	654	583	575	572

These numbers form a total in the Presidency of Bengal in ten years of	5997
In eight years, in Fort St. George, or Madras Presidency.....	287
In nine years in the Bombay Presidency.....	248
There being no returns for Tanjore, from 1814 to 1819 inclusive, (17 being returned for 1820), lowest possible estimate for six years.....	40
In the Par. Papers, May, 1827, no regular returns are given from Madras. In the Southern Concan (Bombay) in 1824, 27 ; in 1825, 32. Northern Concan in 1825, 1 Suttee.....	60
Total in ten years, for three Presidencies	6632

INTELLIGENCE.

FOREIGN.

AMERICAN MISSIONARY INTELLIGENCE.

We have received the first four numbers of the "American Baptist Magazine for 1828." Our readers, we are persuaded, will read the following extracts with delightful satisfaction.

In a letter from the Rev. Dr. Judson to Rev. Mr. Sharp of Boston, dated May 5, 1827, it is said,

"The long interruption of our missionary work, occasioned by our troubles at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto unfavourable circumstances of Amherst, have operated to prevent my returning with fresh ardour to my usual occupations. I am, however, endeavouring to do a little. We have a small assembly of twenty-five or thirty on Lord's days ; and our daily family worship is *not unfrequently attended by a few enquirers. One* woman desires to profess our religion, and has lately given some satisfactory evidence that she is sincere. A few respectable men declare themselves convinced of the truth of the Christian religion ; but we discern yet no traces of the renewing influence of the Spirit on their hearts.

"Three only of the Rangoon converts are now with us ; the rest are dead or scattered in different parts of the country. So far as I have been able to ascertain, the circumstances of those who died in my absence, and those who still remain, I believe that, with the exception of two, who were excluded from the church in Rangoon, for neglecting to attend worship, none of the baptized have disgraced their holy profession. I do not of course, speak of two or three cases which required temporary church discipline.

"Moung Ing lately went on a mission to Mergui (Bike) the place of his former residence, where he has set up Christian worship, and has, he writes me, several enquirers."

The Rev. Mr. Wade's journal, dated Amherst, May 25, 1827, contains some pleasing accounts.

"The woman named Mah Loonthya, mentioned in Dr. Judson's letter, was on March 25, after a thorough examination, received by the unanimous consent of the members of our little church, as a candidate for baptism: we found it more difficult to judge of her case than of some others, on account of the impressions and prejudices which she had derived from the Roman Catholics; we were, however, at length very well satisfied that she has really passed from death unto life, and received the Lord Jesus Christ as the only hope of salvation. She was baptized the next day, and this no doubt was the first time the ordinance of baptism was ever administered in any of these regions. There are several other enquirers.

By a letter from Dr. Price, missionary at Ava, dated Jan. 27, 1827, it appears he has established a school for the instruction of Burman youths of the first families. It consists of nine scholars, five of whom are sent by the king. They study from 9 to 3 daily; and are instructed in the English language, geography, astronomy, navigation, trigonometry, &c. Two of the first boys, both sons of noble parents, daily read the Bible in English, and have copied the map of the world."

Dr. Price at the close of the late Burmese war, was sent by his Burman Majesty to Calcutta, to complete some negotiations then pending between him and the British government. He returned to Ava, May 29, 1826. His prospects of usefulness as a missionary are brighter and more extensive than at any former period. He is no longer restricted in his access to the nations, or in the instructions to be imparted to them, but may read and enforce the sentiments of the Scriptures every Sabbath. The king and his court even invite conversations with him on religion."

Dr. Price says in his journal, April 31, "After spending a laborious day with my scholars, teaching them the English language, and at intervals expounding to them from a small map of the world, the general principles of geography, I went up to the palace, and had a long audience with his Majesty. The map which I held in my hand introduced the subject; this I opened at the royal request, and explained in a general way, mentioning at the same time its want of exactness, inasmuch as the earth was round; this excited some little discussion, but neither assent or dissent was expressed. After this the progress of my scholars, their aptness at learning, and the *length of time* they must keep at their *studies, were severally* discussed, and my *report giving high satisfaction*, the king concluded by saying, 'Well you must not stop short of a complete education, I give them over wholly to you.'

"Sept. 19. Went to the palace before breakfast. The king after examining a little my best boy, and enquiring after the progress of the rest, added, 'I myself want to learn; I will build you a house in the palace yard, and come occasionally to listen.'

"23. Went this afternoon to the palace. The king after asking several questions about the expected ambassador, and talking on indifferent matters, at length touched upon the subject so intimately connected with his eternal interest. His majesty introduced the matter by asking if the books of our faith were not translated into Burman. I replied, that many of them were; he then requested me to bring him a copy, as he wished to read them. He enquired further if the parts translated contained an account of the creation of the world, and of the kings who flourished in it since that time, as he wished more particularly to see those parts. I replied these were not yet translated, but I would endeavour to render them as well and as soon as I could. He then asked, 'Has not the C. Woongee read a copy, and what did he say to it?' I replied, the chief minister has read a portion, and said it was very good. The king after repeating his desire to see the same, retired, and I returned home." Dr. Price adds, "O thou who hast the hearts of kings in thy hand, and canst turn them as the rivers of water are turned, turn, O turn this king to thee."

On November 28, Dr. Price lost his excellent wife by death, an event which he painfully laments.

"Dec. 21. Sat up till midnight explaining to my young writer the principles of astronomy, to which he listened with great avidity, and in conclusion replied, if I could make out what I said to be true, their religion must inevitably fall. This young man, who is now just past his 20th year, was taken into notice by the old king at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures; he has been initiated with special care into all Burman science, and may be considered the Daniel of Burmah."

"24. Translated the 13th, 14th, 15th, and 16th of Genesis, comparing them with the Hebrew and Septuagint. In the evening at worship about ten or twelve persons attended. After the service, the rich man and my young writer entered into a free conversation on the nature of the duties God requires of man. The excellency of the *golden rule* was admitted without any exceptions."

American Home Intelligence.

ıe primitive mode of baptism is fast into vogue among our Pædobaptist en. Dr. Beecher of Boston, Dr. of Charlstown, and the Rev. Messrs. and Stiles of Georgia, have been *down* *water* during the last year, we hope ntiously, and have baptized several ."

Rev. Mr. Sherwood in a letter dated m (Ga.) Jan. 11, 1828, thus writes: uld fill sheets to give you any thing detailed account of the late revival parts. Human instrumentality has nderfully blessed, and though Chris- now that God alone can change the of their will, they have been as s if it depended on their own exer- The churches west of us are gather- h accessions every meeting; 18, 20, were added to them last Sabbath. some parts lay brethren as well as rs give themselves wholly to the exhortation from house to house. ive you below the number baptized of our churches, *chiefly* since the 1st ember: I may not be exact in the f each, but it will not differ much true number.

onton, 72; Liberty, 55; Little Ri- ; Nephzibah, 71; Rocky Creek, 123; em, 68; Antioch, 61; Monticello, em, 40; Sharon, 49; Smyrna, 20; 23: Bethel, 36; Padanaran, 30; eek, 35; M'Donough, 20; Murder 14; Greensboro', 31; Holly Spring, land Creek, 50; Several other s, 111; Total 1022.

greater portion of these have been by six or seven ministers. Many urches have been abundantly bless- I have not had from them recent in- ."

of sufficient room compels us to er Extracts under the head of "Re- o our next number.

DOMESTIC.

EVAN MISSIONARY SOCIETY.

al Meeting, May 5, at City Road Lancelot Haslope, Esq. in the

ev. J. James read the Report, ich it appeared that—

ounts from the different countries to ir missionaries were sent, are in ge- ifying. In Ireland twenty-one mis- *ıre employed; and through the me-* dium of schools, particularly for the rising generation, the principles of truth are widely disseminated. The Continental and Mediterranean missions likewise are very successful: while on the one hand they tend to disperse the systems of idolatry, they give new spirit and life to decaying Protestant churches. In France the missionaries receive great encouragement; a wish for an increased supply of teachers has been expressed by several Protestant churches in Paris and its vicinity. In Gibraltar, the sacrament of the Lord's Supper was celebrated in the Spanish language, and several Spaniards, converted to the doctrines of the Gospel, received it. It is likewise ascertained that there are many in the interior of Spain wishing for better information. Particular hopes are entertained of the beneficial influence which the mission to the Ionian Islands is likely to exercise over Greece. In Ceylon, and on the continent of India, the stations are all prosperous; the schools are numerously attended, and the native teachers take a more enlarged view of truth. An institution founded at Colombia, for the purpose of educating native religious teachers, gives great hopes of permanent utility; it is characterised by the spirit of true religion and sound philosophy. Among the South Sea missions, that which has been appointed to the convict settlements is particularly conspicuous for the success which attends the exertions of the missionaries, as well as by the more eminent spirit of charity connected with this attempt to christianise those outcasts of human society. From New Zealand the missionaries were, for a short time, obliged to withdraw; their lives were endangered, and the premises of the mission were demolished; yet some of them have resumed their station, on the invitation of one of the chiefs. The mission to Southern Africa is making great progress, in spite of immense difficulties. The simplicity and lively apprehension of some of the native tribes in receiving the truth, deserves particular notice; in one case it occurred, that a tribe which had before rejected the missionaries, even requested to be favoured with one resident amongst them; and two of the chiefs were actually disputing the honour of having the missionary house close to their own residence. The West Africa mission has been less attended with success, on account of the frequent indisposition of teachers; yet the reports received from Sierra Leone are giving great hopes of success. The West India missions are prosperous beyond all the expectations of the missionaries; the schools of negro children are increasing in number, and more regularly attended. The Jamaica Legislature endeavoured to put great restrictions upon the exertions of missionaries, one of whom

was cast into prison; this act, however, was disallowed by his Majesty in Council, and a dispatch sent to the governor of that colony, enjoining upon him the duty of not countenancing any act of colonial legislature calculated to infringe, in any way, that toleration which his Majesty's Government propose to extend to every class of his subjects. The accounts from Demerara are particularly favourable; at the love-feast recently held, the chapel, in which there is room for 600 persons, was not sufficiently large to contain all those who attended; yet, among all this number, there were not above eleven free persons. Several stations in British America have acquired a greater permanence than they had before; and an attempt has been made likewise among the Esquimaux Indians on the coast of Labrador, but the station is not quite consolidated. The Report then recorded the death of several missionaries, but stated, at the same time, the cheering fact, that there were continually numbers presenting themselves to supply the place of those who had been called away. The number of stations was stated to be 138, and the number of missionaries, exclusive of catechists and teachers, 188; in all, they counted 34,892 persons connected as worshippers with the different stations, 27,000 of whom are negroes; and in the various schools connected with the mission, 16 or 17,000 children received instruction. The contributions received from various quarters during this year amount to 43,235l. 7s. 9d.

The Right Hon. the Earl of Mountcashel, the Right Hon. Sir George Rose, Captain Gordon, the Revs. J. Fletcher, of Stepney, J. Dixon, of Wakefield, Dr. Allen, from Philadelphia, Barnabas Shaw, and several other Gentlemen, addressed the meeting.

CHURCH MISSIONARY SOCIETY.

Annual Meeting at Freemasons' Hall, May 6, Lord Gambier in the Chair.

The Report lamented a deficiency in its annual revenue, which had fallen short of the expenditure by several thousand pounds. In allusion to which, the Secretary begged to say, "that the great defalcation in the funds did not arise from a deficiency compared with former years, but from the great increase of the expenditure." It was attributed to the increased expence necessary to equip the number of missionaries for the additional stations which had been established in different parts of the world; and also *from the great demand made upon the funds of the Society by the wants of* the heathen nations, where the Gospel had been planted through its agency. The Report then went on to detail the present condition and prospects of the different stations in all the quarters of the globe, which, it was stated, afforded grounds for praise and encouragement to every true Christian who valued the spread of the Gospel, and who rejoiced at all the encroachments made upon the dominions of darkness.

The Bishops of Winchester, Lichfield and Coventry, and Sodor and Man, the Hon. and Rev. Baptist Noel, the Hon. and Rev. Gerard Noel, Lord Bexley, W. Wilberforce, Esq. the Revs. Mr. Dealtry, Henry Budd, Edward Gray, Thomas Thomason, B. Aleyn, George Hazlewood, H. M'Neile, and J. Cunningham, constituted the line of illustrious speakers on the occasion; and it is with pleasure we add, that their addresses were characterised by Christian liberality towards their brethren, and a holy recognition of His agency in whose cause they were engaged.

BRITISH AND FOREIGN BIBLE SOCIETY.

Annual Meeting at Freemasons' Hall, May 7, Lord Teignmouth in the Chair. His Lordship stated, that—

"Since their commencement, the British and Foreign Bible Society had distributed five millions and a half copies of the Old and New Testaments, from their immediate funds, and that they had the happiness of supplying that book, which, if duly read, could not fail to make men wise, and holy, and happy. When it was recollected that portions of the Scripture had been translated into sixty languages and dialects, which were never attempted before the establishment of this Institution—when it was seen that they had opposed a barrier to the torrent of infidelity and profaneness which threatened to overwhelm the whole continent of Europe, and even to pollute the soil of our own country, they could not fail to have ample grounds for rejoicing, while they ascribed all the glory to Him from whom the Bible proceeded, and who alone could crown their efforts with success. He regretted that some Continental Associations still persisted in refusing their co-operation with us, in consequence of the publication of the resolution that the funds should be restricted to the circulation of the inspired writings. Means, however, were found and adopted to supply the pure canons of Scripture; and, after all, he was satisfied that the issues of Bibles on the Continent had been greater

ban in preceding years, particularly the New Testament. The Society, therefore, had only to continue the labour of love in the spirit they had begun, and they would prove how correct was the observation of an old divine, 'that truth and love were the most powerful agents in the world, and that when the golden thread of love was twined with the silken cord of truth, a bond was formed which led men on whether they would or no.' In that spirit he hoped the Society would continue to conciliate when they had no right to dictate, and that the word of God would go forth in its free course, and be glorified."

The following brief sketch of the principal features of the Report, will, we doubt not, be interesting to our readers:—

"In France, 56,000 copies of the Scriptures were circulated last year, which was 10,000 more than the preceding year. The printing of the Turkish Bible had also been completed, and had undergone the examination of Dr. Henderson, who was entirely satisfied with it. The number of copies issued last year from Darmstadt was 28,723. The Paris Society had experienced a great loss in the death of their Secretary, the Baron de Stael; but it was consolatory to state, he passed his few last days in fervent and constant prayer. In consequence of the destitute state of the French Protestants, 5000 copies had been granted, making the whole number 14,500. A gentleman also in Brussels gave an assurance, that since 1815, 50,000 copies had been given to Roman Catholics in France. In Osnaburg, as soon as it was known that the agent had Bibles, his house was crowded by the poor, both young and old. The King of Wirtemberg had renewed his annual grant, and Bibles without the Apocrypha began to be more inquired after. The number of Danish copies distributed was 142,310; of Swedish Old Testaments 3,400, New Testaments 17,000. At Abo, which was consumed by fire, all the copies of the Scripture had been destroyed—500 Swedish copies of the New Testament were sent, and a Finnish translation was in progress. At Malta, between 2 and 3000 copies had been distributed, 2000 of them Greek, and a translation had also been made into the Albanian, which gave great satisfaction in that country, as it was the first time the Albanian people ever had the word of life in their own tongue. In Constantinople, before the agent left, nearly 2,500 copies had been disposed of by sale, and 36,000 sent to different parts of the Turkish dominions. During the residence of the agent there, in the years 1824-5-6, 21,000 had been circulated, and the total in seven years *was 30,000 copies. There had* been made by sales, in the whole, 50,000 piastres, or between 1700 and 1800l. which was very gratifying, as the agent was told when he first went over, that though he might have numbers taken from him as gifts, the people would never buy any. The exertions of the Bible Society had raised the character of the English in Turkey and amongst the Greeks, who had heretofore supposed that we were a nation of Freemasons, or that we believed in the transmigration of souls; but they now found that our faith rested on Holy Writ. From Smyrna the accounts were equally favourable, and gave great hopes of an increased circulation of the Scriptures in the Greek Islands and the Morea. The distribution in Calcutta had amounted to 7,500 copies, and the last meeting there was attended more numerously than any former one had been.

"At Madras, progress was making in the three branches of translation, printing, and distribution. Eight thousand copies had been given away, and the Committee bestowed no less than 1750 reams of paper for carrying on the works in hand there. In Bombay, 8,257 copies had been distributed, and there was also an increase of subscribers.

"The accounts from the West India Islands were also favourable, and various applications had been made to the Society from Missionaries of different descriptions. The Wesleyans had 8000 children in their schools in the West Indies, and expected 8000 more. In Jamaica the Baptists had 800, and the United Brethren some also.

"In North America there had been 67,000 Bibles distributed, making the total issued by the Society there 501,000; the last year exceeding the preceding by an issue of 16,000. In Pennsylvania it was determined to supply every family in the province with a copy, and that would take, for those unsupplied, 100,000. A subscription had been entered into, and 14 or 15,000 dollars received.

"The Hibernian Society had issued in the last year 51,412, and other Societies there continued to increase in their circulation, making from the commencement 497,000 copies. Notwithstanding that the issues and receipts had been greater than on any former occasion, still the Irish Societies had not sufficient funds of their own.

"The issues of the Society at home had been 137,162 Bibles and 199,108 Testaments, making an excess of 42,264 over the issue of last year. School books to the number of 78,943 were issued, making an excess over last year of 4,000, and fifteen new Auxiliary Societies had been added."

The receipts amounted to nearly 79,000l. besides upwards of 1600l. re-

ceived since last March, when the accounts were brought up; the expenditure is 86,242l. being 16,000l. more than last year.

Very pleasing intelligence had been communicated from Scotland, where the contributions from twelve different places amounted to 737l.; but the Report observed, "these contributions, unexpected as they were, became so much more valuable, by the cordial expressions and tokens of confidence with which they were accompanied."

This is a pleasing circumstance, and especially encouraging, when taken in connection with another fact that was also stated, viz. that since the Society had resolved to disseminate nothing but the inspired records of divine truth, 6000 copies of the Scriptures could be circulated at the same expence as 5000 formerly cost, when encumbered with the Apocrypha. So that there is reason to hope that the storm which blew so heavily from the North on this noble Institution, while it may have shaken from it whatever was unsightly or unsound, will have caused its roots to strike the deeper into those sacred principles whence it derives its nourishment and strength.

The Bishops of Winchester, Litchfield and Coventry, Sodor and Man; Lords Harrowby, Calthorp, and Bexley, Sir T. D. Acland, Bart. W. Wilberforce, Esq. and the Revs. Dr. Paterson, Dr. Wilson, R. W. Sibthorpe, Wm. Orme, &c. addressed the meeting, in the course of whose eloquent and able speeches a respectful notice was taken of the loss which the Society had sustained in the death of Bishop Heber and Baron de Stael, the latter during the past year.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Anniversary Meeting, Freemasons' Tavern, May 12, Lord John Russell in the Chair.

"Our limits do not admit of any abstract of the Report, which, besides giving a brief account of the home and foreign operations of the Society, traced the progress of education in Ireland, Scotland, Sweden, Denmark, *Russia, Belgium, France,* Germany, Italy, the Ionian Islands, the Cape, East Indies, Eastern Archipelago, and China, and the whole of America. It concluded with a strong appeal to the public liberality in behalf of its training system, recommendations to country Committees, and a general defence of the Society.

The importance of the training department, it was observed, may be estimated from the simple fact that no fewer than 35 schools have been indebted to it for teachers during the past year.

The Rev. B. Allen, of Philadelphia, mentioned that the number of children taught in New York in 1816, was 140,106; the number between five and fifteen was then stated at 176,449, exceeding the number taught by 36,343. In 1825, the number taught was more than treble that of 1816, being 425,350; and the excess in favour of those instructed was nearly 30,000, arising from many attending the schools above fifteen and under five years of age. It was a remarkable fact that not one person educated at these schools could be traced to the State prison; and the same wa true also in reference to the schools in Philadelphia.

In Denmark also, it was observed, by Rev. W. Orme, in his powerful appeal to the meeting, there had been organized on the Lancastrian system within the last five years from two to nearly three thousand schools, i. e. nearly 600 schools a year established in an efficient system by the wisdom of Government. What would be the effect if all the Legislatures of the world were to adopt the same beneficent plan?

Lord Bexley, W. Wilberforce, Esq. Mr. Rocafuerte (Mexican Minister), Revds. G. Clayton, Edward Craig, J. Snelgar, Mr. Way, &c. addressed the meeting.

LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society were preached by the Rev. J. A. James of Birmingham, at Poultry Chapel, from John iv. 38. (latter clause); Rev. R. Alliott, of Nottingham, at Surrey Chapel, from Matt. x. 8. (latter clause),

Rev. J. Stewart, D.D. of Liverpool, at the Tabernacle, from Psalm lxvi. 4—7.; Rev. W. Clayton, of Saffron Walden, at Tottenham Court Road Chapel, from 1 John 7 and 8.; and the Rev. B. W. Noel, A. M. at St. Clement Danes, Strand, from Isaiah lii. 7.

The Annual Meeting was held at the Wesleyan Chapel, City Road, May 15, William Alers Hankey, Esq. Treasurer, in the Chair.

The Rev. W. Orme, Secretary, read the Report, the details of which were highly interesting. The following abstract of the stations now occupied, and the amount of the Subscriptions, is nearly all our limits will allow us to present to our readers:—

"South Seas, 30 stations, 16 missionaries, and upwards of 40 Native teachers. Beyond the Ganges, 5 stations, 10 missionaries; East Indies, 18 stations, 28 missionaries, besides 2 on their passage, and many Native teachers; Russia, 2 stations, 1 missionaries; Mediterranean, 2 stations, 1 missionaries; Africa, 15 stations, 19 missionaries, with catechists, artisans, Native assistants, &c.; Madagascar and Mauritius, 2 stations, 5 missionaries, with artisans and Native assistants; West Indies, 1 stations, 1 missionary, and 1 appointed. Total 76 stations, and 83 missionaries; making, with assistants, Native teachers, missionary artisans, catechists, school masters, &c. about 400 persons, more or less dependant on the Society, exclusive of families.

The number of Native children instructed under the superintendance of Missionaries, is between 16,000 and 17,000. The annual expenditure of the Society is 39,435*l.* The amount of contributions this year, is 47,154*l.* 5*s.* 6*d.*"

After an interesting address from the Chair, the resolutions were moved and seconded by the Revs. Rowland Hill, J. A. James, Joseph Julian (Church Missionary), Timothy East, Dr. Stewart, Dr. Cox, W. Orme, Jabez Bunting, Mr. Urwick, of Dublin, W. Patton, of New York, &c. Lord Bexley seconded the first resolution.

Among other pleasing circumstances, it was stated that the Society of Friends began to feel much of that holy impulse which originated missionary *undertakings; and though as a body they could* not co-operate in the support of missionaries who preached the Gospel, yet they seemed disposed to contribute their aid, so far as their tenets would permit, in the support of schools and the education of the rising generation. Mr. East added, "that one of the most intelligent friends in Birmingham had consented to preside as Chairman at a Missionary meeting, and had advocated the cause in a most liberal point of view."

The Chairman then stated that it gave him much pleasure to acquaint the meeting, that the amount collected in the chapel was 205*l.* 7*s.* 9*d.*

RELIGIOUS TRACT SOCIETY.

On Friday Morning, May 16, the twenty-ninth Anniversary of this valuable Institution was held at the City of London Tavern. Viscount Mandeville in the Chair.

"William Jones, Esq. proceeded to read the Report, which, after stating the operations of the Society in China and Judea, went on to observe, that the Committee have forwarded to the different stations in the East, 480 reams of printing paper, and 90,400 tracts and books. In the grants to these places, more than 800*l.* have been expended. The Report also referred to the circulation of Scriptural works in Spanish America, the British Colonies of North America, in the West Indies, and various parts of the North of Europe; in France, Switzerland, and Malta. During the year, 90,000 works were sent to Ireland for gratuitous circulation; 557,000 publications were circulated in London and its vicinity, to soldiers and sailors; and also to prisoners of various descriptions. The benevolent income of the Society amounted to 3,329*l.* 19*s.* 11*d.* being an increase of 493*l.* 7*s.* 10*d.* The money grants and gratuitous issues, amounted to 3,244*l.* 7*s.* 10*d.* The sales also increased 2,075*l.* 11*s.* 3*d.* The total circulation of publications during the year, amounted to 9,649,507; which, added to the tracts published in foreign languages, shewed an increased circulation of about two millions of works beyond the preceding year."

The Revs. W. Patton (New York), Dr. Pinkerton, B. Alleyn (Philadelphia), E. Bickersteth, Dr. Henderson, R. W. Sibthorpe, B.D. Dr. Cox, Chan-

Scholl, Foreign Secretary to the Society, &c. addressed the Meeting. We regret that for want of room we cannot transfer to our pages a portion of that holy zeal with which their speeches were animated.

The Rev. R. W. Sibthorpe has become Secretary to the Society, supplying the vacancy occasioned by the death of the excellent author of the Dairyman's Daughter, whose name was referred to with feelings of respect and affection.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The Seventeenth Annual Meeting of the Protestant Society for the Protection of Religious Liberty, was held on Saturday, May 17th, at the City of London Tavern. The Right Hon. Lord Holland in the Chair.

It was our full intention to have given the resolutions which were passed on that highly interesting occasion, but our limits forbid.* We can only observe in general, that the meeting, both in its resolutions and its speeches, seemed less disposed to mourn over the intolerance that remains, than to celebrate that era in the history of the society, which marks its decline—the removal of those obnoxious statutes, which were blots in the brightness of the British constitution. We must, however, insert the close of the Report on account of its special bearing on the interest of our own denomination. The Committee add—

"That the important question which has occupied so much attention and time, has prevented those exertions in this session of Parliament for the removal of the inconveniences to which their Baptist friends continue exposed, and for the substitution of a registry of births for baptismal registries, and that validation of the registers of Dissenters, which they hoped to undertake. But those measures, as well as the other matters already intimated, it is the intention of the Committee in the next session to attempt, and in some of them they expect that the great and useful body of Wesleyan Methodists are prepared to concur."

The Rev. J. A. James proposed the first motion. Alluding to the instances of intolerance specified in the report, the eloquent speaker observed—

"The voice of opposition is a low, muttering, and muffled sound, rising up from the dust, and not a loud and awful tone coming down from the high places of the nation. The spirit of persecution has been cast out from the Legislative body, which at one time it possessed, and it is now walking up and down in dry places, seeking rest and finding none. It has been driven out from the royal and episcopal Palace, from the House of Peers, and the Commons, and finds a lurking place only in the houses of a few country 'squires, or the parsonages of a few, and they are very few, parish priests. Passing from this topic to that subject which constitutes the great, the exhilarating, the almost enrapturing theme of the present meeting, I would remark, that we are rather merry, considering that we are brought together just after a burial; yes, my Lord, ours is a kind of Irish funeral, where festivity often prevails over grief; we have, indeed, lately witnessed funeral obsequies. There lived, as part of the progeny of the dark and troubled era of the reign of Charles the second, two acts, which long survived even the supposed necessity of their existence, and which lived to be a blot upon the statute-book of England, a disgrace to its national character, and the cause of a schism amongst its people; they are at length defunct; King, Lords, and Commons, have ordered them to be buried in oblivion, and of all this great country, whoever lamented them, one, and one only, could be found to attend the bier in the sable garb of chief mourner;—alas! that there should have been one; we can hold no sympathy with Mr. Irving, whom we leave alone in his gloom and his glory; and are ready to say, detested be the voice that would call forth the obnoxious statutes from their dreary abode. Soon may the last imp-like child of the whole family of bigotry be laid in the same grave."

The Rev. John Hunt, Joseph Fletcher, Dr. Styles, Dr. Cox, Dr. Newman, Thomas Smith, &c. Also Alderman

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* If our readers wish to be gratified by a fuller report of the May meetings, than our pages can supply, we refer them to the World Newspaper, whose ample columns are professedly devoted to this object. There especially they will find a full report of the speeches delivered on the above interesting occasion, and hence may be able to derive a portion of that enthusiasm *which animated those* who were privileged *to be present, and which* the cause of civil *and religious liberty never* fails to inspire.

Wilson, (of Nottingham,) Alderman Wood, &c. were amongst the speakers. After whose animating addresses, the Right Hon. Chairman closed the meeting in a strain of energy every way worthy of his liberal principles and exalted character.

Donations may be transmitted by post to Thomas Hayter, Esq. Brixton; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers' Hall, and John Wilks, Esq. Finsbury-square; to the latter of whom applications should be addressed.

CORPORATION AND TEST ACTS.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library, Red Cross-street, on Monday the 26th of May, 1828, and specially convened for the purpose of considering what measures it might be proper for the Body to take, in consequence of the Bill for the repeal of so much of the Corporation and Test Acts as imposed the necessity of taking the Sacramental Test, having passed both Houses of Parliament and received the Royal Assent: The Rev. ROBERT WINTER, D.D. in the Chair:

It was resolved unanimously—

That the Body desire to acknowledge, with devout thankfulness to Divine Providence, their satisfaction and joy, on the abolition by the Legislature of the Sacramental Test, which had so long obstructed the liberty of Protestant Dissenters, and dishonoured the Christian religion, by the application to secular uses of one of its holy ordinances.

That in this ever memorable concession to their petitions, they feel new reasons for grateful attachment to the Constitution of their country, and for loyalty to the august Family now upon the throne of these realms.

That they concur entirely and most cordially in the resolutions of the United Committee, and that being represented in that Committee, they do not deem it necessary to express at large the thanks which they, in common with all the Dissenters of Great Britain, feel that they owe to the Members of both Houses of Parliament, for their magnanimous support on this occasion of the cause of justice and freedom; but that they cannot refrain from expressing their obligations, never to be effaced from their minds, to the Right Hon. Lord John Russell, who has *entwined another wreath of honour around the name of his illustrious family*, and to the Honourable Lord Holland, whose unanswerable argument and splendid eloquence, whilst they contributed so essentially to the success of the measure, reflected honour on the memory of his venerated relative, the late Charles James Fox, the steady champion of the Protestant Dissenters at former less auspicious periods.

That they feel themselves bound in duty to express their sincere acknowledgements to his Majesty's Ministers, for yielding so candidly to public opinion, declared by the majority in favour of the repeal of the Sacramental Test in the House of Commons, and for their manifest regard to both the conscientious opinions and the religious feelings of the Protestant Dissenters, in the progress of the measure through the Legislature.

That as Christian Ministers, this Body hail with delight and affection the testimonies borne in favour of conciliation and charity by many of the Clergy of the national church, who united in their petitions, and by the majority of the Bench of Bishops who supported the repeal of the Sacramental Test by their votes and speeches, thus exalting their character in the estimation of the Dissenters, and of the public in general, as distinguished Ministers of that Gospel which proclaims "peace on earth, goodwill to men."

That this Body deem it incumbent upon them to express their obligations to Wm. Smith, Esq. M.P. Chairman of the United Committee, for his assiduous and valuable services in the late application to Parliament, and that they heartily congratulate him upon the final success of a measure to which, through a long Parliamentary life, his talents and influence have been honourably devoted.

That the cordial thanks of this Body be given to the United Committee appointed to conduct the application to Parliament for the repeal of the Corporation and Test Acts, for the enlightened zeal, persevering exertion, and Christian prudence and moderation with which they have discharged the trust committed to them, and have thus so effectually promoted the success of the application.

THOS. REES, Sec.

REPEAL OF THE SACRAMENTAL TEST.

"An Act for repealing so much of several acts as imposes the necessity of receiving the Sacrament of the Lord's Supper as a Qualification for certain Offices and Employments. [9th *May* 1828.]

Preamble.] Whereas an act was passed in the thirteenth year of the reign of king Charles the Second, intituled "An Act for the well-governing and regulating of Corpo

tions:" and whereas another act was passed in the twenty-fifth year of the reign of king Charles the Second, intituled "An Act for preventing dangers which may happen from Popish Recusants:" and whereas another act was passed in the sixteenth year of the reign of king George the Second, intituled 'An Act to indemnify Persons who have omitted to qualify themselves for Offices and Employments within the time limited by Law, and for allowing further time for that purpose; and also for amending so much of an Act made in the twenty-fifth year of the reign of king Charles the Second, intituled "An Act for preventing dangers which may happen from Popish Recusants,' as relates to the time for receiving the Sacrament of the Lord's Supper now limited by the said act:" and whereas it is expedient that so much of the said several acts of parliament, as imposes the necessity of taking the sacrament of the Lord's Supper, according to the rites or usage of the church of England, for the purposes therein respectively mentioned, should be repealed; be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that so much and such parts of the said several acts passed in the thirteenth and twenty fifth years of the reign of king Charles the Second, and of the said act passed in the sixteenth year of the reign of king George the Second, as require the person or persons in the said acts respectively described, to take or receive the sacrament of the Lord's Supper, according to the rites or usage of the church of England, for the several purposes therein expressed, or to deliver a certificate or make proof of the truth of such his or their receiving the said sacrament in manner aforesaid, or as impose upon any such person or persons any penalty, forfeiture, incapacity, or disability whatsoever, for or by reason of any neglect or omission to take or receive the said sacrament, within the respective periods, and in the manner in the said acts respectively provided in that behalf, shall, from and immediately after the passing of this act, be and the same are hereby repealed.

Sect. II. *Declaration to be made in lieu of the sacramental test.*] And whereas the protestant episcopal church of England and Ireland, and the doctrine, discipline, and government thereof, and the protestant presbyterian church of Scotland, and the doctrine, discipline, and government thereof, are by the laws of this realm severally established, permanently and in violably. *And whereas it is just* and fitting, that on *the repeal of such parts* of the said acts as *impose the necessity of taking* the sacrament of the Lord's Supper, according to the rites or usage of the church of England, as a qualification for office, a declaration to the following effect should be substituted in lieu thereof; be it therefore enacted, that every person who shall hereafter be placed, elected, or chosen in or to the office of mayor, alderman, recorder, bailiff, town clerk, or common councilman, or in or to any office of magistracy, or place, trust, or employment relating to the government of any city, corporation, borough, or cinque port within England and Wales, or the town of Berwick-upon-Tweed, shall, within one calendar month next before or upon his admission into any of the aforesaid offices or trusts, make and subscribe the declaration following:

Form of declaration.] 'I A. B. do solemnly and sincerely, in the presence of God, profess, testify and declare, upon the true faith of a christian, that I will never exercise any power, authority, or influence which I may possess by virtue of the office of to injure or weaken the protestant church as it is by law established in England, or to disturb the said church, or the bishops and clergy of the said church, in the possession of any rights or privileges to which such church, or the said bishops and clergy, are or may be by law entitled.'

Sect. III. *Declaration to be subscribed before magistrates, &c.*] And be it enacted, that the said declaration shall be made and subscribed as aforesaid, in the presence of such person or persons respectively, who, by the charters or usages of the said respective cities, corporations, boroughs, and cinque ports, ought to administer the oath for due execution of the said offices or places respectively, and in default of such, in the presence of two justices of the peace of the said cities, corporations, boroughs, and cinque ports, if such there be, or otherwise in the presence of two justices of the peace of the respective counties, ridings, divisions, or franchises wherein the said cities, corporations, boroughs, and cinque ports are; which said declaration shall either be entered in a book, roll, or other record, to be kept for that purpose, or shall be filed amongst the records of the city, corporation, borough, or cinque port.

Sect. IV. *In case of neglect to make the declaration, election to be void.*] And be it enacted, that if any person placed, elected, or chosen into any of the aforesaid offices or places, shall omit or neglect to make and subscribe the said declaration in manner above mentioned, such placing, election, or choice shall be void; and that it shall not be lawful for such person to do any act in the execution of the office or place into which he shall be so chosen, elected, or placed.

I. Persons admitted into any office retofore required the taking of the t, shall make the declaration within hs, or the appointment be void.] t further enacted, that every person ll hereafter be admitted into any employment, or who shall accept majesty, his heirs and successors, nt, grant, or commission, and who mittance into such office or employ- place of trust, or by his acceptance patent, grant, or commission, or by pt of any pay, salary, fee, or wages thereof, would by the laws in force ely before the passing of this act a required to take the sacrament of 's Supper, according to the rites or the church of England, shall, with- endar months after his admission to e, employment, or place of trust, ceptance of such patent, grant, or on, make and subscribe the afore- laration, or in default thereof his ent to such office, employment, or trust, and such patent, grant, or on, shall be wholly void.

II. Declaration to be made in the Chancery or King's Bench, or at ter sessions.] And be it further that the aforesaid declaration shall and subscribed in his majesty's t of chancery, or in the court of nch, or at the quarter sessions of y or place where the person so re- make the same shall reside; and in which such declaration shall be nd subscribed, shall cause the same served among the records of the t.

VII. *Proviso as to naval and officers under certain rank, and to the revenue.*] Provided always, aval officer below the rank of rear and no military officer below the major general in the army or colonel litia, shall be required to make or the said declaration, in respect of or military commission; and that issioner of customs, excise, stamps, or any person holding any of the offi- rned in the collection, management, of the revenues which are subject to commissioners, or any of the offices d in the collection, management, or the revenues subject to the autho- e postmaster general, shall be re- make or subscribe the said decla- n respect of their said offices or ents: Provided also, that nothing ntained shall extend to require any military officer, or other person as , upon whom any office, place, com- appointment, *or promotion shall be during his absence from England, three months previous to his de-* parture from thence, to make and subscribe the said declaration until after his return to England, or within six months thereafter.

Sect. VIII. *Persons now in possession of any office which heretofore required the taking of the Sacrament, confirmed in such possession, and indemnified from penalties.*] And be it further enacted, that all persons now in the actual possession of any office, command, place, trust, service, or employment, or in the receipt of any pay, salary, fee, or wages, in respect of or as a qualification for which, by virtue of or under any of the before-mentioned acts or any other act or acts, they respectively ought to have heretofore taken, or ought hereafter to receive the said sacrament of the Lord's Supper, shall be and are hereby confirmed in the possession and enjoyment of their said several offices, commands, places, trusts, services, employments, pay, salaries, fees, and wages respectively, notwithstanding their omission or neglect to take or receive the sacrament of the Lord's Supper in manner aforesaid, and shall be and are hereby indemnified, freed, and discharged from all incapacities, disabilities, forfeitures, and penalties whatsoever, already incurred or which might hereafter be incurred in consequence of any such omission or neglect; and that no election of or act done or to be done by any such person or under his authority, and not yet avoided, shall be hereafter questioned or avoided by reason of any such omission or neglect, but that every such election and act shall be as good, valid, and effectual as if such person had duly received the said sacrament of the Lord's Supper in manner aforesaid.

Sect. IX. *Omissions of persons to make the declaration not to affect others not privy thereto.*] Provided nevertheless, that no act done in the execution of any of the corporate or other offices, places, trusts, or commissions aforesaid, by any such person omitting or neglecting as aforesaid, shall by reason thereof be void or voidable as to the rights of any other person not privy to such omission or neglect, or render such last-mentioned person liable to any action or indictment.

ASSOCIATION.

BUCKS AND WEST MIDDLESEX.

The anniversary of the Bucks and West Middlesex Missionary Association, was held at the Baptist Chapel at Reading on Good Friday. Mr. Copley, of Reading, preached from Heb. x. 34. and Mr. Hutchings of Chelsea, from Rev. xiv. 7. Mr. Douglas

pastor of the Independent Church, prayed in the morning, and several other Ministers took part in the devotional services.

This Society supports chiefly two ministers, Mr. G. Hawson of Staines, and Mr. R. Grace of Chertsey-lane-end. We understand the village labours of these ministers have been useful, and that the Society, of which the Rev. J. H. Hinton is the active Secretary, has been enabled to raise the pecuniary supplies for the past year.

ORDINATIONS, &c.

CAMBRIDGESHIRE.

On Wednesday, April 23, the First Anniversary of the North East Cambridgeshire Missionary Society was held at Burwell, when two sermons were preached; that in the morning by the Rev. J. Snelgar of Cambridge, that in the evening by the Rev. J. Kinghorn of Norwich. The business of the Society was transacted in the afternoon, when Mr. Snelgar presided; and the following gentlemen addressed the meeting in appropriate speeches:—Messrs. Woodford, Compton, Cater, Reynolds, Kinghorn, Mays, Ball and Woodyard. The assembly was numerous, and the collection respectable. The contributions are divided in moieties to the London and Baptist Missionary Societies.

YEOVIL.

On Wednesday, January 2, 1828, the New Baptist Chapel, at Yeovil, Somerset, was opened for public worship. The morning service was commenced by Mr. Hooper of Bromsgrove; and Mr. Hoby of Weymouth preached from Rom. x. 12.; Mr. Crook of Crewkerne concluded by prayer. In the afternoon Mr. O. Clarke of Taunton read and prayed; Mr. P. J. Saffery of Salisbury preached from Psalm cxxxviii. 2.; Mr. Pittard of Somerton concluded by prayer. In the evening Mr. Jukes (Independent) of Yeovil, read and prayed; Mr. Jenkin Thomas, of Cheltenham, preached from Isaiah xlii. 1—4.; and Mr. Smith, (Wesleyan) of Yeovil, concluded in prayer.

Large congregations attended these highly interesting services. The dimensions of the chapel are 53 feet by 40 feet, with Galleries, and a Vestry adjoining: and it is gratifying to state that since the opening, the number *of hearers has far exceeded the most sanguine expectations of* those who were *concerned in its erection.*

WELSHPOOL.

On the 4th and 6th of April, a plain and commodious place of worship, 46 feet by 30 inside, was opened for the use of the Baptist church under the pastoral care of Mr. Joseph Ashford.

On Friday, the Rev. John Thorp, of Chester (Independent), preached in the morning; the Rev. Manoah Kent, of Salop (Baptist), in the afternoon; the Rev. Mr. Thorp and the Rev. John Jones, Newtown (Baptist), in the evening.

On the 6th, the Hon. George Henry Roper Curzon (Baptist), preached morning and evening; Mr. Crumpton, of Salop, in the afternoon,

Brethren Sayce, of Wrexham, Laiklin, of Snailbeach, and Fletcher, of Tenbury, conducted the devotional services. Great attention and devotional feeling were excited, and the auditory was overflowing both days. The collections amounted to 27*l*.

This being the first Baptist Chapel ever erected in this town, we hope the friends of the Redeemer will favour us with liberal support. Nothing less than the most pressing necessity compelled us to build, and incur a debt of near 700*l*. Until this is liquidated our minister can receive no remuneration for his labour, but will be compelled to attend to his secular calling to maintain his family. The church is yet but small, the congregation numerous, and the prospect of usefulness very encouraging. Those who are acquainted with the disinterested and arduous exertions of our minister in this infant cause, will, we have no doubt, render every assistance, which will be thankfully acknowledged.

TAUNTON.

A Church of the Baptist Denomination was formed at North Carry near Taunton, Somerset, on Tuesday, April 15, 1828. Fifteen persons having received their dismission for this purpose from the Baptist church in Taunton under the care of the Rev. O. Clarke. The interesting service was conducted by their former pastor, assisted by the Rev. H. Gabriel of Stogumber, and Messrs. Richardson and Brewer, who with their pastor and other members of the Taunton Church, have under the Divine blessing been favoured to lay the foundation of this infant cause.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society will be held on Thursday evening, June 17, 1828, at the City of London tavern.

The Chair to be taken at Six o'Clock precisely, by Thomas Thompson, Esq.

In the near prospect of another Anniversary, the Committee of this Institution deem it their duty to state, that the necessity and utility of Missionary exertions in many parts of England and its adjacent Islands were never more evident than during the last year.

Considering the very limited and uncertain resources placed at their disposal, the Committee entered upon their duties resolved not to increase the number of their Missionaries; but if possible rather to provide more adequately for the remuneration and support of those already employed: yet having upwards of twenty new applications, they have been compelled to engage three additional missionaries.

To have refused aid to applications like those referred to, whose exigencies it was the design of the Institution to meet, appeared to the Committee too much like shrinking from an obvious duty to avoid an inconvenience which, from the known feeling of the Christian public, they hope will prove but of temporary duration, or to have withdrawn aid from the agents that were still doing the work of evangelists, and in a great degree dependant upon the Society, they felt would have been cruel and unjust; yet in order to meet the very moderate claims of twenty-six missionaries, and afford a very small remuneration of travelling expences to upwards of forty gratuitous village preachers, the Society has not yet received for the current year more than £1000!

At the request of the committee the treasurer has kindly advanced a considerable sum, that the worthy labourers might not be distressed nor recalled from their work for want of support; earnestly hoping that when the religious public are acquainted with these facts they will by their liberality evince at the approaching meeting that their zeal for the Home department of the Missionary field is not abated.

NOTICES.

The next Annual Meeting of the Shropshire Association of Baptist Churches will be held at Bursiem in the Staffordshire Potteries, on Tuesday and Wednesday, the 1st and 2nd of July next. The brethren Cook, Keay, Kent, Sayes, Butler and Lakelin, to preach or provide substitutes.

The Anniversary of the Bedfordshire Union of Christians, will be held at Bedford on Wednesday, June 4. The Rev. G. Clayton of Walworth is expected to preach in the *morning at 11 o'clock, and the Rev. — Hemming of Kimbolton in the evening.*

The ministers educated or in course of education at the Baptist Academy, Bristol, will dine together on Tuesday, 17th June, at the King's Head, Poultry, at half-past two o'clock. Other friends to the Institution, both Ministers and Laymen, are admissible, on the introduction by a member.

The monthly Missionary prayer meeting at Salters' Hall, will be on Monday evening, June 2, when the Rev. J.H. Hinton is expected to deliver the address.

We are requested by Mr. Eustace Carey, distinctly to inform our readers, that, contrary to an intimation conveyed in Dr. Marshman's recent publication, he has never written, nor aided in producing, any paper which has appeared relating to matters in controversy between the Baptist Missionary Society and the Serampore Compact. He wishes us also to announce, that it is his intention, either individually or in connection with his respected colleague Mr. Yates, fully to reply to such parts of Dr. Marshman's publication, as implicate himself or the brethren with whom he has been associated in prosecuting Missionary work in Calcutta.

We are requested to inform our London friends, that the Church and congregation usually meeting in Devonshire Square, will assemble during the erection of their new building, at Rev. Mr. Wall's Chapel, Pavement, Moorfields. Service to commence at half-past six.

The Breakfast Meeting of the ministers and students educated at Stepney, will take place on Tuesday, June 17th, at the Academy House, Stepney. Breakfast to be on the table at 8 o'clock precisely.

PUBLIC MEETINGS IN JUNE, 1828.

With Names of the Chairmen or Preachers.

8. Morn. 11. London Hibernian Society, Annual Sermon, St. Dunstan's Church, Fleet Street, Hon. and Rev. G. Noel, M.A.

17. Even. 6. Baptist Home Missionary Society, Annual Meeting, City of London Tavern, Thomas Thompson, Esq.

18. Morn. 11. Baptist Missionary Society, Annual Sermon, John-street Chapel, Gray's-Inn-lane, Rev. W. Yates.

18. Even. 6. Baptist Missionary Society, Annual Sermon, Surrey Chapel, Rev. Isaiah Birt.

19. Morn. 11. Baptist Missionary Society, Annual Meeting, Spa Fields Chapel.

19. Morn. 9. Baptist Missionary Society, Prayer Meeting, Eagle-street Meeting-house.

19. Even. 6½. Stepney Academical Institution, Annual Sermon, Salters' Hall, Rev. E. Carey.

20. Morn. 6. Baptist Irish Society, Annual Breakfast, City of London Tavern J. E. Gordon, Esq.

MONTHLY REGISTER.

FOREIGN.

Greece.—Our readers are doubtless already aware, that Russia has declared war against the Sublime Porte, and that an immense army is now on its passage towards the Turkish capital, headed by Nicholas I. Emperor and Autocrat of all the Russias.

In the Royal Manifesto signed the 4th of May, it is observed—

"All patience has its limits. The honour of the Russian name, the dignity of the empire, the inviolability of our rights, and that of our national glory, have prescribed to us the bounds of it. It is not till after having weighed to their fullest extent the duties imposed on us by imperative necessity, and inspired with the greatest confidence in the justice of our cause, that we have ordered an army to advance under the divine protection, against an enemy who violates the most sacred rights of the law of nations."

The Emperor distinctly avows his intention that the Porte shall indemnify Russia for the expences of the war, and Russian subjects for the losses which they have sustained, but he declares with no less distinctness, that he entertains no ambitious views, that he has no wish to diminish the Ottoman power, nor will he require any sacrifice on the part of Turkey, except in the spirit of equity and moderation.

'Tis ours to mark the progress of events, not to speculate on their issues. But we cannot behold with indifference so grand a movement of so mighty a power, which places in doubt the destinies of nations, while the fate of Europe and the amity of its allied potentates are trembling in the balance.

We have received the French official announcement of the passage of the Pruth, and the occupation of Jassy, the capital of Moldavia, by the Russian army, on the 7th of the present month.

DOMESTIC.

The bill for the repeal of the Sacramental Test has now passed into a law. It is therefore unnecessary to recall the attention of our readers to the history of its passage through the Upper House, in the various amendments proposed to cripple its spirit and impede its progress, which were mostly negatived. It reached its final stage in the house of Peers, on Monday, April 28th, when it passed triumphantly without a division. The Royal assent was given by commission on Friday evening, May 9th, and the bill now stands as a monument of the growing wisdom and liberality of the age that gave it being. Our readers will find the Act in p. 275, of the present number, to which we are happy in being able to refer them.

On Thursday evening, May 8th, Sir Francis Burdett submitted his promised motion to the House of Commons on the Catholic Question.

"That the House do now resolve itself into a Committee of the whole house for the purpose of taking into consideration the laws affecting his Majesty's Roman Catholic subjects of Great Britain and Ireland, with a view to such a final and conciliatory adjustment as may be conducive to the peace and strength of the United Kingdom, to the stability of the Protestant establishment, and to the general satisfaction and concord of all classes of his Majesty's subjects."

Mr. Brougham seconded the motion. After three long nights of animated discussion, the debate terminated on Tuesday, May 13th, at three o'clock in the morning, when the house divided.

In favour of Sir F. Burdett's motion 272, against it 266, majority 6.

It was subsequently proposed and agreed to, that Sir F. and others should confer with the House of Lords to ascertain their mind on this all-absorbing subject.

The accustomed forms having been attended to, the conference now stands fixed for the 9th of June, the result of which will be looked for by the parties ranged on either side of the question with intense anxiety.

IRISH CHRONICLE,

JUNE, 1828.

Fourteenth Anniversary of the Baptist Irish Society will be held (Provi- permitting) on Friday Morning, the 20th inst. at the City of London n, Bishopsgate-street. A breakfast, at 1s. 6d. each person, will be pro- at six o'clock. The Chair to be taken at seven, when the doors will be n open. At this Meeting the Report of the Society's proceedings for the 'ear will be read, Officers and Committee appointed, &c. &c.

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the Rev. W. Thomas to the Secretaries.

Limerick, April 18, 1828.

DEAR SIRS,

this I forward to you the Irish Itine- Leaders' monthly journals. Since my nonthly communication I have been y-two days from home, eight of which it at Cammass and Bruff, in the county nerick, dark and strong fortresses of . I preached every morning and even- nd sometimes in the afternoon, chiefly nan Catholics. Their superstition and darkness are incredible. A great :r attended. I took every pains with not only in preaching, but in speak- d explaining to them. This was my l visit to Cammass; until then they :ver heard the Gospel.

reached at Bruff the first Gospel ser- hat ever was preached there. No ı of any denomination had before dared :empt it. It was generally reported should have been torn to pieces, and ople also that would come to hear me; he Court-house would be pulled down me. Such was the extent of the re- that it reached fifteen miles, to Lime- in consequence of which, the General e troops under orders to be ready to , to suppress the riot. I was deter- to preach, and succeeded to my satis- n. I had a good and respectable gation, though there were only two ree nominal Protestants in the town, aid they never were at any such kind eeting before, and wished to know I would come again. There was no after all that was said would take

I never preached with more bold- freedom, and comfort. I believe the was with me, and "where the Spirit Lord is, there is liberty;" liberty 'ear, and liberty to speak in his glori- use. He did not leave me to poor nature to contend with my enemies is. He overruled them, and gave me th. The people heard with the great- tention; *some were in tears. I preach-* ed from Phil. iii. 8. "The excellency of the knowledge of Christ Jesus my Lord." The Protestant clergyman of the parish was pre- sent: he spoke very kindly to me. The priest roared like a lion, threatening de- struction; and said that those who would go to hear me, would fall from the pinnacle of bliss into the lowest abyss of misery.

In two or three days after, Mrs. Bevan met the Sheriff of the county, who said that he was surprised that she and her husband would encourage such proceedings, and that he sent orders to the Court-keeper never to allow any person to preach in the Court- house again, to prevent a recurrence of the riot which he said had taken place. She said that there was no riot, that if he pre- vented us the use of the Court-house we would preach elsewhere; that to his own Master he stood or fell. Mrs. Bevan came and told me of it. I met the Sheriff next day in Limerick. I told him that I was the person who preached in Bruff. I had a great deal of conversation with him: he said there were many persons going about creating disunion, and that it was better to let the Catholics alone. He asked, did I not believe the Catholics would be saved if they did that which was right, and all peo- ple go to heaven in their own way? I said that I had no authority from Scripture to come to such a conclusion; that the greatest good was doing by various means, and was evidently supplanting the popish faith, and operating in the minds of the people. I adduced evidence of rebellious people be- coming loyal, and wicked persons becoming pious. During the conversation the High Sheriff came up, to whom he introduced me; said he knew me a considerable time, and said many things to my advantage, and offered me a letter to the Court-keeper at Bruff, to get the Court-house whenever I pleased, but that no other person should get it.

On my return from Bruff and Cammass, I went eastward, to Nenagh, where I preach- ed, and at Clough Jordan the two last Lord's days, and on the week days to preach at

Arbour Hill, Shraduff, and Birr, in the King's county, fifty English miles east of Limerick. I visited two sick persons on the point of death, to whom the Lord, I hope, was pleased to make me very useful. One an old man, once full of self-righteousness, to whom I paid several visits whenever I went to that part of the country. He now relies only on the Almighty Saviour. The other a young woman, a widow, the mother of four young children. Within this year back the Lord inclined her mind to attend to what I preached and said to her, so that I trust he is preparing her for himself. Though no one more likely to live a few months ago, she is now in the last stage of a decline. Could I write every thing she said to me it would be very interesting. She is leaving the world with cheerfulness, in prospect of eternal joy, through the blood and righteousness of the Lord Jesus, though leaving four babes unprovided for, and nothing but true religion could reconcile her to the divine will in such circumstances.

W. THOMAS.

From an Irish Reader.

Sligo, April 15, 1828.

REV. SIR,

SINCE my last I have been exercised as usual, in bringing the Gospel to the poor and illiterate in their native language, and am happy to state that I have met with two instances of usefulness. Two young men, who were formerly saturated with the dregs of superstition and delusion, have recently evinced that God's own word is the grand instrument in the conversion of man. One of these, whose name is J. B. visited me a few days ago. I entered into conversation with him, without any other expectation than finding him as we last parted; but how great was my surprise, on perceiving that he had been the subject of a wonderful change. His quickness of perception of the import and sense of the Scriptures occasionally referred to in our discourse, and the views he had of the darkness and insensibility he had been rescued from, and the deep sense he expressed of the riches of that grace, to which he was indebted for the happy deliverance he had experienced; all shewed that he had been with the Saviour, heard his voice, and that all things had become new. The other, whose name is T. L. whom I taught to read the Irish Scriptures, and endeavoured to impress on his mind a saving knowledge of that truth which makes free, through the instrumentality of that glorious Gospel which is the power of God unto salvation, to every one that believeth. He continued until the commencement of the present month without making any public profession of his convictions; that his former negative conduct was inconsistent with the duty he owed to Him who called him from darkness into light, and that to walk as a child of light not only required a separation from will-worship, with which he had long contented himself, but a public avowal of having embraced truth, which impelled him to consult me a few days ago on the subject of reading his recantation. I inquired into the cause of the change. He replied, "that word which I so often heard in vain came at last not in word only, but in power, to my understanding and conscience, when it pleased God to call me by his grace, and to reveal his Son in me. Until that moment the veil remained on my understanding, but then I saw that the Scriptures did indeed testify of Christ. And other texts, with the letter of which I had been familiar, rushed into my recollection, so that I stood convinced and humbled as a sinner; but at the same time I saw with composure what I was before a stranger to, that there was mercy with Him, that he might be feared, and with our God plenteous redemption."

There are others whose names I consider unnecessary to mention, who profess to have derived great pleasure and benefit from having heard the Irish Scriptures read and expounded; though they cannot be pronounced converted, yet they may with considerable propriety be called hopeful ones. I visit them frequently, and lecture them repeatedly on the one thing needful, in order that any impressions already made may be deepened, and so bring them onward in the way.

J. O'BRIEN.

From an Irish Reader.

Templehouse, April 14, 1828.

REV. SIR,

THE work of the Lord is going on here in his own way, and according to his promise, namely, "Knowledge shall be increased." It is by the increase of knowledge in the earth, that we may expect to see the kingdom of Jesus more fully established, and the kingdom of darkness tumbling down and destroyed. I am often reading the word of truth for my neighbours, and many of them hear it gladly. A young man named J. S. formerly thought he should pray to the Virgin Mary. I shewed him from the word of truth that there is not the least authority for such a practice. He told me that he will make diligent enquiry among the most learned of his neighbours, to know why they follow a practice which is not according to the word of God. If men could be persuaded thus to "prove all things," it is to be hoped they would learn with the divine blessing to "hold fast that which is

ood." In conversation with T. B. on purtory, I told him that we need to be purged om our sins whilst in this life, and then ewed him from the word of truth, that the lood of Jesus Christ cleanseth us from all n, and that by him all that believe are stified from all things. I admitted that e need a mediator, and then shewed him at there is but one mediator between God nd men, the man Christ Jesus; that all we eed are to be found in him, that he is ade of God unto us wisdom and righteousness, sanctification and redemption, &c. see, said he, that all our penances, absoluions, orders and commandments of the hurch, are only an impoaition on the minds nd consciences of men, and only that I am prevented by some obstacles which at preent lie in my way, both myself and family would immediately renounce such absurdities.

March 20th.—Read the Scriptures in the house of J. C. in this neighbourhood; all who were present listened with great attention. A man named P. C. being present, asked me, Can any be saved out of the true church? I answered no, but that this true church is not confined to any particular Sect or Denomination of men on earth. But all who are true believers in Jesus, though they may differ in name, belong to that true church and shall be saved, and those who believe not, though highly esteemed among men, shall be damned. O then, said he, you admit that Roman Catholics may be saved? I answered yes, if they become believers of the Gospel. He then told me that he believed that none can be saved out of the Roman Catholic church, and in proof of this quoted Acts ii. 47. "The Lord added to the church daily such as should be saved." I told him that all who are members of the church of Christ have the same faith that those had which the Lord added to the church in the days of the Apostles. I then proceeded to point out to him what this faith is, and the object of it, namely Jesus Christ; that the apostle counted all things but loss for the excellency of the knowledge of Christ Jesus, and said God forbid that he should glory in any thing, save in the cross of the Lord Jesus. Now the Roman Catholic church depends on merits, and satisfactions, on prayers for the dead, and purgatory; that the former believed but one mediator between God and men, the latter believe in very many mediators; the Saviour took the cup saying, drink ye all of it; the priest drinks all himself: the contrast appeared too striking for him to make a defence. Since that time I had a very friendly meeting with the same man, from which it appears that our conversation had a pleasing effect on his mind. May the Lord bless his word *in turning many from darkness to* light and from the power of Satan unto God.

R. Beaty.

From an Irish Reader.

Moynoe Scariff, April 14, 1828.

Rev. Sir,

I have taught three persons more to read portions of the Irish Scriptures during the last five or six weeks, and have given instructions to two persons who have commenced, who are extremely anxious to learn the same. One of the former, a young man, came from a remote and dark part of the county Galway, a distance of fifteen or sixteen miles; he went by the name of the little priest in his own country, in consequence of his zeal and devotedness to the religion which he professed, and was trained to sing hymns during the mass in the chapel of Knockadrum, and acted as one of the choir in the said chapel for a year and upwards, but having heard of me in his own country, and being inspired to repair to my residence, I commenced teaching him the darling language of his heart, which he immediately made the greatest proficiency in, and is now able to read various chapters fluently and correctly, and in fact he is not well but whilst reading the Irish Testament, or asking me scriptural questions, and when he travels to Tomgrany, Scariff, or to the parish of Inmocaltraugh, he discusses on the word of life with the people, and though this convictions with regard to the Mass are not as yet completely removed, I trust that they are in some measure shaken, and that he will become a useful member on his return to his own native country.

Monday, 10th ult.—Whilst closing my last journal, a venerable looking beggarman and his wife and daughter came in, with whom I fell into a religious conversation. The woman asserted that saints and angels can hear our prayers and save us, and that saint Michael recovered a man from death to life in the county Cork, and sent him (the man which he brought to life) to do penance for his sins, and by that means saved him from everlasting misery, &c.; to which I replied from the word of God, "Let no man beguile you," says St. Paul to the Colossians, "of your reward in a voluntary humility and worshipping of angels, &c." and to Timothy, "There is one God and one mediator between God and man, the man Christ Jesus." Tim. ii. 5. "For thou, even thou, only knowest the hearts of all the children of men." 1 Kings viii. 39. The man seemed to pay the profoundest attention to what I said, and to approve of it, but the woman could not be satisfied.

Wednesday 12th.—Read portions of the Testament on the road at Balloboy, and reasoned on the things which make for our peace for upwards of four hours, with about twenty Romanists who came there to meet the churchwardens, whilst I leave the event to the Lord.

Thursday 13th.—Fell into a religious discussion with three men, two women, and five or six grown boys and girls. One of the women told the men that they got into a debate that they could not sustain. Read and reasoned in two other houses this day to about a dozen people. Upon every discussion I refer them to the law and the testimony; "if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

Friday 14th.—I gave a lecture to eight or nine persons that I met at Mr. B.'s, one of them an intelligent Roman catholic, a surveyor from the Parish of Ogonoloc; immediately after met three men at the orchard near Tomgrany. I asked one of them some questions, whereon he swore to affirm his assertions. I asked him why he swore such an oath, and explained to him the thunders of the law against swearing. There were five men more at work inside the road, who heard me, and expressed great thankfulness for what they heard. Upwards of twenty more heard the word this day in various places through my weak instrumentality.

Sunday 16th.—After reading portions during the day for the few who came in at various hours, a tradesman from the parish of Teakle came in the evening to know if there might be any thing for him to do? No, said I, and if there was it should not be done on the Lord's day, he being a very able bodied man stood opposite me and stared me in the face. I asked him to sit down till I would read a chapter to him out of the Irish Testament which I had open at that time. The Connaught man having another Irish Testament, begged of him to sit down. Oh no, said he, I would not be allowed to listen to those books. And you go about working on the Lord's day, and would not hear the word of God. O said he, sure you know there is but one true church, and tell me what church is that? "Its the church whose members worship God in spirit and in truth." O no, said he, it is our own holy Roman Catholic church, and then ran away and would not listen to one word more: thus you see that the priests are the principal stumbling blocks everywhere. This man would probably hear the naked word of God, were it not for the mandates of the priests, and if accompanied with the divine blessing, faith would follow.

Monday 24th.—Went to a funeral to Coogypark. About forty persons followed *me into an out-house, to* whom I gave a long lecture, "All flesh is as grass, therefore be ye also ready, &c" And whilst travelling a mile in the funeral, I was heard with the greatest attention; but whilst travelling the last half mile a great debate. Several approved of what I said, and some disapproved. One man told my principal opponent that I had as good a right to know those things as himself or his priest. Upwards of 100 heard the word this day.

THOMAS BUSHE.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£	s.	d.
From Brittle-lane, by Rev. D. Morrell, sen.	2	11	2½
From Boro' Green, by Rev. J. Morris	0	6	0
Weekly Society at Chesham, by Mr. Pope	4	13	1
Subscription by a Friend at Do.	1	1	0
From Haddenham, by Misses Franklin and Tyler	1	17	6
Mr. Moreton, sen. Amersham	1	1	0
Collected at Ditto	0	5	6½
Auxiliary Society at Watford	4	2	0
From Kenninghall, Norfolk, by Mr. Humphry	1	0	0
From the Rev. Mr. Clarabut	3	8	0
Richard Sambourne, Esq.	1	0	0

Collected by Rev. Mr. Pritchard.

At Newbury and Whitchurch	16	1	6

Received by Mr. Burls.

Collected by Mr. Giles, at Liverpool	139	17	0
Collected by the Rev. Moses Fisher, at Bridgenorth, Oswestry, Shrewsbury, & Warrington	29	15	0
Bewdley, by Rev. G. Brooks	2	0	0
Blandford St. Auxiliary, by Mr. Dearle	11	7	6
Ashford Missionary Association, by Rev. J. Payne	4	0	6
Ilford Association, by Rev. J. Smith	13	16	6
Bristol and Swansea	17	0	0
Wm. Allport, Padston	1	0	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, Secretaries.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 17.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon for the Baptist Missionary Society, at the Rev. J. H. Evans's Chapel, John-street, Gray's Inn-lane, by the Rev. WILLIAM YATES, from Calcutta.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. ISAIAH BIRT, late of Birmingham.

THURSDAY, JUNE 19.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Spa Fields' Chapel.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter from Mr. Robinson, dated Oct. 24. last, contains the following summary view of the state of the church and congregation under his immediate care in the Lal Bazar:

"I can spare but little time for correspondence, without omitting the duties of my station; and for several months past my health has been so indifferent, that I have often been as unable to preach as to write. I have nothing novel or very important to communicate. There is still a gradual improvement in the Lal Bazar. I preach as often as formerly, when health will permit; and the brethren Chodron and Gorachund continue their labours as usual. We have had seven added to us by baptism this year, and we expect another before the year closes. We have had but one exclusion, and have lost two by death. Of the seven baptized, five belong to the native congregation; four of them are *Portuguese women, the other is* a Bengalee man, the son of a native Christian in Jessore. This young man has never been an idolater; he was but three years old when his father was baptized, and he has, of course, been brought up in the Christian religion. There is another Bengalee who wishes to be baptized, and we have no fault to find with his conduct; but as we are not satisfied that he has felt the power of divine things on his heart, he has been kept back. The other two who have been baptized are a country born man and my own daughter. These I believe are the only items of intelligence which I have to communicate relative to the church, unless I add, that we are at peace among ourselves, that the members appear much attached to me, and I feel much attached to them."

DOORGAPORE.

From the Rev. George Pearce to the Secretary, dated Doorgapore, Nov. 14, 1827.

"In my last letter, I believe the intelligence which I communicated to you, was not much connected with my own labours

and station. In this, therefore, I will endeavour to give you some account of them. In consequence of the very great dampness of our Bungalow during the rainy season, and Mrs. P.'s extreme and continued illness, we were compelled to leave Doorgapore, and reside in Calcutta for three months. During this time I could do little more than prosecute my study of the language, and attend to my English work at Howrah on the Lord's day. Through the goodness of God the return of the cold season has had a most beneficial effect on my dear partner's health, which is now, I hope, fully established again. We returned to our station about a month since, but not to the Bungalow on the mission premises, the doctor having forbidden us to reside in it again. We have, however, happily succeeded in obtaining a comfortable brick house at a moderate rent, situated close to the grounds, where we hope to be better sheltered from the heat and the damp. Since my return I have opened a large school room which I erected about three months ago, and have already collected a considerable number of boys. Its dimensions are sufficient to contain a hundred scholars. As on account of the heat, I cannot be without doors after nine o'clock, I propose to spend my mornings in the school, that it may be under my immediate superintendance. Thus I hope also to facilitate my acquaintance with the Bengalee, by constantly hearing it spoken, and speaking it. In the vicinity of Doorgapore there are four schools belonging to the Bishop's college, each of which contains about a hundred children; besides which there are several native schools in the neighbourhood. To collect children, therefore, for the sake of Bengalee instruction only, would have been a difficult if not an impracticable thing. I therefore, intend to continue English with Bengalee, and this will prove a sufficient inducement for hundreds of children to come if I could take them. This plan is already in operation, and from the beginning I have made, I anticipate filling up the complement (100) in a short time. The children are already in possession of my full determination to have the Scriptures read in the school. One class is now reading daily the New Testament to me in English, and the others are requesting me to give it them. The first class will, when I get the books from the binders, read a book in Bengalee and English, intitled a Summary of the Christian Faith in the words of Scripture; which, as far as I am acquainted with it, is an excellent little book. The plan of teaching English and Bengalee, is, I am aware, objected to by some: it has, however, been *pursued with great success by the American Missionaries at Ceylon*, by Mr. Penney in the Benevolent Institution, and in the Government and some other schools. A measure of this kind seems the more necessary when it is considered that the boys in the Hindoo college are 700, while by means of European science, they become disgusted with the absurdities of heathenism, are without a guide either of books or teachers to lead them to the Author of Salvation. In this I was confirmed by the answers of some of the young men of the first class, in the college. They had never read the Bible, they said, except a passage or two in Genesis for the sake of reference, while reading Milton's Paradise Lost. By teaching English at Chitpore, I hope in some degree to be the means of imparting to the minds of those who come under my care, the knowledge of divine truth, and it is immaterial to me, and I should think it is to others, whether it be obtained by the medium of the English or Bengalee language. With regard to my other labours, they are partly among the native Christians, with whom I have now two services in the week, a prayer meeting and a short sermon; and partly among the heathen, as I now begin to go out for the sake of conversation, in the streets and lanes, while on the Sabbath day I am still engaged at Howrah."

Mr. Pearce concludes, by renewing his earnest solicitations that a Missionary may be sent out to supply the place of Mr. Statham at Howrah, a measure which it would much gratify the Committee to carry into immediate execution.

DIGAH.

The following account of Missionary operations in this quarter, has just reached us. It is addressed by Mr. Burton to the Secretary, and dated from Benares, the famous citadel of Hindoo superstition.

Dec. 29, 1827.

"Not having my letter book with me, I cannot certainly inform you of the date of my last, but to the best of my recollection it was dispatched about the first of September; my present, therefore, shall be a narrative of the principal circumstances that have since occurred. On the 20th of September, I left Digah for Monghyr, as I

tished to communicate with my dear brother Leslie on several subjects connected with our missionary plans, previous to his saving his station on a visit to Calcutta. Our communion was exceedingly refreshing to my mind, and I trust of much mutual benefit. The society of so many kind Christian friends was more refreshing to my soul than I can express or you imagine. On the 2nd of October, Leslie and Mrs. Chamberlain departed for Calcutta, and I for Digah; and during the journey I had many favourable opportunities of making known "the word of life" in the intervening towns and villages. About midway there is a considerable city called Bar, which has an extensive population both of Hindoos and Mussulmans; many of the latter very respectable and well-informed. Here, as usual, I went into the bazar in the evening to address the people, and being invited by a merchant to sit down in his verandah, I spoke to about fifty persons for nearly an hour. On concluding I informed them that if they were desirous of receiving tracts, which would further explain these subjects, they should have them on applying at my boat, about a mile distant. Having offered tracts at several other places which were refused, it gave me great encouragement here to see groups of ten or twelve follow each other in quick succession till past ten at night, earnestly soliciting these little messengers of mercy. I then retired to rest, grateful I hope for what my eyes had seen. But before I could sleep another party was at the water side. On hearing our boat people tell them that I had retired, old Hurry Das sprang from his bed, and taking out a bundle of tracts, muttered to himself, 'They must not return from the water without quenching their thirst!"

On October the 6th, I reached Digah, where I found full employment in the ordinary duties of the station, in schools and preaching, for the next fortnight; and had the pleasure to notice some very promising appearances amongst the Europeans at Dinapore. On the 23d I left home again in company with brothers Pybah, Hurry Das, and two native brethren from Monghyr, to attend the great Mèlah at Hajipore. The people did not assemble so early as I expected they would; but we spent the intervening time very profitably in the town and neighbourhood of Hajipore, addressing large crowds every day. On the 30th we were joined by brother Smith and a native brother from Benares, and the assembly having become now very large, we had all full employment in preaching and distributing tracts. The native brethren posted themselves on a small hill close by the side of the principal *entrance to the Mèlah*, where they enjoyed the shade of a noble tree. Here they remained day and night; and oh, it would have gladdened your heart to have listened on the first dawn of morning, to their united song of praise, and to have witnessed through the whole day the earnestness, the boldness, the fervour with which they discoursed to the multitudes that constantly surrounded them, of the riches of divine grace as displayed in the Gospel. By many of their countrymen I believe they are sincerely respected, but by others they are despised; and I cannot omit mentioning a circumstance which will shew with how good a spirit they bear the worst treatment. On an early day of the fair, brother Gaupaul of Monghyr and self were discoursing with an old Byragi, esteemed a very holy man; when the Raja of Batia, the greatest man at the Mèlah, observing us, came and took a seat by our side, attended by about 100 servants, holding in their hands long silver wands. He listened for some time, and then made some trifling objections to what was said. On this brother Pybah (having just joined us,) addressed him at considerable length and with great earnestness, which he bore very well. To this address Gaupaul added a few words, when the Raja poured upon him such a torrent of abuse as I have not often heard, saying that he had destroyed his own mind by becoming a Christian, and now wished to destroy the minds of others. 'Christians,' he said, 'might speak well of their own religion as often as they pleased, but such as you are a disgrace to your family and nation!' To all this Gaupaul mildly replied, 'Oh Rajah! I once thought as you do, but now I *know* that the Lord Jesus Christ is the only Saviour.' Poor Gaupaul was once a begging dirty Byragi, and had the Rajah met with him in this state he would have addressed him as his *Father*, and made him a Salam!

Towards the close of the Mèlah the concourse was immense. Four hundred thousand persons at least were present! After brother Smith arrived, I constantly attended him in his walks to different parts of the fair; and was equally surprised and delighted to observe the earnest attention and general approbation with which he was ever listened to, by successive crowds. Once he addressed five large congregations after sun set. We could not leave them for our boat till midnight. Many followed him to the different places where he spoke, that they might hear him again. Brother Smith is a preacher most admirably adapted for the natives. His address is simple and pointed, yet figurative; and he never concludes without fully explaining that only *way of Salvation* which is made known in

the Gospel. I should think that he fully explained this way, during the Mèlah, to ten thousand attentive hearers! Oh that the blessed Spirit may apply the word with power to very many of their hearts! I feel confident that he will, though we may never hear of it. During the fair, some thousands of tracts and gospels were distributed, which will do good in their way; but *the preaching of the Gospel* is, I am convinced, *the great instrument*.

Saturday, 3d of Nov. was the great day. At 11 P. M. the moon was at full; but there being an eclipse at the time, the bathing began at nine o'clock, when the scene was truly imposing. I gazed upon it with astonishment from a hill that overlooked the whole, and shall not soon lose the impression made on my mind at the sight of 400,000 persons, *not one of whom seemed to be still or silent*. I had expected a great rush to the water at the hour of bathing, but there was nothing of the kind. I should not think that one in fifty entered the water. Most of them seem to come merely to witness the different diversions, or make purchases.

With the ceremony of bathing the Mèlah closes, and the crowds quickly disperse. Next morning therefore, (being the Sabbath) I repaired to Digah, that I might preach at Dinapore in the evening; but brother Smith and the others remained till Monday. On Sabbath day there was a very interesting occurrence, the particulars of which I have got brother Smith to write out for you, and purpose inclosing the sheet.

On my return to Digah, I was much cheered by the state of the English congregation. The pleasing appearances I had noticed were not transitory; on the contrary, during my absence, the smoking flax had been fanned to a flame; and I had the joyful duty of conversing almost daily with one and another, "inquiring the way to Zion with their faces thitherward.' On the 18th, eight persons followed our blessed Lord in the ordinance of baptism; making the number baptized during this year, twenty-nine. As I had arranged to leave home with brother Smith on Tuesday the 27th, to attend another great Mèlah at Allahabad, in the beginning of January, I appointed the Native and European churches to meet at the Lord's table on the preceding evening. Forty persons, including brother Smith and three of his members, united in this delightful service. The season was truly affecting and refreshing. Many of the poor soldiers were bathed in tears during almost the whole of the service. What my own feelings were when surrounded with such a company, most of whom had been given me during one short year, I shall not attempt to describe.

As we leave this place for Allahabad this evening, I must now bring this to a close, reserving the particulars of his journey for a future letter. You know that the cold season is our time for moving about; and you will not be surprised to hear that I do not expect to be at Digah again till near the end of February. I have had a letter from my friend the Rev. Mr. Stevens (the chaplain of Patna) this morning, and am thankful to know that all things are going on well in my absence. Penharrow, the head of *the family* I baptized some time since, conducts worship for me in Hindostani, and I am happy to say that in him and his household I have increasing joy."

The following is the enclosure from the pen of Mr. Smith, to which Mr. Burton refers.

Nov. 4th, Lord's day. After addressing the gospel to a large congregation under the shade of a Peepul tree, I went close to a Hindoo temple, where a Byraggee received two Hindu tracts the day before yesterday, and intreated me to call on him before I left the fair. The Byraggee was lying down with his face covered, and those persons who were around him began saying to me, "O Sir, what have you done to him? Ever since he has heard you, and received your books, he has not eaten any thing, and he is continually reading your tract and crying!" On hearing my voice he immediately sat up and spread his cloth, begging me to sit down, which accordingly I did. He then joined his hands, saying with tears, "O Sir, I am a miserable sinner; I have forsaken the living God! and have hitherto worshipped idols, wood and stone, and bathed in the Ganges; but cannot find any consolation, and now what shall I do to be saved?" On seeing the Byraggee under deep convictions, and in full earnest to know the plan of salvation, I was not able to speak to him without tears. I told him that God so loved the world that he gave his only begotten Son Jesus Christ to die the ignominious death of the cross, that whosoever believeth in him should not perish, but have everlasting life; and he invites all sinners, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On speaking a little more on the sufferings of Jesus, and explaining the 63d Hymn of Mr. Chamberlain's, the Byraggee got up, saying, 'O Sir, I will follow you, for you are my Gooroo, and I will do whatever you advise me." On seeing this, two of his disciples addressed me, saying, "O

sir, do not take our Gooroo, you had better eat end to our lives, before you take our Gooroo." The Byraggee said, "We are all in great delusion, and are going the road to destruction." The two disciples then fell at his feet, saying, "O Gooroo! do not forsake us, for we shall perish." Seeing that they were not able to prevail on their Gooroo, and that he was ready to go off, they exclaimed, "O Byraggees! this Saubib, (pointing to me) has enchanted our Gooroo with his books, and now he is going to make him a Christian." Immediately about forty Byraggees assembled with clubs and tongs, and came upon me, threatening and using abusive language, and bound the poor Byraggee and kept a watch over him, and drove me away; and I stood, without opening my mouth, knowing it would end in blood if I were to attempt to extricate the Byraggee. I beckoned with my hand to the native brethren, but they were busily employed in speaking to the people, and giving the Scriptures to those who were able to read them, under the shade of a peepul tree, and having heard the noise they all came over to me, and saw the poor Byraggee with tears, and a number of persons around him, intreating him to eat something, and not being able to get him to eat any thing, they came to me requesting me to advise him to eat something. I went to him and told him, Do not trouble your mind, put trust in the Lord Jesus, for he is the only refuge from the wrath to come, and now you had better take some refreshment; and I also directed him to my residence, to which he said, "If God spares me, you may rest assured I will call at your house." A rich native being informed that a Byraggee wished to be a Christian, he ordered the other Byraggees to keep him away from being a Christian, and whatever money was required he would pay it; immediately the Byraggee was taken away and placed before the gods; but he turned his back towards the gods and sat quietly, and the cruel Byraggees would not allow him to read the tracts; they took them from him and tore them in pieces, saying, "All the enchantment lies in these books." I was obliged then to leave them.

KINGSTON.

A recent letter from Mr. Coultart contains the following encouraging particulars, in relation to the progress of the cause of God in the congregation under his care.

"*Kingston, March* 17, 1828.

"On Easter Sunday we hope to baptize about seventy persons, who have been seriously examined as to their faith and practice, some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One old man was asked if he ever prayed? His reply was, 'Yes, massa, how can me *lib* (live) without pray?' Many *do* live, it was remarked, who never pray; and *you* once did not pray. 'Yes, massa, but since me know myself, me no able to lib if me do not pray.' 'I am glad to hear you say so: well, you can make me hear what you say when you pray to God.' 'Yes, massa wish it.' 'I shall be glad to hear.' Here he stands before my vision still, his hands lifted up and clasped in each other, his wrinkled and tatooed face looking towards the holy dwelling-place of God, his eyes shut, and his tongue most devoutly telling Him who hears prayer, that he is a poor neger, and did not know how to speak to one great God who make all tings. 'But do, oh, dou great God, out de string of dy poor neger's dumb tongue, dat him may peak de trut (truth)! Oh, open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, an take Jesus, de Son of God, into him heart! O Lord, dy poor neger come to dee, neber let him go again; *hold him fast, hold him fust, good Lord, for Jesus' sake!*'

"We have among the number mentioned, four out of six members of one family, who have given me much pleasure since my return, by their regular and serious attention to all the means of grace. The death of a relative and the reading of some tracts have been the means God has more especially blest, for the turning of their hearts to himself. One very old man, who had the name of being an Obeah man, (one who practised the kind of reputed witchcraft so called,) before he joined our church, died the other day. The last time I saw him, I said, 'Well, old man, do you obeah any body now?' 'No,' said he, 'since Jesus Christ obeah me, for him my obeah man, me neber dirty me hands in such a ting.' Another old member, a Mrs. K. who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe that she seldom closed her eyes in sleep, yet she enjoyed an *amazing portion of happiness* during the decay of her earthly house. It was remarked that she had suffered long. 'Yes,' she said, 'a little time in pain seem long to we poor tings, but God been so good dat de time no seem so heavy, an me been looking ebery day for de blessed Jesus to come and fetch him poor servant.' It was said, 'Do you feel assured you shall

be for ever where Jesus is?' 'Yes,' she answered, 'Jesus purchase me wi him blood, and though me a poor ting, and no sarvis to any one, yet him love me, and him won't fling me away. Yes, massa, I shall soon be wid Jesus, and den I shall get some rest. Yes, yes, him poor sarvant will soon be in him bosom—him *too good*, him *too good!*' It is impossible to say what I felt to see her so emaciated, so deeply afflicted that she could scarcely breathe, yet to myself and Mr. Knibb she spoke with such energy as to surprise us into tears. Religion, had it done no more than this, has procured one happy exit from death to life, one glorious triumph for a daughter of Ham, on whom the curse of slavery rested heavily for many years.

"Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did, as I was laid up with slight fever at the time. I transcribe what of it differs from the above.—'A day or two before her death I found her lying on a mat, her head supported by a chest, which I suppose contained her little all. As I entered she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight while she said, 'Oh, massa, me glad to see you. I have prayed I might not die before I tell you how good Jesus is—him too good, him too good.' I endeavoured to impress upon her mind a sense of her unworthiness. 'Oh, me know me good for noting, but Jesus die for me, and me no afraid to die an go to him.' I prayed with her, and taking her hand as I came away, I said, 'My friend, I wish you an abundant entrance into the kingdom of God's dear Son.' She smiled, and said, 'Say how dye (farewell) for me to me minister, Mr. Coultart; tell him that I wish him may have two crowns when him come to heaven.' I was told by a near neighbour, that when she was unable to rise, she would be carried to the door, and there in prayer with her fellow-servants recommend that Jesus who was her all.' Even this one instance of the love and tender mercy of Christ Jesus to a sinner was worth crossing the Atlantic again to witness. How thankful should I be that a good God has blessed even *my* labours, both in England and here. To Him be the glory!

"Last night, Sunday, March 16, we had a most delightful scene before us: full two thousand people in the chapel, and three hundred children belonging to the school. The death of Mr. Tinson's youngest child, an unusually interesting little baby, led me to wish I could meet the children of the school and talk to them, which wish was *accomplished*. Mr. Tinson's congregation *attended, and his deacons*, with ours, attended to the children, who were placed in the front seats round the gallery. They were remarkably quiet; not a word, or a whisper, did I hear, during a long service of two hours. Pardon me for once, if I mention the order of the service. I gave out three hymns from their own little book; read the 18th chapter of St. Luke's Gospel, and asked the children many questions, which they answered very well, making allowance for their timidity before such a concourse of people. The questions were such as follow, on the first parable in that chapter:—'Who lived in the city spoken of?' 'An unjust judge.' 'Who besides?' 'A widow.' 'What did the widow do?' 'She went to the judge, and desired him to avenge her.' 'What was the character of the judge?' 'Unjust.' 'How did he shew it?' 'He would not hear the widow till he was afraid she would weary him.' 'Did he hear and attend to her at last?' 'Yes.' 'What is the conclusion?' 'That men should pray, and never faint, for God will much more readily hear his people's prayers, and avenge them, though he may delay for a time.'—With the last question they had a little help, but their answers were really very good."

BELIZE.

Mr. Bourn, our Missionary at this station, in a late visit to the United States, formed a matrimonial connexion, which appears very likely to promote his comfort and usefulness. Under date of the 11th of February, he gives the following recapitulation of the services in which he is engaged:—

"We have a meeting on the Monday evening at the chapel, where I generally deliver a short discourse, from fifteen to twenty minutes, and one or two engage in prayer; on the Tuesday evening I preach at a village some little distance from the town, when nearly all the poor members are there; on the Wednesday evening we have preaching in the chapel, and on Thursday evening we hold a meeting, alternately in the house where our friends A. and M. reside, and at the house of a respectable person of colour. On the Friday evening, once a month, we have our church meeting, which is before the Sabbath on which the ordinance of the Supper is administered; besides this, Mrs. B. has, on the Saturday evening, a weekly female prayer meeting, at which I am gene-

y invited in towards the close, to address w words. These services, with the la- rs of the Sabbath, and preparations for m, added to private and family duties, visiting, pretty fully employ my time. "I feel deeply sensible of my own sinful- s, weakness, and utter insufficiency; and the necessity of divine influence for my own soul, and in order that good may be done to the souls of others. The attention to the word is good, though our numbers are not so great as we earnestly desire they may be. One person has proposed himself for communion, who in all probability will soon be baptized."

Contributions received on account of the Baptist Missionary Society, from April 20 to May 20, 1828, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
egacy of Mrs. Frances Sadler, late of Wallingford, by Mr. H. Mitchell, Executor (duty free)	100	0	0
egacy of Miss Jane Paull, late of Braunston, by Rev. Thomas Miller, Executor	90	0	0
egacy of Mr. Richard Gregory, late of Edmonton, by Mr. W. Pike	30	7	6
reenock, Auxiliary Missionary Society, by R. D. Ker, Esq.	5	0	0
ndover, Friends, Collected by Mrs. Davies	5	0	0
ewdley, (and Buckeridge Bank 6s.) by Rev. Geo. Brookes	4	6	0
ymington, Milford, Beaulieu, and Ashley, by Rev. Jas. Millard	26	12	0
itchin, Subscriptions, by Miss Bradley	12	0	0
raunston, Collection, by Rev. Thomas Miller	4	5	0
igo, Female Association, by Rev. Josiah Wilson	2	10	0
oston, Subscriptions, by Rev. Robert Edminson	7	13	3
altham Abbey, Auxiliary Society, by Rev. R. Davis	3	0	0
eymouth, Subscriptions and Collection, by Rev. James Hoby	14	4	7
ast Auxiliary: Eynesford, by Rev. J. Rogers	20	0	0
ilts and East Somerset: Bratton, by B. Austie, Esq.	19	4	2
ew Brunswick, Auxiliary Society, by J. D. Wilmot, Esq.	14	0	0
righton, Collection and Donation, by Rev. E. Carey	21	0	0
ford, Missionary Association, by Rev. J. Smith 22 13 0			
W. Hall, Esq. ..... Donation 5 0 0			
C. Welstead, Esq. 1 1 0			
	28	14	0
iverpool Auxiliary, on account, by W. Rushton, Esq.	20	0	0
affolk Society, in aid of Missions, by Shepherd Ray, Esq.	13	4	7
swich, Subscriptions, &c. at Salem Chapel, by Rev. J. Hatch	6	12	6
ortsea, Portsmouth, and Gosport, Auxiliary Society, on account, by Mr. Ellyett	60	0	0
epney, Collected by Miss Marks	2	11	4
all Subscriptions, by Mrs. Langford	1	11	8
eter:—By Rev. John Mason—			
Auxiliary Society, Bartholomew-yard Chapel, one moiety 6 4 0			
Mr. W. Moxey (West India Fund) 1 1 0			
Collection, by Rev. Eustace Carey 12 15 0			
	20	0	0

By Mr. Thomas Bury:						
Moiety of Subscriptions and Donations at South-street Chapel, Rev. S. Kilpin				10	10	10
Collected at the Anniversary				16	2	11
					26	13	9
Birmingham Auxiliary, Brittle-lane, by Rev. Thos. Morgan					4	0	0
Female School, by Mrs. Blakemore					15	10	0
Coleford, by Rev. John Fry:							
Subscriptions				10	0	0	
Mr. George Trotter, 2d donation				10	0	0	
					20	0	0
Manchester, York-street Sunday School, Youth's Society:							
For East India Schools				5	0	0	
For West India Ditto				4	0	0	
					9	0	0
Benjamin Goodman, Esq. Leeds			Donation		10	0	0
Mr. Biddle, by Rev. James Upton			Do.		4	0	0

WEST INDIA FUND.

We have much pleasure in announcing the following liberal Donations towards this object, and trust the kind example will be promptly followed by many other Friends:

John B. Wilson, Esq. Treasurer	£200
John Mortlock, Esq. by Ditto	200

TO CORRESPONDENTS.

The Committee had hoped that after the account given in their Report for last year, of the circumstances which rendered it expedient, in their judgment, that "the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary Bodies,"—it would not have been necessary again to refer to the subject. But as Dr. Marshman's recent publication, entitled "Statement relative to Serampore," appears to require some explanations on the part of the Committee, it is respectfully announced that such explanations will be prepared for the press as speedily as circumstances will allow. In the meanwhile, the Committee beg to repeat, that they cannot hold themselves responsible for any of the various and discordant statements and opinions on the points in question, which have appeared, or may hereafter appear, in publications not under their control.

A parcel of Magazines, Reports, &c. has been received from A. Z.

Printed by Littlewood & Co. Old Bailey.

THE

BAPTIST MAGAZINE.

JULY, 1828.

On Ardent Concern for the Conversion of Sinners among Members of Churches.

To the Editor of the Baptist Magazine.

Sir,

"*If by any means I might save some.*"—Such was the Apostle's declaration, when submitting his conduct to the influence of the most solemn truths; and such is the secret of a character, distinguished beyond parallel by sacred decision and enterprize. Every pious heart must be afflicted by the scenes of iniquity which open around us in every direction, and in proportion to our personal interest in the benefits of redemption, must be the purity and vigour of our concern for the conversion of others. The magnitude of salvation in the apprehensions of those whose hearts have thrilled with penitence, and who have anxiously sought repose from the fear of future misery in the love of the Saviour, should animate to noble efforts for the recovery of the lost. And nothing can be imagined a more infallible criterion of religious declension, than indifference on this point. Our numerous public institutions, our Bible, Missionary, Tract, and Sunday School Societies, may be considered as evidence of a concern for the salvation of sinners, which has grown in our day to an importance, both in plan and effort, incomparable with the spirit of some preceding ages; but not to say that the operations of such institutions are general on the moral state of society, and that they seldom bring the majority of their supporters into individual contact with souls which they might be instrumental in saving, there is another respect in which this concern may be more fully and effectively developed; and that is, the activity of the members of our churches, directed to the conversion of their companions in public worship, their neighbours, and fellow-citizens. To assert that there is a serious neglect of this subject, when local institutions of a religious character, and when commodious meeting-houses and large congregations have multiplied in the present day, may seem precipitate and unjust; yet when, notwithstanding these things, complaints of the want of prosperity are loud and frequent, suggestions on the importance of devoting particular attention to it, cannot be ill-timed or injudicious.

It is an important question, the answer to which must influence our subsequent remarks, how far this design enters into the constitution of a Christian church, and is included in the obligation of church-membership?

There are unquestionably some persons, who imagine that when they have formed themselves into a church, procured the regular administration of the ordinances for their own benefit, and obtained a ministry gratifying their own taste, they have nothing more to regard; but, as though the design of heaven were fulfilled in their experience, repose in indolent, and almost solitary enjoyment. They are indifferent to the increase of

the congregation, the acceptance of the minister, and having never interested themselves in the progressive improvement of others, they sometimes regard an addition to their church as an intrusion, or at least a subject of jealousy and suspicion. And though instances, we hope, are few, in which this consummate hardness of heart is displayed, there are many cases in which a successful minister and his more ardent friends have to deplore some indications of it; and this, it should be recollected, like every modification of the selfishness of our depraved nature, is subtle in its operation, and as mischievous as subtle.

There are many scriptures which place on us the obligation to regard the spiritual necessities of the world; such are the frequent exhortations of the apostles, and even the instructions of Christ himself. Every one would feel that that conception of the character of Christians would be inconsistent with the Gospel, which could not be resolved into the apostolic description, "lights of the world, holding forth the word of life."

But there is one general remark which seems conclusive on this subject, which relates to the subservience of the Christian church, as existing in the world, to the fulfilment of the purpose of grace. "Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 9, 10.

The purpose of grace, or the design of the Gospel, is comprehensive and universal; not suffering us to limit our views to the final *salvation of those* who are known to believe, but embracing the conversion from all the kindreds of the earth, of "a number which no man can number." Neither is this purpose or design, in the glory which attends its completion, to be referred solely to another world, or another period; it defines the operation, and gives efficacy to the means, which are at any moment in our hands, distinguishing the preaching of the cross as a blessing to sinners, and entering essentially into the constitution of the church, as a fold into which those who have wandered long and widely are successively to be gathered. That man may soberly be affirmed to degrade the church of God upon earth, who does not regard it as the irradiating centre of those influences which are to enlighten and convert the world; and who does not therefore contemplate its various services as important to others, equally with himself. If, then, the purpose of the Almighty be thus comprehensive in the daily operation of its institutions, it becomes one of the plainest duties of every member to seek the salvation of those around him, and when united to a church, to consider himself one of a sacred host, devoted to the task of destroying the empire of Satan.

Let such views as these be entertained, and they will render our designs spiritual, and prevent that disgusting and unholy self-conceit which frequently elevates the most incompetent to turbulent activity and arrogant dictation; as if church membership conferred a personal and secular importance on every individual—a mistake, or rather a crime, which lies at the foundation of much of the anarchy in our churches at present. Indeed, confusion might naturally be expected as the uniform result of every unguarded assumption; for if the

importance of church membership be not spiritual and relative, it no sooner becomes personal and secular, than it infallibly generates pride and contention; slights are imagined where none were intended, every measure is debated for the mere display of a debate, and the most sacred decision and enterprise of the minister are checked for the sake of making him feel his dependence and insignificance—a feeling which, did it comport with his intellectual or pious character, would establish a disqualification for his office.

Supposing the spirit of concern for the conversion of sinners, or of anxiety for the prosperity of a church as connected with the increase of its numbers, this spirit will be seen—

1. In an attachment to an awakening ministry, and in prayer for its success.

Nothing is a plainer proof of indifference to the purpose of God, in the preaching of the cross, than the complaint that such a minister preaches not to *me*, but to *others;* for I need to be comforted as a child of God, but he is too frequently warning the ungodly. A judicious minister, or "a scribe well instructed," will be careful not to afford just ground for such a complaint, since he has to seek the edification of believers; but when he "divides to every one his portion of meat in due season," he must not forget that probably the greater division of his auditory need warning and reproof; besides, the proper application of a subject full of instruction and consolation to the matured Christian, will always afford the matter of a suitable appeal to others; and he cannot be said to have explained it fully, if he neglect this appeal. Indifference on this point betrays the *poison of antinomianism*, and the dread of an exposure to its virulence has perhaps too often prevented the fervour and independence of pulpit addresses.—Thinking of what in the preaching of the Gospel may be sanctified to others as well as to ourselves, turning the look of affection, in a promiscuous assembly, upon many to whom we know the language of reproof and warning would be suitable, we long for the counterpart of the Apostle before Felix. His people's prayers are among the supports of a minister, and since the certain efficacy of prayer cannot be limited by us, earnest supplications for success in his labours should never be omitted. Besides, should those who are partially impressed hear such supplications from a church, in aid of the addresses which have arrested their attention from the pulpit, the effect may be important. What may not be expected from a church striving, both in preaching and in prayer, for the conversion of sinners?

2. In courteous attention to either stated or casual hearers.

The accommodations of christian worship should always be considered *public*, and as much for others as ourselves. Any thing like a monopoly by seat-holders of such accommodations, to the neglect of that courtesy which would be shewn to a stranger in a place of worldly resort, is perfectly inexcusable. Perhaps, in some instances, a *mercenary* disposition has produced this result. Every person, if he wishes to hear occasionally a certain minister, *must* subscribe, or be made to feel by little indignities the imputation of sordidness; but supposing that he is sordid, is not his salvation of greater importance than his subscription? A stranger should never enter our sanctuaries without re-

ceiving the attentions of an anxious friendship, and feeling that

> ———all the air is love,
> And all the region peace.

Perhaps pride sometimes leads to a mischievous result—the rich treating the poor with superciliousness, or the poor regarding the presence of the rich as an arrogant intrusion. Let it be remembered that disgust is easily taken, and never removed without difficulty.

3. In the exercise of Christian charity towards those whose conduct is open to particular objections.

This duty may require great delicacy. The purity of the Gospel must be maintained, and lead to a careful discrimination of character. While our congregations are exceedingly *mixed*, as in the present day, the line of distinction between the church and careless hearers should be broad and palpable; but still the exercise of Christian charity towards the latter is indispensable, lest the last restraint should be broken by them. If their faults have procured them enemies, let not the members of the church be such; if concessions are required in secular concerns, let these concessions be made as far as possible, that they may be retained under an influence which may ultimately be sanctified to their recovery from sin; and let the ordinary occasions of civil courtesy and social intercourse be improved, in the manifestation of a tender concern for their good.

4. In efforts to induce strangers to public worship to attend a faithful ministry.

There is scarcely an individual who does not possess advantages which may be improved in this way, and the improvement of which may be of the greatest consequence. *Relatives*, social companions, and the occasional acquaintance of the pious tradesman, may all yield to the influence of entreaty, and *entreaty should be employed.* It should not be a cold invitation, but an urgent request, whatever obloquy is encountered, and whatever obligation is created. "*Sinners entice.*" The scenes of temptation and crime are frequently visited in consequence of entreaty, and ought not the house of God to be recommended to the ungodly? Perhaps no Christian is innocent when he parts from company for public worship, without taking with him as many of his companions as can possibly be prevailed on to go.

Those who have been impressed by a faithful ministry, will be objects of solicitude to ardent Christians. When Jesus looked upon the young enquirer, "*he loved him*;" and as the language of inspiration is directed to the encouragement of such, the conduct of matured Christians to the young and anxious, should always be full of animation. If there be joy among the angels over one sinner that repenteth, ought not the dawn of penitence in those to whose subsequent improvement we may minister, to kindle the highest delight in our bosoms, and to stimulate to an active and inventive benevolence? In this case there will be

1. Personal attentions, inquiry, and encouragement.

How much do established Christians owe to the advice of their early Christian friends! The remembrance of the way in which many have been led, ought to be enough to teach them the importance of this particular. Perhaps an objection is sometimes felt on account of the possibility of precipitating the immature; but if, instead of urging to public decision, without any confidential in-

terchange of pious feelings, encouragement be given in careful adaptation to humility and sincerity, this danger is inconsiderable. "There are some Christians (but do they indeed deserve the name?) who would see all the process of conversion going on in the very next seat to theirs, and observe the fixed attention, the anxious look, the tearful eye, the serious deportment—and all this repeated one Sabbath after another, without the least possible interest, or ever exchanging a single syllable with the inquiring penitent! Shame, shame, on such professors! Can the love of Christ dwell in such cold and careless hearts? Can *they* have ever felt conviction of sin? How easy, and how incumbent is it to introduce ourselves to such individuals; a word, a look, would be received with gratitude."—(*James's Church Members' Guide*, p. 72.)

2. The promotion of religious intercourse between the inquirer and other Christian friends, and especially with the minister.

This is important on account of the benefit derived from the advice and sympathy of many who are supposed to have a tender concern in such a case. Besides, when our object in view is union with a church, nothing facilitates it more than the opportunity to ascertain its real character; except in those lamentable instances in which the interior of the church is a scene of disorder. An inquirer will always be anxious to possess the friendship and advice of his minister, who must chiefly depend for his knowledge of such individuals on the introductions procured for him by his friends. And that minister will often be embarrassed and checked, that is not surrounded by friends, who, though too judicious *to lead him into the dissipation* of company, are anxious to bring his serious hearers under his ministerial influence in private. Much of the usefulness of ministers, especially of young men who have to raise congregations, is prevented by the criminal supineness of others.

But, however we multiply particulars, much, after all, must be left to the deliberation of an enlightened mind; duties will arise in peculiar and changing circumstances, for which no previous direction can be given. Let it be settled as a determination which should lie at the foundation of our daily conduct, that we all form our plans, and labour for the conversion of sinners. Let us seek, by devout contemplation and prayer, to imbibe his spirit who hourly commiserated the distress which he saw; who, beholding the multitude scattered abroad as sheep having no shepherd, was moved with compassion; who, catching a distant view of Jerusalem, exulting in false security and sin, wept over it; and whose sole employment was to seek and save the lost. Let not apostolic zeal for proselytism be lost to the ministers of the present generation. Oh, for the energy of Whitfield, and for the missionary spirit of a Branerd, a Schwartz, and a Martyn, at home as well as abroad! In this let churches support their ministers, and *urge* them to it, praying with one heart, "Oh, that the salvation of God were come out of Zion!"

There is one topic on which these views of our duty confer the greatest importance, viz. *the preservation of the peace, or internal prosperity of a church.* If this be destroyed, not only the enjoyment of members, but public usefulness is at an end. The guilt which is incurred by interrupting a career of prosperity in awakening the consciences of sinners, is im-

mense. The responsibility is created of having increased the enmity of the world, of distracting the feeble-minded, and of obliging many to halt in the right way, and perhaps to retrace their steps to sin; and members of churches have to answer for an evil, which by itself would be one of the greatest crimes of the avowed enemies of the Gospel. It is not merely an injury inflicted on the church, it is the work of Satan in the world —not merely a wound on a particular interest, which may be healed, but a virulent and rapid pestilence, spreading widely, and for years, beneath whose deadly influence many souls perish, long after the fate of those from whom the contagion first spread is sealed for ever.

The writer of these remarks cannot forbear concluding with a quotation from the late devoted Mr. Fuller—a passage which applies with an awful precision to the circumstances under which this paper is penned:—

"If it were duly considered how much the general interests of religion, and even the salvation of men, may be affected by the purity and harmony of Christian churches, we should tremble at the idea of their being interrupted by us. The planting of a church in a neighbourhood, that the Gospel may be preached, and the ordinances of Christ administered in their purity, is a great blessing. It is a temple reared for God, in which he designs to record his name, to meet with his humble worshippers, and to bless them. We have seen churches of this description in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer's standard, all, in a little time, blasted and *ruined by some* unhappy event that *has thrown them* into disorder. Discipline is interrupted, the church is divided into parties, hard things are said on both sides, the bond of love is broken, tender minds are grieved and retire, worship is but thinly attended, and the enjoyment of it is vanished; God's friends mourn in secret, and his enemies triumph, saying, Aha, so would we have it! Truly it is a serious thing to occasion the ruin of a church of Christ! *If any man defile the temple of God, him shall God destroy!*"—(Fuller's Works, vol. iv. p. 530.)

Swansea.

On the Evidences of Grace in young Christians who have enjoyed the advantages of a Religious Education.

YOUNG Christians who have been favoured with pious friends, and have enjoyed the advantages of religious instruction from their earliest days, are frequently discouraged because they cannot refer to any remarkable change in their experience, as evidence of their being born again of the Holy Spirit. The cause of their despondency, it is presumed, may be traced partly to their attributing sentiments and feelings to a religious education, which have their origin in the operations of the Holy Spirit; and partly to their looking for an extent and degree of evidence which can only be enjoyed after a considerable period of religious experience. Perhaps a few remarks on each of these points may assist in correcting their views and encouraging their hopes.

It cannot be doubted that a religious education has a great and salutary influence over the character. It stores the mind with valuable knowledge, directs it to important subjects, and, to a certain extent, trains it to correct thinking;

it also lays a restraint on the passions, and is favourable to the adoption of virtuous principles, and to honourable and useful conduct in society. Nevertheless, a religious education is not religion, neither does it ensure its possession. It is to character what skilful workmanship is to metal, it gives to it form, adaptation, and polish; but it cannot turn the iron and brass into silver and gold. There are latent evils in human nature, which no course of education can remove; there is a mental darkness which no human teaching can enlighten; there is a carnal tendency in the heart, which no human power can eradicate; and there is a waywardness in the will, which no human discipline can subdue. They who have enjoyed the best education, and have studied morals and religion, have never, unassisted by the Holy Spirit, seen the excellence, and importance, and advantages of godliness in their true nature; but they invariably view them through the fallacious medium of prejudice. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Such persons, it is presumed, have always resigned themselves to the dominion of some baneful principle, which has perverted the judgment, and induced them to rest in something short of the grace of God, and the righteousness of Christ; and however correct their general conduct, and however amiable their private character, still there has been some "wicked way in them," which they have preferred before the way of holiness; and to which they have obstinately adhered, in opposition to the most tender entreaties, the most powerful *arguments, and the most solemn warnings.*

Under the influence of this governing sin they have been insensible to truth; self-deceived and self-complacent, they have not experienced the sorrow of a contrite heart; they have not trusted in the merit of a substitutionary sacrifice for pardon, they have not sought sanctification through the word and Spirit of God. Their conduct may have been unimpeachable towards men, and they may have attained to many things of good report; so that even to a Christian their deficiencies have not been visible, till he has come to the stone on which they stumble, and to the rock of offence from which they turn aside. There the radical evil has come to light, and its influence has been traced in every end proposed and in every motive cherished; all of which fall short of the work of Christ, and the grace and glory of God. Then has the whole fabric of their sentiments, their virtuous habits, and their religious performances, appeared but "wood, hay, and stubble," resting on a sandy foundation; and although outwardly adorned after the similitude of a temple, yet within all has been dark and cold as the habitation of death. The edifice, without strength and without support, is exposed to every blast, and sooner or later must inevitably fall. Happy are they who, being convinced of their danger, flee to the hope set before them in the Gospel. The evidences therefore of a person being in a natural state, or under the dominion of sin, who has enjoyed the advantages of a religious education, are often found to consist, not so much in the positive evil which he does before men, as in what he neglects to do in private devotion and the more spiritual duties of religion; not so much in outward deformity of character, as in the moral disease that preys upon the inner man; an insensi-

bility to the pollution and guilt of sin, a thinking more highly of himself than he ought to think, a self-righteous spirit, or a presuming on the grace of God while the heart is a stranger to its influence. These characterize a man as dead in trespasses and sins.

The evidences of a person being born again of the Holy Spirit, are now to be considered. These are frequently, if not generally, in the characters referred to, found to consist, not so much in sudden and powerful convictions, alarming fears and deep despondency, followed by lively hope and rapturous joy (which may sometimes attend conversions from open and flagrant wickedness), as in the gradual understanding and feeling of the truth as it is in Jesus; a mourning over past deficiencies and present insensibility; an habitual desire for scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice; a conscientious attention to secret prayer and the means of grace in general; a watchfulness over the mind and heart; and a self-denial in many things which were once esteemed as innocent, or indulged in without remorse. A dependence also on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit, in order to the more satisfactory enjoyment of the blessings promised in the Gospel, and the promotion of the divine glory, will be felt and cherished by the convert; and viewed by all his pious connections with gratitude and hope.

Let not the young Christian, however, conclude, that all these evidences are enjoyed to the same extent and degree in every character, and at all times. Sorrow for *sin may be more* poignant in some *than in others,* and more powerful at one time than at another. And spiritual desires, love to God, and the enjoyment of the word and privileges of the Gospel, may vary with circumstances and seasons. The flesh will lust against the spirit, and Satan will suggest doubts and excite fears. Trials will exercise faith and put fortitude and patience to the test, moments of light, and peace, and joy in believing, may be followed by dark seasons of temptation, or painful discoveries of the revival of dispositions which were considered as crucified and dead. As it is in nature, so it is in grace; the germ is often for a time checked in its growth, by the unfavourable soil in which it is placed, and the verdure, and bloom, and fragrance of spring are sometimes overcast by dark clouds, and assailed by wintry storms. Let not the young Christian, however, despond, as though some strange thing hath happened unto him, for similar trials attend every believer. Neither should he be cast down and write bitter things against himself, because he is conscious of weakness, and cannot understand the whole counsel of God, and frequently feels and profits but little in reading, and hearing, and praying. Let him remember that he is but a babe in Christ. For the present, it will become him to take "the sincere milk of the word, that he may grow thereby;" and after years of instruction and experience, his understanding will be better informed, his judgment more mature and correct, his love rooted and grounded in Christ and his salvation; and he will thus gradually come "unto a perfect man, unto the measure of the stature of the fulness of Christ." As an antidote to present doubts and fears, let him look at the unlimited invitations and gracious promises of the

Gospel; in which the Saviour holds out encouragement to every sinner to come unto him, and receive everlasting life. The consciousness of sincere desire to know and do the truth, and "to be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, which is unto all and upon all them that believe," may be considered as one of the first effects of divine grace in the heart; and "He that hath begun the good work in you, will perform it until the day of Jesus Christ."

Let the young Christian also consider the experience of those "who through faith and patience are inheriting the promies." They were men of like passions with ourselves:

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard as we do now,
With sins, and doubts, and fears."

And say, if he who called, and justified, and placed in glory the once sanguinary Manasseh, the unchaste Magdalen, the persecuting Saul, with a multitude of prejudiced Jews, blaspheming priests, superstitious heathens, and scoffing infidels of every nation, has not given ample proof that he is both able and willing to save all who come to God by him?

Loughton. S. B.

Nature viewed with the Eye of a Christian.

It is an ennobling employment of the human mind to contemplate the works of Nature, and in them to trace the mighty power, the consummate wisdom, and the infinite beneficence of their divine Author. The individual whose heart is unsusceptible of one grateful emotion to Him, who sketched each varied form, and painted each unrivalled charm, is not only deprived of exquisite enjoyment, but derogates those intellectual faculties which give him the pre-eminence over the animal creation. In proportion as we extend our observation, we become more deeply conscious of our ignorance, imbecility and dependence, and of the necessity of seeking the protection of Him who "laid the foundation of the earth," whose "mercy is great above the heavens and whose truth reacheth unto the clouds." "Day unto day uttereth speech, and night unto night sheweth knowledge." The ample volume of nature is spread open before us, and will well repay our attentive perusal; for God is its author.

When at midnight we behold radiant worlds like so many gems, bedeck the cerulean sky, and the crystal orb emitting a softened radiance on the darksome earth, we are filled with admiration and devout awe. Imagination fain would stretch her flight beyond the contracted limits of this lower creation, and silently expatiate amid countless worlds and systems of worlds, revolving harmoniously with inconceivable velocity in their appointed courses. Amazed at the matchless power of the august Architect, who but must exclaim with Israel's illustrious monarch, 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?" In the immensity of his works the Creator has not been regardless of us, but in their design and adaptation to promote our comfort and moral improvement, he has displayed infinite wisdom and beneficence.

The minute and simple portions of the creation, the most insignifi-

cant insect, weed, shell or pebble, even the dew drop that sparkles awhile upon the trembling leaf, affords an incontestible evidence of a divine hand. Its beautiful tint is produced by the same rays that impart brilliancy of colouring to the costly diamond; and its sphericity is determined by the same law that gave form to the globe on which we dwell, and the innumerable spheres which are revolving over our heads. Its inestimable use in the process of vegetation marks it as the product of supreme intelligence.

The philosopher, alas! often bewildered in his speculations, forgets the invisible hand that created each atom, and assigned its laws and relations in the system of the universe; or, acknowledging a supreme agency in this arrangement, he neglects to avail himself of those lessons of wisdom which it unfolds to view. But when Christianity is associated with philosophy, she invests her discoveries with more attractive graces, a more refined and exalted character. Then the enlightened votary of science tenders a devout homage to the invisible author of these matchless productions.

The ancients contemplated their groves, grottoes, fountains, &c. as consecrated by the presence of some tutelar deity. To the Christian every object of nature

> "Prompts with remembrance of a present God."

He realizes the truths so admirably expressed by the bard of feeling—

> "One spirit—His
> Who wore the platted thorns with bleeding brows,
> Rules universal nature.
> His presence, who made all so fair, perceived,
> Makes all still fairer."

He regards the course of nature *as subservient to* the accomplishment of the divine purpose in the scheme of human redemption, when evidence is afforded that permits him to appropriate to himself its inestimable advantages. He derives from each natural phenomenon some useful monition, to advance his moral and spiritual improvement. In those tremendous engines of Omnipotence, the volcano, the earthquake, the hurricane, and the thunderstorm, he recognizes the mighty arm so capable of protecting him from every menacing danger. "The pillars of heaven tremble, and are astonished at his reproof." The Christian, with child-like confidence reposes on that awful agent

> "Who rides upon the whirlwind and directs the storm."

When the tempest gathers over the vast expanse of ocean, and the waters thereof roar and are troubled, he views its rolling waves as a transient yet touching memorial of the moment when his spirit was overwhelmed by the billows of sorrow; he remembers the omnipotent arm that restrained their fury and the voice that proclaimed, "hitherto shalt thou come but no farther." His faith is firmly fixed on the veracity of those promises which he knows are more immoveably secure than the rooted rock that bids defiance to the beating surge.

When he walks in the luxurious wilderness, or on the plain enamelled with flowers, he traces the footsteps of that benevolent parent who "replenisheth the earth with his goodness, whose paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoice on every side." Each gentle zephyr bears on its wing a token of divine beneficence, and returns when the heart is suitably affected, laden with a contrite

sigh, a heavenly hope, a fervent prayer to the adorable Creator. And in a season of mental dejection and disquietude, when the eye is less attracted by the gayer scenes of creation, the murmur of the limpid stream, the placidity of the noiseless lake, the soft warbling of the feathered choir may serve to soothe and tranquillize his troubled spirit. As the sun spreads its beams over the lowly vale, or the gentle showers descend to restore its fading verdure, so may the sun of righteousness irradiate his darkened soul, and showers of grace descend to impart new animation and strength to his Christian character. Whilst he sojourns on this fair spot of the universe, shaded as it is by sin and sorrow, he believes that the hand that with so much facility continues in operation the laws of Nature, has power to sustain him in his Christian course faithful unto death. To the direction of that infinite wisdom which in his works employs the best means to secure the best designs, he commits the complicated interests of his mortal life. Some mysterious providence may baffle exploring reason, as natural phenomena often do the most acute researches of the man of science. Yet for the developement of these mysterious dispensations, he is satisfied to wait for the revelations of a brighter day; confiding in the assurance "that all things work together for good to them that love God, and who have committed their interests into his hand as unto a faithful creator," he anticipates the period fast advancing when good will be unalloyed with evil, purity no longer subjected to temptation, and life crowned with immortality.

Nothing can impart so rich an interest to the study of Nature, as the pleasing assurance that we are living *in amity with its divine Author*, and in virtue of the provisions of his mercy, sustaining towards Him the most intimate and endearing relations. Hence his attributes, however awful the aspect they may sometimes assume in the works of Nature, always smile upon our interests, and are engaged on our behalf; and hence also we are allowed to claim a propriety in every object we contemplate, whatever be its beauty, and whatever its grandeur. "For all things are yours," says the voice of inspiration, "and ye are Christ's, and Christ is God's."

The philosopher who directs his inquisitive eye to every object in the creation but the *Being* whose attributes they exhibit, knows nothing of this relationship. He may traverse the fair fields of Nature, ascertain her laws, and admire the inimitable productions of her skilful hand; but he resembles a traveller walking over the fruitful and cultivated gardens of a foreign prince, or a pauper who is allowed for a moment to inspect the costly contents of the richest cabinet; the diamond which sparkles in his hand is not his, and he is a stranger to its owner.

But he who is on terms of familiar intercourse, who holds daily communion with the Author of the universe, can make out a title of inheritance to all the universe contains:—

"He looks abroad into the varied field
Of nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the vallies his,
And the resplendent rivers. His t' enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all!'"

SABISSA.

Feb. 11, 1828.

On Self-Knowledge.

Γνῶθι σεαυτὸν.—Solon.
Know thyself.

Self-knowledge is a particular and intimate acquaintance with our true character. To possess it, we must know what are its general and natural features. A little consideration will enable us to perceive, that we are the subjects of a compound nature, in which are combined animal feelings and appetites, with intellectual endowments. The former, arising from our connection with animal bodies, which we may therefore suppose to be equally perishable, being only the result of the exercise of bodily senses; while the latter are the peculiar properties of mind, and bear the stamp of immortality. Thus, as the mind, in consequence of its superiority, takes the precedence of the body, so our intellectual endowments are worthy of a greater degree of attention than our animal propensities. The great error, we apprehend, lies here; mankind are disposed to pay more attention to the inferior, than to the superior properties of their nature, being more concerned for the casket than they are for the jewel it contains, paying a homage to the ministers of state, superior to what is given to the sovereign upon whom they attend, feeling a greater reverence for the gift, than for the altar which sanctifieth the gift. To know ourselves, therefore, we should become acquainted with our intellectual character, by which we are placed on the highest scale of existence on earth; and especially with its immortality, which forms the connecting link between ourselves and beings of a still higher order. And how much may we not learn by turning our thoughts *inward upon ourselves!* The understanding, the judgment, the memory, and the imagination, open up an unbounded prospect. How mean are animal appetites in comparison with these! Even in the present world, confined and limited as it is, how wonderful their operations, how magnificent their results! By these we feel our true existence, exult in the dignity of our nature, and tread the solemn temple of creation, as its only consecrated priests. The peculiarities of our natural character, also, though not equally interesting, yet require our most careful investigation. Peculiar natural tempers are very visible, at least, they are so in others; and the smallest degree of attention will render our own equally manifest. The mind of every person is more especially affected by circumstances of a particular nature. Some are easily irritated, others soon depressed, the natural consequence of the mind not being well balanced in itself; while, by a more desirable adjustment of its faculties, some enjoy a mental serenity unruffled by the most disastrous circumstances, or a vigour of intellect unsubdued by the greatest exertion. The constitutional character of the body, as manifest in its liability to particular disorders, is acknowledged by all; hence, a particular attention is given to ward off the threatening danger: but the mind also will be found not less peculiar in its constitution; whether that peculiarity arises from the imperfection of bodily organs, or is inherent in the mind itself, is practically of no importance; it is sufficient for us to know that it exists, and consequently, that self-knowledge demands its investigation. Every individual character is also the subject of peculiar prejudices, arising from education, profession or sentiment; and what-

r be the leading object of pur-
, whether politics, philosophy,
eligion, in each department it
l be found that peculiar preju-
es exist. It is indeed a humi-
ing acknowledgment, but never-
less true; and it is one of the
atest exertions of mind, as well
an evidence of important pro-
ss in self-knowledge, when we
1 see our own prejudices, arm
selves against their influence,
l endeavour to enervate their
wer. But he who is so preju-
ed, as to deny its influence upon
n, must be the subject of mental
rkness and imbecility to a de-
e, which renders the case of a
l more hopeful.

Our moral character forms ano-
r branch of self-knowledge, of
ll greater moment. For our na-
al character, (philosophically
eaking,) we are not accountable.
ir mental faculties, together with
e organs by which they are ex-
ised, are as they are given us;
r moral character is as we have
med it; while a comparative
ew only of our moral character,
wever satisfactory it may be,
ll not of itself be sufficient, yet
a part it may be highly bene-
ial. "What do ye more than
hers?" is a question, the import-
ce of which cannot be doubted;
t an answer satisfactory to the
nd may in many cases be given,
ere a farther investigation would
ad to results of a different na-
re. What then is our character
the sight of God, or when viewed
the light of his perfect law?
othing short of this can con-
itute a true knowledge of our-
lves!

But the most important of all
uestions upon this subject is,
hat is our spiritual character?
That which is born of the flesh
flesh; and that which is born
f the spirit *is spirit.*" "Marvel
not that I said unto you, ye must be born again." Christ must be formed in the heart the hope of glory; and the life which we now live in the flesh must be by the faith of the Son of God. But by nature mankind are carnal, sold under sin, and however great their speculative knowledge, or however excellent their moral character, they are still in the gall of bitterness. Has God then been pleased to create us anew in his Son, and thereby to give us a character we could not acquire? for it is not of ourselves, but the gift of God: and if so, then what is that character? It is formed (if formed at all,) by a high, a holy, and a heavenly calling, therefore, if consistent with itself, will partake of the nature of the power by which it is formed. The affections will be placed on things that are above, the conversation will be holy, and the mind heavenly. The word of God affords us various touchstones, whereby to know our own selves. We may select, as suitable to the subject in hand, the modes of address in the divine word to spiritual characters, which will be applicable to ourselves or not, according to our true character. How then do we find them addressed? "Beloved of God called to be saints." "Holy brethren, partakers of the heavenly calling." "The saints, and faithful brethren in Christ." "Them that are sanctified in Christ Jesus, called to be saints." Say, then, Oh my soul, is this character thine!! And though a strict and faithful examination into the state of our character in the sight of God, may be attended with feelings which are in themselves of a painful nature; yet, let us not be the subjects of self-delusion, in a matter which must be followed by eternal consequences! Better to

be deceived in our fondest earthly expectations, than deceived here!! What are earthly enjoyments to heavenly—the body to the soul—or time to eternity! May he who searches the hearts of the children of men, search us and try us, and see if there yet be any wicked way in us, and (of his infinite mercy) lead us unto the way everlasting! J. E. S.

Stony Stratford.

SCRIPTURE READERS.

To the Editor of the Baptist Magazine.

SIR,

I WAS lately very much struck by an account of the surprising effects produced, in our Sister kingdom Ireland, by the *mere reading* of the Scriptures. And I was led to reflect on the very beneficial effects, which might likewise follow such a mode of proceeding in our own island. I intend no offence to the feelings, nor do I undervalue the services of our numerous and zealous village preachers, through whose instrumentality so much has been done for the cause of religion. It is, however, my humble opinion, perhaps *singular*, perhaps *erroneous*, that the interests of true evangelical religion would be better consulted by more *readers* and fewer *preachers* in our villages. I mean *such readers* as are employed in Ireland, men who have the salvation of their fellow-men at heart, and will labour to accomplish it. I am satisfied it would be far more efficacious and becoming, for men of moderate talents, and contracted acquirements (though of the very best intentions), to read publicly the word, here and there interspersing brief remarks in order to keep up the *attention* of the hearers, than to *indulge in long* discourses explanatory of *short passages* of Scripture. It is not to be expected that persons engaged the whole week in the laborious duties of life should be prepared on a sabbath day in the midst of their brethren, to expatiate upon, and elucidate a brief portion of Scripture, which, perhaps for want of judgment in the selection, requires *no* elucidation, and will not bear amplification. It may be further urged, that the *reading* of the Scriptures, particularly those portions of the New Testament, which fell from the lips of our Saviour and the Apostles, is in reality more like PREACHING or PROCLAIMING the Gospel, than even the most elaborate discourses of the present times.

I would, therefore, strongly recommend to the religious public, the adoption of measures similar to those pursued in Ireland. This would be spreading the glad tidings of salvation throughout the country, without incurring the charge of fanaticism, which the opponents of evangelical truth are very fond of fixing upon us; and it is to be lamented *sometimes not unjustly*.

The church of England in the infancy of the reformation, very wisely enjoined her younger clergy to make frequent use of the homilies in their public ministry, instead of attempting sermons to which they were unequal. And it must be admitted that a due portion of the Holy Scriptures read to an attentive audience would, *even in modern times*, be preferable to many sermons frequently delivered.

It must be observed that these remarks are intended to be confined to *villages*, and not even here to recommend the entire *neglect of preaching*, but merely to suggest the propriety of tempering it with frequent and copious reading of the Scriptures. This

on may have been hastily
d, and may after all prove ill
led. I shall, therefore, feel
inclination to retract it upon
ction.

A FRIEND TO RELIGION.
rwich.

HORÆ EVANGELICÆ.

(Continued from p. 254.)

GOSPEL OF ST. MATTHEW.

No. XIV.—Chap. xiv. 34—36.

ND when they were gone
, [the sea of Galilee] they
e into the land of Gennesaret.
when the men of that place
knowledge of him, they sent
into all that country round
it, and brought unto him all
were diseased; and besought
that they might only touch
hem of his garment: and as
y as touched were made per-
y whole."

The words ἐπιγνόντες αὐτὸν,
ld be rendered "when they
v him again" or "remembered
;" for that they had a previous
wledge of our Lord is clearly
ced by their conduct, in bring-
their sick from all the circum-
nt country, and merely desir-
to touch the hem or fringe of
garment in order to be healed.
nce they obtained this know-
e of his character and works,
ever, does not appear from the
eding narrative of this Evan-
st.* A consideration of the
ation of the land of Gennesa-
not previously mentioned by
Matthew, and a comparison of it with the narrative of St. John, will render this perfectly clear. The country of *Gennesaret*, according to Josephus, (De Bell. l. iii. c. 10. sect. 8.), was an extremely fertile district, extending along the western shore of the lake to which it gave name, for thirty stadia, or four miles and a half in length, and twenty stadia or two miles and a half in breadth. In this district he places an excellent fountain of water, which he says the people of the country called Καπερναοὺμ, *Capernaum;* which it may well be supposed either gave its name to the city, or the city gave name to it: for it corresponds exactly with the situation of that city, which belonged to Galilee, (Luke iv. 31.) and was situated on the confines of Zebulun and Naphtali, on the western border of the lake of Tiberias. Accordingly Dr. Richardson states, that in passing through the plain of *Gennesaret*, he was told by the natives that the ruins of *Capernaum* were quite near. Now we learn from the Evangelist John, that our Lord, having crossed the lake of Tiberias, came the next day to *Capernaum*, and entered the synagogue, where he was followed by the people, (John vi. 24, 59.); which, while it indirectly agrees with the statement of the other Evangelists that he arrived at the land of Gennesaret, furnishes us with a sufficient reason why "the men of that place should *recognise* him." It was at Capernaum our Lord resided for a considerable time when he left Nazareth, so that it was called "his own city," (Matt. iv. 13. ix. 1.), and it was here that many of his most astonishing miracles were performed. (Mark i. 21—34; Matt. xi. 20—24.) Thus then, there is a minute and perfect correspondence between the two Evangelists, but

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Markland, whose note is copied with-
comment by Bloomfield, strangely con-
s Gergasa or Gadara, on the *east* of
ake of Gennesaret, where our Lord
d the demoniac, with the land of Gen-
et on the *west* of that lake. Whitby
ns to have fallen into the same error,
s note on this place; though he has
utely distinguished them in his Geo-
ical Index.

such as must be granted to be wholly undesigned. The circumstance in St. Matthew, on which these observations are founded, is not recorded by St. John, who alone affords a solution of the difficulty, but in so indirect a manner, and even by an apparent discrepancy, as totally precludes every idea of design or coalition. Nor is its complete accordance with the situation of the country, as described by Josephus, to be lightly regarded; as it proves that the writers of the Gospels had a perfect knowledge of the scenes which they describe, and consequently that they lived and wrote at the period assigned to the advent of the Messiah; and would have been immediately exposed by their countrymen had they related any thing but real facts.

POETRY.

The Christian's Glory —Isaiah xii. 2.

[The following poem is the production of one who is deprived of bodily sight, and otherwise severely exercised by providential trials. Spiritual blessings, however, are often richly imparted by the God of all consolations, in the midst of worldly privations and sorrows. Thus it is in the present instance, and in this character the verses must be read; not as the efforts of poetic genius, but as the flowings of experimental piety.]

The Lord is my *light* and my glorious salvation,
In his precious word I find all consolation;
Though the subject of grief, and extremely dejected,
By Jesus my Lord I am ever protected.

The Lord is my *strength* and my glorious salvation,
By his grace assisted I conquer temptation;
Though by conflicts distressed, and by dangers surrounded,
My God hath declared I shall not be confounded.

The Lord is my *song* and my glorious salvation,
Secured by his love I dread no condemnation;
While on earth I'll exult in his name and adore him,
Till I leave this vain world to stand joyful before him.

The Lord is my *peace* and my glorious salvation,
How sweet are his visits, though short their duration;
Yet I know that my gracious Redeemer and *Saviour*
Hath loved me, though vile, and will love me *for ever.*

The Lord is my *hope* and my glorious salvation,
On him I repose as my only foundation;
His love is so firm, and his grace so transcendent,
I feel it my mercy to be his dependent.

The Lord is my *stay* and my glorious salvation,
He'll safely conduct me through all tribulation;
And raise me from death, and from sin give exemption,
To praise him for ever, who wrought my redemption.

CATHERINE ——.

Psalm cxxxvii.

Where gently flows proud Babel's stream,
We sat us down and wept;
And thought us—oh! heart-sickening dream,
Of the fair land we'd left.

There the green willows pensive weep,
And there our harps we hung;
For they—the cause of all our grief,
Required of us a song.

How shall we sing thy songs, oh, Lord!
Midst an unhallowed band?
Oh! how be joyful to our God
In a strange, foreign land?

If I forget thee, oh! thou land,
Where all our fathers lie;
Its cunning work may my right hand
Forget, grow weak, and die.

Remember, Lord, proud Edom's sons,
Who in our city's day,
Cried, "Raze it, raze it to the stones,
Low her foundations lay!"

Daughter of Babel, bless'd are they
Who do thy sins reward;
Who slay thy sons, as thou didst slay
The children of the Lord.

S. M. M. aged 14.

REVIEW.

1. ***An Apology for the ancient Fulness and Purity of the Kirk of Scotland; a Sermon, &c.*** By the Rev. EDWARD IRVING, M.A. pp. 48. Price 1s. 6d. London: Nisbet.
2. ***A Pastoral Letter from the Scotch Presbytery in London, addressed to the Baptized of the Scottish Church residing in London and its Vicinity, and in the Southern Parts of the Island.*** pp. 48. Price 1s. London: Nisbet.

IT appears that on the first day of the present year, a fast was held in the churches composing the Scotch Presbytery of London, "on account of the low ebb of religion" among them, and that on that occasion Mr. Irving preached the Sermon now on our table. About the same time the "Pastoral Letter" was issued, signed by the pastors and elders of the above mentioned churches. The style sufficiently shews that the Letter also was written by Mr. Irving: we shall therefore treat both pamphlets as the productions of his pen, and only regret that we have not room for a full exposure of the unscriptural notions they contain, and the antichristian temper in which many passages are written.

The "Pastoral Letter" breathes a spirit of proud nationality, *Scotch* nationality, and is strongly impregnated with the intolerance of Presbyterianism, and a haughty contempt of all other churches, their "true sister," the Church of England, only excepted. There is but one redeeming quality in it, and that is the intrepid boldness with which "the children of the Scottish Church" are reproved, for their worldliness and infidelity. In this respect, the London Presbytery deserve to be imitated by all the ministers of Jesus Christ. It would be well if the Prophet's address were more seriously considered—"Are there not with *you*, even with *you*, sins against the Lord our God?" *Yes, surely, in our own Denomination there are numerous sins* indulged and palliated—sins of pride, covetousness, conformity to the world, and the like, which demand exposure and reproof from all pastors who would "commend themselves to every man's conscience in the sight of God."

If the Presbytery have rightly estimated, the Scottish Church in London is certainly in a very low state:—

"Of the tens of thousands of our countrymen, and their children, and their descendants, residing in this city and neighbourhood, (of whom it is reckoned not less than a hundred thousand have received baptism at the hand, and are thereby members of, the Scottish Church, for whose souls she is responsible,) not one thousand present themselves at the table of the Lord, to renew their baptismal covenant, and join themselves to the body of Christ, for their spiritual nourishment and growth in grace." Letter, p. 6.

Mr. Irving says, that the Scotchmen in London "seem to honour every thing Scottish but the Scottish Church, though she be the mother of Scottish worth, of Scottish industry, and of Scottish sense." (Letter, p. 21.) Let our readers take the following specimens of Scottish Presbyterian theology, and judge how creditable they are to the reputation of "Scottish sense:"—

"We do in faithfulness remind you of all the privileges which you have in Christ Jesus, *through virtue of that baptismal covenant into which you were introduced by the piety of your fathers, whereby you were 'grafted into Christ, and were made partakers of all the blessings of the new covenant, all your sins being covered and remitted.'* This remission of your sins, and absolution of your guilt, is the first and best gift which God giveth to his fallen and criminal children; and most necessary in order that we may be joined to the pure and chaste spouse of Christ, that is, his church, whereof each one of you was made a member by the sacrament of baptism." Letter, p. 43.

"Against all which base spoliations of the gracious and grace-informed mysteries, [he is speaking of the Sacramentarians, and reproaching men who suffered martyrdom

rather than believe the absurdities of transubstantiation,] our Reformers maintained, that the sacraments, to every true receiver of them, *conveyed the grace of the Holy Ghost signified in baptism, and the grace of communion with, and sustenance by, Christ's risen body*, signified in the Lord's Supper; insomuch that every one who receiveth these sacraments is responsible to God for all the *grace therein contained*; whereof if he be found lacking or destitute, he is so found, not because the vessel was empty which he lifted to his lips, but because, though full, he had no knowledge, no faith, or no desire to partake the precious water of the present, and the joyous wine of the future dispensation, but did spill them on the ground, and trample the holy emblems, with the holy things therein contained, under his profane foot." Sermon, p. 13.

Verily, Mr. Irving is an improving man. Some time ago we heard him preach on baptism. He told us, "that when the water was applied to the face of the child, a *ray of light* was communicated," which would increase by use, and be essentially serviceable to the individual all through life! It was not regeneration—*that* he then regarded as an extreme that should by all means be avoided—but it was a *ray of light! Now*, he thinks that the child has much greater advantages. The ray of light might possibly be extinguished; but Mr. I. assures us that the baptized infant is brought into covenant, "all its sins being covered and remitted."

We here beg leave for a moment to recal the reader's attention to the striking discrepancy between the fact Mr. Irving states, and the doctrine he maintains. The fact is this:—that ninety-nine out of every hundred of the members of the Scottish church neglect or despise the worship of God, and are living in a state of practical infidelity. The doctrine is this:—that these infidels were at their "baptism engrafted into Christ, and made partakers of all the blessings of the new covenant."

If the subject were not of too grave an import for irony, here would be a fine subject for its exercise; for never did nonsense, in her sober attire, appear *more* ineffably ridiculous.

Who can wonder at the deterioration *of the Scottish* character in London, and the general carelessness about religion, when delusions like this prevail, and men are taught from infancy to disregard and disbelieve our Lord's solemn declaration—"Ye must be born again?"

By the bye, it is worthy of observation, that Mr. I.'s views of this subject exactly accord with those of the present dignitaries of the Roman Catholic communion in this country. "By the sacrament of baptism," says the Vicar Apostolic for the London district, "*man is purified from the guilt and stain of sin;* he is reconciled to his offended God; he is raised to the dignity of a child of God, and as such he receives a title to the inheritance of eternal glory." (Laity Directory for 1828.) Yet Mr. I. would have us believe that he abhors Popery from his very heart!

We must give an extract or two illustrative of Mr. Irving's Christian charity:—

"How many there may be who have departed from their mother church, and fallen away to other communions, we are unable to say; but we have reason to believe that they are not many; and, how many soever they may be, *well knowing that such a step is seldom taken in the spirit of faith and piety*, we cannot contemplate it with much satisfaction."

"We count it little less than an apostacy from the Church of Scotland, and a voluntary excommunication of yourselves from her inheritance in the providence and grace of God, when you join yourselves to any of those sects and denominations which hold Socinian doctrines; which deny any of the fundamental principles of our faith embodied in the standards of our church; which reject our presbyterial ordination; *which deny infant baptism, and thereby unchurch us all;* which uphold Arminianism, condemned with the approbation and assistance of both established churches of this realm in the Synod of Dort; or which, in their hearts and with their lips, *do contend against the righteousness of an established church altogether.*" "We likewise put you upon your guard against the *spirit of enmity towards all established churches, which is poured out upon the Dissenters in these parts.*" Letter, pp. 6, 25, 41.

These childish ravings will hurt nobody. We would not have copied them but for the sake of placing by their side the sentiments of one whom Mr. I. has

ways affected to venerate. They are ach more favourable specimens of Scottish sense."

"We shall ever look upon Dissenters," serves *Dr. Chalmers*, "as great moral nefactors of their country. They call forth most salutary re-action in the church. ey exert a most salutary control over the ipensers of patronage. They do make ch progress at times, as to perplex and rm the bigots of an Establishment. But ch we believe to be the native preference our people for our establishments, that feel quite confident and secure that Dis-nters will never make more progress than y deserve to make; and that they will ver obtain such an ascendancy over the nd of the country, as to lead to the sub-sion of its religious establishments, till se establishments deserve to be subvert-.... With a single view to the moral and igious character of our people, we hail ssenters as our best and most valuable siliaries. We look upon them as indis-ssable friends, whose services we cannot re. We disclaim all sympathy with se who are ashamed, or those who are aid of them. *We should like to see every ge and remnant of inferiority taken from their persons, and are most thoroughly nvinced, that their full and equal admis-n into all the offices of the State, is an ential step in the progress of an enlight-d policy.*"—Sermon on the Death of the ncess Charlotte.

Mr. Irving is very zealous for the doc-ne of the Trinity, to a denial or im-rfect knowledge of which he ascribes ch of the irreligion of the present y. We honour his zeal; although we not help thinking that his crude con-otions of that sublime truth, express-in his own barbarous style, will do le towards inducing men to embrace

Nor will his zeal excuse, but rather atly aggravate, the contempt with ich he dares to treat the doctrine of atonement—that doctrine which is crowning glory of the Gospel, and hout which the whole system of ristianity is unmeaning, unsuitable, l unavailing. He says of it, that "it h swallowed up almost every other trine, and become the great indul-ce of ignorance and idleness, which, a selfish age, will ever be the case." rmon, p. 18.) *Who would* have *ught that these are the words of a* Christian minister, or of one who professes to be such? Very different were the views and feelings of the apostle Paul:—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"

As to Mr. Irving's statements of the "orthodox doctrine of the connection between Church and State," we shall not waste paper and ink in repeating them. He advocates the notion that *dominion is founded in grace*, and in attempting to explain and defend it, bewilders himself to admiration.

Unless the members of the Scottish Church have better instructions than Mr. I.'s Sermon affords, they will soon find it necessary to keep another fast. In that case, we recommend Mr. I. to take the following text—"Be ye clothed with humility; for God resisteth the proud, but giveth grace to the humble." 1 Pet. v. 7.

Scripture Natural History; or a Descriptive Account of the Zoology, Botany, and Geology of the Bible. Illustrated by Engravings. By WM. CARPENTER. pp. 606. Price 14s. Wightman.

THAT study which, of all others, is the most important and the most comprehensive, is the study of the inspired volume. To a knowledge of its principles, with which eternal life is connected, more than human resources and finite instruction are indispensable; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But "no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." It is this most elevated department of biblical study which should occupy our first and chief solicitude, and about which we should be continually anxious to engage the attention of others. Though this is unspeakably the best knowledge that can be obtained of the Holy Scriptures, and nearly the whole of what is attained by considerable numbers who

daily and devoutly peruse them, yet that a correct understanding of a large proportion of their sacred pages is not to be possessed without the inferior aids of critical investigation and scientific research, we presume will be universally admitted. No eminence of piety, therefore, can entitle persons to treat with indifference those labours whose object is, by the illustration of the economy of nature, as exhibited in the Scriptures, to develope the infinite wisdom, power, and beneficence of the Creator.

This volume on Scripture Natural History, will form a very acceptable companion to Mr. Carpenter's recent publication, entitled "A Popular Introduction to the Study of the Holy Scriptures." Like that, his present work will be found to be comprehensive, perspicuous, and highly interesting to all who are desirous of enlarging and strengthening their acquaintance with that book, whose value and importance are inconceivably superior to that of any other. It is divided into three parts, Zoology, Botany, and Geology. Under Zoology there are six chapters, containing representations of man, beasts, birds, fishes, reptiles, and insects; Botany includes five chapters, in which are descriptions of grass and herbs, plants and shrubs, trees, doubtful plants and trees, and vegetable substances; Geology, in three chapters, gives an account of stones, earths, and metals. The explanation of these subjects is assisted by forty-three engravings.

The scientific reader is well aware of the difficulty which must attend any attempt to impart intelligible information, on subjects so multifarious as the above analysis necessarily includes, within the confined limits of a single octavo; our author, however, in encountering this difficulty, appears to considerable advantage, as may be seen in the following example:—

"*The Wild Boar.*

So the wild Boars spring furious from their *den,*
Rous'd with the cries of dogs, and voice of *men;*
O'er their bent backs the bristly horrors rise,
Fires stream in lightning from their sanguine eyes;
On every side the crackling trees they tear,
And root the shrubs, and lay the forest bare;
They gnash their tusks, with fire their eyeballs roll,
Till some wide wound lets out their mighty soul.—Iliad xii. 163; xiii. 596.

"This animal, which is the original of all the varities of the hog kind, is by no means so stupid nor so filthy an animal as that we have reduced to tameness; he is something smaller than the domestic hog, and does not so vary in his colour, being always found of an iron-grey, inclining to black; his snout is much larger than that of the tame hog, and the ears are shorter, rounder, and black; of which colour are also the feet and the tail. But the tusks of this animal are larger than in the tame breed; they bend upwards circularly, and are exceeding sharp at the points.

"The wild boar roots up the ground in a different manner from the common hog; for as this turns up the earth in little spots here and there, so the wild boar ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine and other plants. Hence we see the propriety with which the Psalmist represents the subversion of the Jewish commonwealth, under the allegory of a vine destroyed by one of these beasts: 'Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. She sent out her boughs unto the sea, and her branches into the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it.' Ps. lxxx. 8—13. If this Psalm was written, as is supposed, during the Babylonian captivity, the great propriety of the allegory becomes more apparent. Not satisfied with devouring the plants and fruit which have been carefully raised by the skill and attention of the husbandman, the ferocious boar lacerates and breaks with his powerful tusks, the roots and branches of the surrounding vines, and tramples them beneath his feet. The reader will easily apply this to the conduct pursued by the Chaldeans towards the Jewish state, whose desolation is thus pathetically bewailed by the prophet: 'The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men; the Lord hath trodden the virgin, the

daughter of Judah, as in a wine press.' Lam. i. 15.

"The wild boar (as remarked by Goldsmith) can be called neither a gregarious nor a solitary animal. The first three years the whole litter follows the sow, and the family lives in a herd together. They are then called 'beasts of company,' and unite their common forces against the invasions of the wolf, or the more formidable beasts of prey. When come to a state of maturity, however, and conscious of his own superior strength, the wild boar walks the forest alone, and fearless. He dreads no single creature, nor does he turn out of the way, even for man himself.

"This animal is extremely fond of marshes, fens, and reedy places, as may be seen in Le Bruyn; and is probably referred to in Ps. lxviii. 30. 'Rebuke the company of the spearmen,' literally, 'the beast of the reeds or canes." p. 145.

To a very numerous class of persons, who are unable to procure more expensive works on the subject, this useful volume will be highly serviceable; and in their names, and in our own, we present Mr. C. with our sincere thanks for the talent and industry displayed in its production.

The New Testament of our Lord and Saviour Jesus Christ, with a plain Exposition, for the use of Families. By the Rev. THOMAS BOYS, M.A. of Trinity College, Cambridge, and late Curate of St. Dunstan's in the West, London. Seeley.

EVERY pious and intelligent effort to promote the reading, and assist in the comprehension of the Holy Scriptures, is entitled to our most cordial approbation, whether it includes the whole or but a part of the divine testimony. In the present instance the exposition is confined to the New Testament; and, by the following statement in the preface, the design of the excellent author will be distinctly perceived:—

"The object of the Editor has been, not to furnish detached criticisms upon every single verse, or even a running commentary; but to take in each chapter, or portion of a chapter, some prominent feature or single topic; and on this to offer a short practical exposition, bearing upon the subject chosen, and devoid of every thing extraneous."

The plan thus laid down appears to us to be executed with considerable skill, and great fidelity. As it was no part of the author's intention to examine the constitution, the officers, or the government of the Christian church, about which so much diversity of sentiment prevails, these subjects are not introduced; nor does the work, so far as we have been able to discover, partake in the slightest degree of a sectarian character, but its spiritual, devout, and practical strain is uniformly upheld throughout the exposition, and presents to the serious reader, within such convenient limits as may be often adapted to his confined opportunities, a rich fund of the most important instruction, admirably calculated to inform his mind, to impress his heart, and to regulate his life.

As a specimen of this valuable performance, we shall give an extract from the comment on Luke x.

"Martha and Mary were both holy women; both had a reverence and love for Jesus. Yet between them we may observe a marked difference. One was encumbered about much serving; the other sat at Jesus' feet, and heard his word. One, accordingly, received a rebuke, because careful and troubled about many things; the other was commended, because she chose that good part which should not be taken away from her. Wherein lay the difference betwixt them? It may be stated in one word, simplicity. In Mary we discover a simplicity of purpose, the effect of which was simplicity of conduct. She was single minded—she had but one object in view, and, in order to secure this, she disregarded others of inferior importance.

"In this quality, then, which constituted the difference between Martha and Mary, the point that we are first to notice is simplicity of purpose. When Jesus came into the house, both, it has been supposed, sat at his feet at first; for it is said that 'Mary *also* sat.' But if this was so, Mary continued there, while Martha rose up, went away, and busied herself in preparing, and that largely, for the entertainment of her guest. Thus Martha's attention was divided, while Mary had one object, and only one; to learn of the Lord Jesus, to hear his word, to become wise unto salvation. And thus vanity, ostentation, restlessness of mind, divide our attention among many objects; while godly simplicity fixes it upon one, even the one thing needful.

"From this simplicity of purpose on the part of Mary, arose simplicity of conduct. Having seated herself at the feet of Jesus, she there continued sitting. And it will be the same with us. If our minds are simply bent upon that one great object, the salvation of our souls, then we shall press onward to eternal life, without turning to the right hand or to the left; we shall count all things but dross, that we may win Christ. 'One thing,' says the Psalmist, 'have I desired of the Lord, that will I seek after;' he means if we desire but one thing, we shall seek but one. We shall make eternity our only aim, neglecting whatever is unprofitable to the attainment of this object, and only attending to other things so far as they are calculated to promote it."

We intended to have given the entire exposition on this chapter, but by our confined limits we are sternly forbidden this indulgence; and must therefore content ourselves by adding, to what we have already introduced, the last paragraph on the same instructing subject:—

"The benefits of godly simplicity, however, appear not merely from the distraction of mind and the inconsistency of conduct, which Mary avoided, but from the repose and assurance which she obtained. She obtained repose, where alone true repose is to be found, at the feet of Jesus. There she heard the approving declaration, that she had chosen the good part, the one thing needful. There she was edified by the words of eternal life. There she received that grace which prepared her for entering, when it was really needful, even upon active duties, in a spirit of kindness, assiduity, humility, patience, moderation, and calm tranquillity, which her sister did not manifest; because, by hurrying away to her work, she had lost the opportunity of receiving it from the proper source. There also she obtained assurance of final salvation. 'Mary,' said our Lord, 'hath chosen that good part which shall not be taken away from her.' Present assurance is not necessary to our final happiness. Some Christians obtain it, but others have it not. Let us observe, then, on what the difference turns. It is given to Mary: it is not given to Martha. It is given to those believers who sit continually at the feet of Jesus: it is not given to those whose communion with him is only occasional, transitory, irregular, and unsanctified. Martha, the owner of the house, wants it. Mary who is but an inmate is more favoured. Happy *they, whose smaller* portion of earthly *goods leaves them* more disengaged from earthly cares, and more at liberty to sit at Jesus' feet. Fatal to our best interests is the wealth which withdraws our attention from the Lord whom we acknowledge, to occupy us among necessary employments that have their origin in vanity, and duties of domestic management devised to gratify ostentation and support appearances. Yet at the same time, let us rest assured, that there is a way in which every real duty, domestic and public, may be rightly discharged; discharged in the spirit of Christ, with a supporting sense of his presence, in the sure hope of eternal life, and to the glory of God."

We sincerely hope that the sale of this work will be such as to encourage the worthy author to publish, in a similar manner, the Old Testament, which, we doubt not, would be a service highly acceptable to the serious part of the community.

A Brief Sketch of the Life and Character of the Rev. John Giles, late Pastor of the Particular Baptist Church at Eythorne, Kent; who departed this Life Nov. 15, 1827, in the 70th year of his age. With numerous Extracts from his Diary and Correspondence; and a Circular Letter on the Christian Parent's Solicitude for the Salvation of his Children. Published for the Benefit of his Widow. 12mo. pp. 72. Price 1s. Wightman and Co.

THE moral worth of a book is not to be estimated by its size, or the display of talent and learning which may adorn its pages, but by its adaptation to promote the Christian's growth in grace; for in proportion as this is promoted, the church and society are benefited, and God is glorified. Perhaps there is no kind of writing better adapted to secure this end, when rightly conducted, than that of Christian biography. The reason, we conceive, is, that it comes the nearest to life, and supplies the mind, not with abstract principles, but with principles embodied in character, operating on the mind and heart, stimulating both to action, and leading to a variety of plans, and operations, and results. The consideration of these awakens our curiosity, gives employment to the imagination, and excites our hopes and fears, our joys and sor-

rows, till we forget our own locality, and seem to witness the scenes, and agents, and transactions, and consequences, as we pass from page to page of the deeply-interesting and instructive memoir. As didactic composition more particularly appeals to the understanding, and through the medium of the judgment moves the affections and stimulates to action, so biographical composition more particularly appeals to our sympathies, secures our affections, improves the understanding by practical illustrations of the nature and powerful influence of Christian principles, and furnishes an incentive and pattern for the attainment of private excellence and public usefulness.

Mr. Giles was a highly respectable minister of our denomination, and presided over the church at Eythorne, Kent, upwards of thirty-four years. By the suavity of his disposition, the gentleness of his manners, and the benevolence of his deportment, he attracted the esteem of all who knew him, both in the church and in the world; while his devotedness to God, and his unremitting diligence in the ministry, were attended by remarkable indications of the divine blessing. Few men have been better qualified for their stations, and few have been more useful.

"His ministry excited so much attention and interest that the congregation rapidly increased, and it soon became necessary to provide more ample accommodation. Two side galleries were consequently erected in the meeting-house. 'Against Whitsunday,' he writes, May 23, 1797, "when I intend to baptize, two additional galleries are to be erected. Am almost ready to hope we have the skirts of a Pentecost gale among us.' The church and congregation still increasing, it was determined to enlarge the place of worship; when Peter Fector, Esq. whose house was opposite the meeting-house, offered to purchase it, and the ground and premises connected with it, for 500*l.* and an acre of land in another part of the parish. His terms were accepted, and a meeting-house was erected on the new ground. This commodious building, 55 feet by 40, with a vestry and front gallery, and a large stable adjoining, cost upwards of 1000*l.* the expense was defrayed by the congregation themselves, without any application to the religious *public*. The place was opened Sept. 30, 1804, when two sermons were preached; in the morning by Mr. Illidge from Psalm cxv. 12—14, and in the afternoon by Dr. Rippon, from Psalm lxxxv. 14. In 1807 the vestries were enlarged, and side galleries were afterwards erected in 1810.

The success which attended Mr. Giles's exertions greatly encouraged and animated him. When the weather was favourable, his congregation consisted of persons who came from all the surrounding places, in a circumference of 45 miles. In one year six persons from Canterbury (distant 12 miles) joined the church; and many others went from Deal, Sandwich, Dover, Wingham, &c. seven miles distant. It was delightful on a Lord's day morning to behold them on the distant hills in every direction approaching that sacred and retired spot, where so many happy seasons were enjoyed. Our friend hailed the Lord's day as the first and best of days, and went up to the sanctuary as one who had the spirit, and could use the language of holy David: "How amiable are thy tabernacles, O Lord of Hosts!' Both pastor and people longed for the return of the stated seasons of worship and Christian intercourse; he was among them as a father with his children, and could truly say with the apostle that he was ready 'not only to impart to them the gospel of Christ, but his own soul also.'

When Mr. Giles was ordained in 1793, the church consisted of 93 members: in 1804, they were 183: in 1810, 213; in 1813, 234: in 1820, 245. This was the largest number it reached: yet, notwithstanding the deductions by deaths, removals, and the formation of new churches, presently to be mentioned, at the death of the pastor the number was 223. In the whole, 340 persons were added to the church during the course of his labours, and chiefly by his instrumentality." pp. 31, 32.

"Thus did God eminently bless the labours of this excellent man. Three hundred and forty persons were added to the church at Eythorne—three new churches were formed—places of worship were erected at Deal, Dover, Eastry, Youel, Barnswell, &c. and several persons were called to the work of the ministry; viz. Messrs. Stanger, Branford, Smead, and Webb, whose efforts have been very usefully employed in disseminating the word of life in the neighbouring villages—Mr. Clarabut, the respected pastor of the Baptist Church at Tring—besides Mr. Wheldon, of Deal, and Mr. George Pearce, now a Missionary at Calcutta, who had been members at Eythorne, and were called to the ministry by the churches at Deal and Dover, to which they were dismissed. In addition to these, there are several others whose gifts appear hopeful.

"Our departed friend would have disdained to court popularity; he was not eloquent, he was not eccentric; he did not aim at singularity; there was no external or adventitious attraction. Does any one ask, what was the secret of his usefulness? An extract from one of his letters to a brother minister shall answer the question. "There is one thing which I must say, and I think it is of pretty general application; that serious, genuine piety, satisfies the people. Under such preaching the people do not grow very *wise*, but continue, generally speaking, a *holy people*. We have often erred in thinking that *great men* are to support God's cause; but *genuinely-pious, praying, plain* men do the business." Yes, he was a pious, praying minister; a "holy man of God." Such men God blesses and honours. It is said of Barnabas that "he was a good man, full of the Holy Ghost, and of faith; and much people was added to the Lord;" for there is an established connection between character and usefulness." pp. 33, 34.

In this book-making age, we seldom see such a work as that now before us. Here are the materials for a respectable volume compressed into a tract of seventy-two pages, and sold at the moderate price of one shilling! This alone ought to recommend the book; but we are happy to say that it has far higher claims to the favourable notice of the public. It is a very interesting Memoir. It is neatly written, in a condensed but perspicuous style, and with an evident aim at usefulness. The extracts from Mr. G.'s diary and correspondence are very valuable and instructive. We think it is a work deserving extensive circulation.

Every pious parent who reads the letter in the Appendix, will, we conceive, immediately put it into the hands of his children, and request them to read it with care and self-examination, praying God to accompany it with his blessing. Young ministers may also read this short, but comprehensive sketch, with advantage. They may here view prospectively, many duties which they will be called to discharge, many trials with which they will be exercised, and many sources of rich consolation to which they must repair for support, and without which they will labour in vain to promote the prosperity of the Christian church, and the glory of their Lord and Master.

Doubtless it will be an additional recommendation to some, that it is published for the benefit of the surviving widow, who is left with very inadequate means of support. We are glad to hear that nearly 800 copies were ordered before the pamphlet went to press, and should rejoice if by this our hearty recommendation as many more were disposed of. We hope our readers will not only purchase it themselves, but also recommend it to others; by so doing they will confer a favour on the widow, and by perusing it be amply remunerated in their own souls. We are happy to add that the Christian public have anticipated our recommendation, by calling for a third edition.

The Balance of Criminality; or Mental Error compared with Immoral Conduct; addressed to young Doubters. By ISAAC TAYLOR, *Minister of the Gospel, Ongar.* pp. 178. Price 3s. 6d. Westley.

IN our opinion, this work is calculated to be eminently useful. We know of none who might not read it with advantage, while to the many who unhappily tamper with speculations fundamentally erroneous, and thoughtlessly sport with the consequences of such a procedure, we would most earnestly recommend a careful and dispassionate perusal of its valuable contents. The reader will perceive, that while the author has principally in his benevolent view those who have either already been drawn into the vortex of Socinianism, or who are fearfully approaching its destructive influence, his remarks are admirably adapted to effect a salutary pause on any mind, whose scepticism may be awfully hurrying it away into a rejection of the great principles of revealed religion. If this work should obtain the encouragement which we think it deserves, it will pass through repeated editions.

LITERARY RECORD.

Publications.

an Catholic Claims, a quesious Liberty, but of Politi-

An Address to the Protesof Great Britain, assigning reference to the subject, they the most strict Neutrality. endix. By Joseph Ivimey. ghtman and Co.

*of Samuel Rutherford, one s of St. Andrew's, and Prinllege of St. Mary. With an Thomas Murray, F.A.S.E. "Literary History of Gallo-*383. Price 4s. 6d. Oliphant.

of John Eliot, the Apostle including Notices of the npts to propagate Christianity rica, during the Seventeenth 00. Price 3s. 6d. Oliphant.

ohn Erskine, Baron of Dun; narks upon the Religious and rs of Scotland during the Six-. By James Bowick. pp. 161. hant.

of Martha Fowler, a Sabbath r, who died at Carlisle. By rd Hunter, Carlisle. Second 2. Price 1s. 6d. Oliphant.

ion and the Means of its At-John Brown. Third edition. e 1s. 6d. Oliphant.

resting publications, though and size, are not so in value. mos are more likely to be ead, and to effect a much t of moral and spiritual imman many costly folios under he press and the public have aned. We exceedingly regret will not allow us to do justice notions. So far, however, as ecommendation may be supply this deficiency, we have in appending it to this brief

of the Waldenses, from the to the present Time. By the History of the Reformation, Price 3s. 6d. Oliphant. The History has always been conarly important, recording, as arvellous preservation of divine pursued by the fanaticism of despotism of superstition, and the sanguinary cruelty of persecution. In the absence of more enlarged and elaborate statements, to the principal of which, as Morland, Sismondi, Jones, Gilly, Ackland, and Beesse, our author acknowledges his obligation, this abridgment may prove very acceptable; and it will, we doubt not, meet with the encouragement to which it is justly entitled.

8. *The Domestic Guide to the Footstool of Mercy: a Course of Morning and Evening Prayers for one Month, with occasional Prayers, and an Index of Scriptures for Family Reading. By Charles Williams.* pp. 251. Price 4s. 6d. Westley. An excellent book. We sincerely wish that those who need such assistance may obtain it, or one equally good, of which, it will be no disparagement to Mr. Williams to say, there are several. Even by those who may not require this work as a formulary of devotion, it might be profitably consulted. The author has endeavoured to supply what he considers to be a sufficient variety, within such limits as he hopes will be generally acceptable. The Index of Scriptures is a valuable appendage.

9. *Review of a Pamphlet, entitled, "Declaration of the Catholic Bishops, the Vicars Apostolic, and their Coadjutors in Great Britain, paragraph by paragraph, &c. By the Rev. George Townsend, M.A. Prebendary of Durham, &c.* 8vo. pp. 114. Rivingtons. With some few exceptions, in which the author's sentiments, as it appears to us, are corrupted by his connection with a national endowed church, we strongly recommend this pamphlet, as exposing the sophistry and jesuitry of the "Declaration of the [Roman] Catholic Bishops," &c. Let not our countrymen, in regard to these professions of faith, forget our Lord's maxim, "By their *fruits* ye shall know them;" nor in reference to what they call their *claims*, the infallible declaration, "No man can serve two masters."

In the Press.

The Abomination of Desolation; or, Proofs that the Destruction of Jerusalem was not foretold in the 24th Matthew, 13th Mark, and 21st Luke. By T. Parkin.

The Means of promoting a Revival of Religion in the Associated Churches. A Discourse delivered before the Southern Association of Baptist Churches. By John Neave. Published in compliance with the unanimous request of the Association.

INTELLIGENCE.

FOREIGN.

AMERICAN REVIVALS.

In a letter from the Rev. Mr. Carlisle to a brother in Newport, dated Marion, January 28, 1828, it is said—

"We are enjoying at present a very powerful work of God in this place. For about two weeks I have been almost surrounded, day and night, with souls mourning for their sins. Sometimes when I called to visit families, they would be crowding in, till many times we had quite an assembly together. And to hear their groans and cries, 'O, pray for us!' 'O God, be merciful to me a sinner!' was enough to melt a heart of stone. These groups of mourners would sometimes get together early in the morning, and many times there would be ten or fifteen of them following from house to house: they were principally youths from ten years old, to twenty-five. This work is going on. We believe there have been upwards of sixty hopefully converted."

The following pleasing account was given by Mr. Freeman to the Editor of the American Baptist Magazine, in a letter dated Lowell, March 12, 1828:—

"I have the pleasure to inform you that the good work of grace is still going on in this place. The church is well united. The spirit of grace and supplication is, I trust, granted to christians in a very desirable degree. Since I came to this place (which is five weeks) thirty-two have been baptized. A number more are anxiously waiting the return of the Lord's day, that they may follow their Redeemer in this precious ordinance. Last Sabbath was to me a solemn and joyful day. Six were baptized; one of them a little girl, twelve years of age, who gives the most undoubted evidence of piety."

The Rev. G. F. Davis, in furnishing a brief account of his agency in Maine, under an appointment of the Baptist Board of Foreign Missions, writes as follows:—

"In Addison, I once lived two years with my parents, and in Jonesborough, a town adjoining, four years. My visit at these places, after an absence of more than fifteen years, was peculiarly interesting. I had the privilege of greeting many of my former associates, and of learning that some of them, like myself, had indulged a hope in the precious Saviour, since my residence among them. 'Blessed be God!' On my return, I received from the Baptist Church and Society in Portland, after a missionary discourse, twenty-nine dollars for the mission at Burmah. On my tour, I obtained more than one hundred dollars, due from agents for the American Baptist Magazine, and endeavoured to promote the circulation of that valuable publication. I hope our brethren in Maine will feel under obligation to give it a much more general circulation than I find it now has among the churches of that State.*

"I found but few revivals on my journey. In Warren, the Lord was manifestly displaying the riches of his grace. The meeting of the Lincoln Association in this town last September, was the means of the revival. Brother Fogg had since been successfully labouring among the people.

"Their former minister, brother Wakefield, has been laid aside from active service by sickness for two years; but they still afford him support. I consider this a praise-worthy example. Indeed, the Warren people appear to be 'ready to every good word and work.' I spent several days among them very pleasantly, and, I trust, profitably.

"Twenty-five persons, many of whom are heads of families, had been baptized in Warren, and several others were expected soon to 'go forward.' In Thomastown, and a few other places, the saints were enjoying 'seasons of refreshing from the presence of the Lord,' and perceiving, as they thought, some indications of an extensive work of grace. 'The Lord hasten it in his time!'"

The communication is dated from South Reading, March 13, 1828.

GERMANY.

The recent change in the state of religious sentiment in Germany, is described by Mr. Kurtz, in an interesting letter dated from Erfurt, Kingdom of Prussia, Augustin Monastery, Luther's Cell, May 14, 1827.

"From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes, it is a

* We hope our readers will know how to improve this recommendation of our American brother in reference to our own Magazine, which has similar claims to their patronage and encouragement.—Ed.

it that I am at present in the Augustin onastery, in Erfurt, seated in the monas- cell of the immortal Reformer, at the ne table at which he so often sat and ote, with his Bible lying at my left hand, inkstand to my right, and manuscripts of n and Melancthon his coadjutor, suspend- in a frame to the wall, in my front, and veral other Lutheran relics, which are efully preserved in the cell, to gratify , curiosity of strangers and travellers, o when they come to Erfurt never fail to it this little room with one window, and cord their names in a book which is kept re for that purpose. It was within a rt distance of this town where, in a pro- nade, that eventful act of Providence curred, which proved fatal to *Alexius*, friend and companion of *Luther*, and in- ced the latter solemnly to renounce the rld and its vanities and become an Au- stin monk. Modern historians (and ong others Milner) doubt the truth of is providential occurrence, and attempt disprove it; but here in Erfurt, where I ould suppose the people ought to be best alified to determine the matter, it is uni- rsally believed; and what at once puts n d to all scepticism is the fact, that I read letter shown to me in the monastery, in hich Luther himself relates the circum- nce to his father, and offers it as an ology for his becoming a monk. It was o here that Luther in the Providence of od, for the first time, found and became quainted with the Holy Scriptures, and us discovered the fallen and corrupt state the church, and the indispensable neces- ty of a radical reformation. The monas- ry is at present occupied in part as an rphan-house, and in part as a school for claiming, and educating poor, neglected d wicked children. The latter institution under the direction of Mr. Reinthaler, a ous, wealthy, and intelligent gentleman, hose whole life is devoted to the laudable ork of reforming and instructing children, d whose wealth enables him to preside er this institution gratuitously, and to do great deal of good at his own individual pense. Indeed no country abounds more ith benevolent institutions than Germany. firmaries, hospitals, orphan-houses, asy- ms for poor widows, for clergymen's wi- ws, for superannuated and sick servants, stitutions for the benefit of the deaf and mb, for curing those who have been born ith any bodily defect, with contracted mbs, crooked backs, &c. for the punish- ent and reformation of juvenile criminals, ttering houses of every description, &c. c. &c. are to be met with in all directions d neighbourhoods. This excellent state f things is evidently owing entirely to the fluence of Christianity; *and yet there are* men to be found in the world, who are selfish and cold hearted enough to withhold their support from those societies whose object it is to spread abroad among the heathens that blessed gospel which alone is able to infuse such humane principles in the minds of men, and to call them so effectually into action! nay, who are such enemies to the comfort and happiness of the human family, that they even oppose those societies and exert all influence to retard their progress and defeat their object! But let them rage, it is all in vain, they are kicking against the goads, and in spite of their opposition, the gospel will, and must prevail, and the time will soon arrive when its victories will extend from pole to pole, and when from the rising to the setting sun the earth will be full of the knowledge of *Jesus Jehovah*. In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yea, whose principles are often even more objectional than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor,* unbelief and scepticism were the order of the day, and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*; and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over

* There is a flourishing university in Berlin with about sixteen or seventeen hundred students, and a proportionate number of professors.

Germany, and in Saxony the Lutheran church is at this moment forming a missionary society for the evangelization of the North American Indians."

DOMESTIC.

Recent Deaths.

Died on the 23d of November last, the Rev. W. Arbon, for several years pastor of the Baptist Church, Salt-house lane, Hull; having laboured under severe affliction for four years previous to his death. A widow and eight children are left to mourn his loss.

Died March the 27th, 1828, in the 76th year of his age, the Rev. W. Wade, who for 15 years sustained the pastoral office over the Baptist Church, Salt-house lane, Hull. Thus, two Ministers who succeeded each other in the pastoral office over the same church, have been called within the short space of a few months to rest from their labours, and to enjoy the reward which the great Lord of the harvest will bestow on all his faithful servants.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at the City of London Tavern, on Tuesday evening, June 17, 1828. Thomas Thompson, Esq. in the Chair.

The Report of the Society's operations in various parts of the country was gratifying and encouraging. The following anecdote excited a very strong sensation in the Meeting, and was followed by an enthusiastic burst of applause:—

"As the circumstances attending the introduction of the Gospel to the village of Berwick, are peculiarly interesting, your Committee venture into some detail, believing that in them will be traced with admiration and gratitude the finger of God. The first seal to the ministry of your Missionary was a poor woman, the wife of a day labourer. Previously to this time they had lived very happily together; but now the husband became a bitter persecutor, and because his wife would not relinquish the service of God, he frequently turned her out of doors in the night, and during the winter season. The wife being 'a prudent woman,' did not expose this cruelty to her neighbours, but, on the contrary, to avoid their observation, she went into the adjacent fields and betook herself to prayer; and often in a subordinate *sense it might be said of* her:—

"'Cold winter and the midnight air,
Witnessed the fervour of her prayer;
The desert her temptations knew,
Her conflict and her victory.'"

Greatly distressed, but not in despair, her only encouragement was that with God all things are possible; she therefore resolved to set apart one hour every day to pray for the conversion of her persecuting husband. This she was enabled to do without missing one day for a whole year. Seeing no change in her husband, she formed a second resolution to persevere six months longer, which she did up to the last day, when she retired at about twelve o'clock as usual, and, as she thought, for the last time. Fearing that her wishes, in this instance, might be contrary to the will of God, she resolved to call no more upon him; her desire not being granted, her expectation appeared to be cut off. That same day, her husband returned from his labour in a state of deep dejection, and instead of sitting down as usual to his dinner, he proceeded directly to his chamber. His wife followed and listened, and, to her grateful astonishment, 'he who used to mock, had returned to pray.' He came down stairs, but refused to eat, and returned again to his labour until the evening. When he came home, his wife affectionately asked him, 'what was the matter?' 'Matter enough,' said he; 'I am a lost sinner. About twelve o'clock this morning,' continued he, 'I was at my work, and a passage of Scripture was so impressed upon my mind, which I cannot get rid of, and I am sure I am lost.' His wife encouraged him to pray, but he replied, 'O wife, it is of no use, there is no forgiveness for me.' Smitten with remorse at the recollection of his former conduct, he said to his wife. 'Will you forgive me?' She replied, 'O yes.' 'Will you pray for me?' 'O yes, that I will.' 'Will you pray for me now?' That I will with all my heart.' They instantly fell on their knees and wept and made supplication. His tears of penitence mingled with her tears of gratitude and joy. Soon afterwards this pious couple agreed to have their house registered as a place of worship, and the scene of solitary intercession became a house of prayer. In vain did the parish clergyman visit them, to reprove and menace them, and order them to hold no more meetings for prayer. Their house was under the protection of the law, and their hearts under the influence of the Gospel. Like the two blind men that followed the Saviour, saying, 'have mercy on us,' when the multitude said they should hold their peace, they cried the more a great deal. The consequence was, that their little habitation soon became too strait for the attendance; and having by great economy, saved out of their scanty earnings, the sum

of five pounds, they resolved to expend this their little all, in the enlargement of their dwelling for the accommodation of those who wished to hear the Gospel. Accordingly, the wall of their house was carried back into their garden, and rebuilt with the wood and stone which their neighbours carried to them for that purpose; and in a little time the enlargement was completed and paid for. There was not a horse or cart used upon the occasion; no loss of time, nor discord among the labourers; 'the wall was built, and the roof thereof joined together, for the people had a mind to work.'

Of this happy couple it may be recorded, that having a church in their own house, consisting of from twenty to thirty members, of which, he who once was a persecutor is now a deacon, and in the midst of which he reads the hymns every Sabbath day, they continue with one accord, eating their meat with gladness and singleness of heart, praising God and having favour with the people. So strong is the conviction that a larger place of worship is needed, that a benevolent lady who belongs to the Established Church, has kindly engaged to erect a meeting-house at her own expense, provided a suitable piece of ground can be obtained for that purpose.

The Revs. Dr. Rippon, Mr. Goff, of Westbury Leigh, H. Townley, Thomas Winter, of Bristol, Dr. Cox, T. Griffin, Mr. Pilkington, Geo. Evans, Secretary to the London Itinerant Society, Mr. Shirley, Mr. Edwards, G. Pritchard, Secretary to the Baptist Irish Society, and Mr. Phillips, Secretary to the Port of London Society, addressed the Meeting.

The receipts of the Society during the past year amounted to 1489l. 8s. 6d. The expenditure to 1620l. 7s. 8½d.

CONTINENTAL SOCIETY.

The tenth anniversary of this Institution was held at Freemasons' Hall, on Thursday, the 22d ult. the Hon. J. J. Strutt in the Chair.

The Report, after alluding to the way in which it had pleased God during the past year to bless this Institution, proceeded to detail its foreign operations.

"In France, the preaching of its agents had been attended with the most animating success, not only in the number of conversions which had taken place, but also in exciting and bringing into action the graces of those who were already attached to the church. Great benefit was frequently produced by the numbers who were brought together at a funeral; one of the Society's agents made a point of attending upon these solemn occasions, and preaching to the multitude on a judgment to come. In Paris, the awakening of the Roman Catholics was most striking, particularly amongst the most elevated classes in society; in which the progress towards a better state of things was truly rejoicing. In Germany, one of its agents in travelling had met with a member of the descendants of Abraham, who had found the true Messiah. In Hanover, one of the agents described the churches of that neighbourhood as being in a most lamentable state of spiritual blindness. For the Norway mission, the British and Foreign Bible Society had kindly and liberally supplied many thousand copies of the Scriptures. The formation of the Ladies' Auxiliary Association, under the patronage of her Grace the Duchess of Beaufort, had rendered very efficient aid to the Parent Institution. Of Ireland, the report spoke in the most favourable terms. The income this year amounted to 2,649l. 1s. leaving a balance in the Treasurer's hands of 647l. 3s. 1d. for general purposes; 256l. 1s. for the Norway mission; and 4l. towards the distribution of the Scriptures and tracts. It was, however, deemed advisable to purchase a ship for the Norway mission, which would absorb the whole of the 256l. and create an additional annual expenditure."

It was mentioned by the Treasurer, that Ireland, notwithstanding her wants, has increased her contributions during the past year to the amount of 71l.; having remitted in the whole 348l. to the Continental Society.

The following speakers addressed the meeting:—Henry Drummond, Henry Pownall, and J. Scott, Esqrs.; Revs. E. Bickersteth, Dr. J. Pye Smith, Dr. Cox, — Halkeen, James Irons, J. H. Evanson, and Hugh M'Neile.

The first speaker (H. Drummond, Esq.) in the course of his address took occasion to make an attack on the new London University, as being bottomed, not on the word of God, but on a system of infidelity—as calculated to diffuse its principles, and therefore entitled to the designation of an "infidel University."

This drew from the Rev. Dr. Cox a manly, but temperate, defence of his connection with that literary Institution:—

"As it had been announced (he observed) that no controversy should take place upon this occasion, even though gentlemen thought proper to express notions the contrary of what others maintained, and on subjects of no little general interest, he would therefore observe neutrality; he would not convert that platform into an arena of controversy; most unwilling as he should feel to disturb the pure and hallowed joy of every mind in contemplating the progress of true religion. But, nevertheless, he considered it to be his duty, and the gentlemen could not, or ought not to blame him, if he said a word (not in the way of controversy, for he would not even state the grounds of his own opinion,) but he surely must be allowed to say a word, simply to request a suspension of judgment on the part of this numerous audience, with regard to an absent friend of his (Dr. Cox's) who had been attacked. Mr. Drummond had used a very strong epithet indeed, in adverting, somewhat irregularly, to an absent friend of his (Dr. Cox's), which he had designated an *infidel university*, &c.; he must hope that his good sense would not wish the term to be taken in its strongest sense, especially as it was not, in fact, in any sense applicable. He trusted he should not be precluded from saying this one word in his own defence—that it never entered into his conception to be promoting opposites at the same moment; one day, by occupying the ministerial office, to be promoting religion, and another, by a different conduct, to be abetting infidelity. He said this, because he thought it right to clear his own character, and because he had stood forward prominently in the London University; and he saw no reason to repent he had done so, though the Institution had been often denounced by some on platforms, and by others in the pulpit (looking hard at the Rev. Hugh M'Neile). He thought still he had the best reasons for his conduct, though he hesitated not to say, that while aiding the cause of general education, he should ever regard as his highest object whatever tended to the *direct* advancement of the kingdom of Christ. He would not submit, therefore, that opprobrium should be cast upon his name, or hereafter on his memory, for having supported any thing that could be fairly proved inimical, or justly construed as opposed to the great principles of Christianity. He maintained the contrary was the fact, and he wished gentlemen in candour to believe, that not only professing Christianity, but occupying a pulpit, as he did, he must have, at least in his own judgment, some very substantial *reasons* for supporting the London University; *and he was sure* that his friend Mr. *Drummond would* feel no surprise, that *though precluded* from entering into the argument, he had deemed it right thus generally to express his views and feelings; nor could he censure him for taking this public, temperate, or manly stand.

Mr. Drummond assured Dr. Cox, that he did not for one moment mean to attach any impropriety of conduct to him.

Notwithstanding, however, a few faint notes of dissonance on extraneous subjects, in reference to the grand object which had convened them the voice of the meeting was energetic and harmonious.

LONDON AUXILIARY TO THE BAPTISTS' HOME MISSIONARY SOCIETY FOR SCOTLAND.

The Annual Meeting of the above Society was held at the Rev. J. Evans's Chapel, John Street, June 10, 1828. The Rev. Dr. Cox in the Chair. From the report we give the following extract:—

"In conformity with the spirit of a Resolution passed at the last Annual Meeting, your Society has changed its designation, and your funds have been remitted to the 'Baptist Home Missionary Society for Scotland.'

"Their exertions are chiefly directed to the Highlands and Islands. The Society employs one preacher in Shetland, one in Orkney, one in Galloway, besides fourteen Gaelic preachers in various parts of Scotland, where the inhabitants are either entirely ignorant of, or but very partially acquainted with the English language.

"The distances from which many come to hear—the eagerness with which they listen to the Gospel—the success which has already attended the efforts of the Society, and the assistance which, notwithstanding their deep poverty, the people have cheerfully contributed in support of the preachers, encourage the Society, in dependance on the Lord, to persevere in their attempts to disseminate the savour of the Redeemer's name.

"Your Committee would particularly call your attention to the extreme moderation of the missionaries. Their labour is truly a labour of love! Their incomes, generally, do not exceed from 35*l.* to 40*l.* a year, when wholly employed in the work of the mission.

"During the past year the receipts of the Society amounted to 64*l.* 2*s.* 3*d.* the expenditure to 71*l.* leaving a balance, due to the treasurer, of 6*l.* 17*s.* 9*d.*

The Revs. W. Fergusson, Mackintosh, J. Ivimey, E. Carey, S. Stennett,

Lindsey, and N. Bosworth, Esq. addressed the meeting. Of course we cannot afford room for their respective addresses. A quotation, however, introduced into Mr. Ivimey's, on account of its Catholic spirit, and its direct bearing on the religious engagements of the two preceding months, has special claim for insertion. Mr. I. observed—

"A remark made by the late Rev. T. Scott had most powerfully impressed his mind, since the commencement of this meeting. That truly excellent divine was once called upon to preach in aid of the London Missionary Society; a short time previous he had been called upon to preach before the Church Missionary Society. In the course of his sermon he remarked, that some persons might imagine there were too many societies of this kind. He wished those persons to go to London Bridge, and let them look at the vessels standing about in each other's way, and then let them reflect, that when these vessels got out to sea, there would be room enough for them all, and perhaps they would not see each other again for several months. That was precisely the case with regard to the situation of the world, and the increase of Societies designed to extend the knowledge of our Lord and Saviour. There were districts sufficient to labour in, without treading upon each other's toes, or interfering with each other's funds. He (Mr. I.) most cordially wished success to the labours of this Society. He was very glad to find that his friends in London had been stirred up to co-operate in this work of faith and labour of love. It was much better for them to be employed in promoting religion among those who were destitute of its blessings, than to be falling out respecting little things among themselves. A person once wished to draw him into controversy, but he replied, the field is the world, there is much ploughing and sowing to be accomplished; I have, therefore, no wish to occupy my time in trimming the box of the garden. He would say, success to this Institution, and to every institution, whether Baptist or not! The grace of the Lord Jesus Christ be with all them who loved him in sincerity, and might success attend their exertions, and the conversion of sinners be the reward of their toils!"

LIVERPOOL BUILDING FUND.

We are requested to announce that the Congregational Churches in Liverpool have formed a Board for the regulation of applications *in aid of the expence incurred by the erection of places of worship.*

The reasons for this measure are stated to be, the prodigious increase of such applications, the wish to secure a preference for the most deserving cases, since it is impossible to render efficient aid to all, and thus to relieve those who are disposed to give according to their ability from the pain of refusing—and above all the urgent necessity for the immediate adoption of some plan which may prevent the enormous waste of public money in travelling expences, and may ensure the right appropriation of the sums collected, with the smallest possible deduction.

The number of cases to be sanctioned by the Board is limited to eight in the year.

Two things are made indispensable to the reception of any case:—1st. That the chapel be vested in trustees and the deed of trust enrolled; 2d. That there be a Sunday school conducted by the congregation.

The preference will be given to those places of worship which have been erected in connection with the exertions, and under the sanction of the Society formed by the congregational churches of Lancashire, for the spread of the Gospel in their own bounds, usually called "The County Union."

Other things being equal, those cases will be most readily attended to which are situated nearest to Liverpool; as thereby the expence of travelling is lessened, and the facility of obtaining accurate information increased.

The following considerations will also weigh with the Board in their selection:—The existence of a real necessity for the erection of a place of worship—the degree of exertion made by the persons for whose accommodation the place is built—the care evinced in avoiding useless expenditure—and the extent to which the undertaking has been countenanced by the *actual contributions* of the churches in the immediate vicinity, who possess, of course, the best means of judging, and who ought in all instances to be applied to first.

One object of this Board being to lessen the growing evils attendant on the present system of begging for chapels, and the long absence of ministers from their spheres of labour being one of the greatest of those evils, every facility will be afforded to those who visit Liverpool under its sanction, to expedite them in their work.

Applications must be addressed to the Secretary, the Rev. James Widows, No. 24, Virgil-street, Liverpool.—No application will be attended to that is not delivered free of expence.

Applicants are requested to furnish full information on all the subjects alluded to above.

Liverpool, June 12, 1828.

COLLECTION AT MANCHESTER.

The following is deserving of public notice as a noble example of Christian zeal and liberality.

"Our readers will recollect that last year at the anniversary of the East Lancashire Auxiliary to the London Missionary Society, after collections had been made at the regular services to the amount of upwards of 1,200*l.* it was proposed by Mr. Hadfield, that an extra sum of 1,000*l.* should be raised towards making up the great difference between the receipts and expenditure of the Society, and that, in consequence, no less than 1,377*l.* was subscribed before the meeting broke up. A similar extraordinary exertion has been made this year. After the regular collections at the various services last Sunday, a public meeting was held on Monday evening, in the Rev. Mr. Roby's Chapel. The meeting was addressed by several Reverend gentlemen, and it seemed about to part without any thing unusual occurring; but Mr. Samuel Fletcher having, in a very forcible manner, vindicated last year's meeting from the charge of acting under an irregular excitement, and asserted that the collection was the result of a thorough conviction that the necessities of the Society required such an exertion; Mr. George Hadfield rose and said, the Society was still in want of extraordinary aid, and though it was against the wish of several of his friends, to have a similar collection this year, if it were permitted he would, as he had done last year, subscribe 100*l.* Mr. Kershaw said, he would give 50*l.* and accordingly, the subscription commenced. Mr. Fletcher then gave in his name for 100*l.* Mr. Edwin Potter followed with another 100*l.* The Rev. Mr. Coombs desired the Chairman to mark down 150*l.* for his *poor* congregation in Salford. Mr. Denby gave 52*l.* 10*s.* Mr. Roberts, 50*l.*; and Mr. Smith, 50*l.*; and so on the subscription went, till in about an hour, 1,048*l.* 9*s.* was subscribed, to the astonishment of Dr. Wardlaw, who said, he ardently wished to see such an excitement in his cool country, and to the unbounded delight of Mr. Ellis, the Missionary, who was on the platform."

ASSOCIATIONS.

NORTHAMPTONSHIRE.

May the 27th and 28th, the Northamptonshire Association held their sixty-fourth *annual meeting*, at Fenny Stratford, Bucks. *The attendance of* ministers and representatives was as numerous as could be reasonably expected, considering the distance of the place from many of the churches in the Union.

On Tuesday evening, Mr. Brooks, the pastor of the church at Fenny Stratford, prayed, and was chosen Moderator. The letters from the churches were read, most of which, we are happy to state, appear in a more prosperous condition than for several years past. The clear increase of members during the past year is 184, a greater number than has been added in any one year since the formation of this Association; and it is a pleasing circumstance that so large a number who had been excluded from the churches, have been during that period restored. Mr. Gray concluded the service with prayer.

On Wednesday morning, at seven, met for prayer, which was conducted by Messrs. Troskett, Simmons, Evans, and Burdett. At half-past ten, public worship commenced, by Mr. Bull, of Newport (Independent) reading the Scriptures and offering up prayer; Mr. Mack preached from Heb. iv. 2; Mr. Jarman followed, from Gal. iv. 18; and Mr. J. K. Hall addressed the gregation on behalf of the Provident Society, and concluded the service with prayer.

Mr. Stovel preached in the evening from Matt. x. 37—39 in connection with xix. 29, 30, and Mr. Daniel implored the divine blessing on the solemn and interesting services of the day, which were numerously attended, and it is hoped profitable.

The ministers and messengers retired to the vestry, to hear the Circular Letter, *On Spiritual-mindedness*, written by Mr. Gray, which was approved, and ordered to be printed. The churches at Stony Stratford, Bucks, Ravensthorpe, Northamptonshire, and Sutton on Trent, Notts. were unanimously received. The next Association to be held at Loughborough, in Whitsun week, 1829; Messrs. Gould and Hall to preach, and in the event of the failure of one of them, Mr. Gray. The Circular Letter to be written by Mr. Daniel, *On the Importance of the Doctrine of the Deity of Christ.*

It was resolved unanimously—That the grateful acknowledgements of this Association be rendered to the Right Hon. Lord John Russell, and to the Right Hon. Lord Holland, for the able manner in which they conducted and carried to a successful issue, the measures for the repeal of the Corporation and Test Acts; and copies of this resolution were ordered to be sent to each of these Noblemen, signed by the Moderator.

After the business of the Association fund was settled, for which purpose the ministers and messengers met on Thursday morning,

this highly interesting meeting, in every part of which the greatest harmony and Christian affection prevailed, was closed with prayer by the Moderator.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist churches was held at Princes Risborough May 14, 1828, when two sermons were preached in the morning, by Messrs. Ivimey, and Allom, from Ezek. xliii. 2, 3, and Acts. ii. 42; evening sermon by Brother Statham, from Amersham, Eph. ii. 4, 5. Devotional services by Messrs. Ives, Clarabut, Allen and Skeen.

The Association passed the following resolutions:—

Resolved,

That this Association reflects with much satisfaction upon the exertions of the enlightened friends of civil and religious liberty during the present session of Parliament, to procure the repeal of those libels upon religion, the Corporation and Test Acts, and especially the removal of the Sacramental Test.

It therefore tenders its cordial thanks to Lord John Russell and Lord Holland; and also to Wm. Smith, Esq. Lord Nugent, and Wm. Rickford, Esq. for their forcible advocacy and warm support of the measure.

It further desires gratefully to acknowledge the kind and graceful manner in which his Majesty's Ministers conceded this important question to the wishes of the nation at large.

KENT AND SUSSEX.

The forty-ninth meeting of this Association, consisting of twenty-five churches, was held on Tuesday and Wednesday, June 3 and 4, at the Brook, Chatham. Sermons were preached by Brethren J. M. Cramp, of St. Peter's, from 1 Thess. i. 5; Belcher, of Folkstone, from Col. i. 9, 10; and Exall, of Tenterden, from Rom. iii. 21—26. The devotional exercises were conducted by Brethren Giles of Chatham, Shirley of Sevenoaks, Slatterie of Chatham (Independent), Mills of Gravesend, Moulton of Sheerness, Adey of Cranbrook (Independent), Payne of Ashford, Crambrook of Dover, Rogers of Eynesford, Bowes of Woolwich, Stace, Ranwell, and Taylor. Circular Letter by Brother Martell, of Deal, *On the Importance of Social Prayer Meetings.*

State of the churches:—Baptized, 117; Received by letter, 25; Restored, 9; Dismissed, 37; Excluded, 16; Dead, 30.—Clear increase, 68.

The following Resolutions were passed by the *ministers and messengers*:—

Resolved,

That this Association contemplates with the highest satisfaction the repeal of the Test and Corporation Acts, whereby a holy ordinance of Christianity is rescued from profanation, and the stigma that has long lain on Protestant Dissenters is for ever removed; and is desirous of recording its thanksgivings to Almighty God, through whose good providence this great event has been at length happily accomplished.

That the conduct of his Majesty's Ministers, in yielding to public opinion so generally and powerfully expressed, has entitled them to the esteem and gratitude of the friends of religious liberty.

That the very respectful and cordial thanks of this body be presented to the Right Honourable Lord John Russell, M.P. the Right Honourable Lord Holland, and all the other advocates of religious liberty in both Houses of Parliament, who with such eminent ability and distinguished success supported the repeal.

That copies of these Resolutions be forwarded to the Noblemen above named, accompanied by an expression of the ardent wish of the Association, that their lives may be long spared to witness the triumph of religious freedom throughout the world.

SUFFOLK.

On the first Tuesday and Wednesday in June, as usual, was held the annual meeting of the Suffolk Association of Baptist churches, at Rattlesden.

This Association includes 24 churches. From the letters it appears, among other particulars, that the number of members in the association is now 2630; 75 villages are constantly preached in by the different ministers, besides those in which they statedly labour, and the number of children under Sunday school instruction in the different congregations amounts to 2096.

The subject of the Circular Letter for the present year was Prayer, 1100 copies of which were ordered to be printed.

The sum of 72*l.* was voted in aid of poor churches. And the ministers and messengers assembled, impressed with the importance of rendering this association as efficient as possible for the great object of extending the Redeemer's kingdom, appointed Brethren Cowell, Wright, and Elven, a Committee for the purpose of seeking out dark and benighted spots in the county, and employing men of zeal, talent, and godliness, as missionaries of this association.

Besides these, other plans of usefulness were adopted, for which at present no funds are provided; but with the more liberal and enlarged views which now pervade this

from Ps. cxxxvii. 5, 6. In the evening Mr. Birt preached from 2 Cor, iv. 18.

The brethren Franks, Amot, Shoveller, Dilly, Edwards of Watford, Gibbs of London, Binney, Bisbop, Bulgin, Saffery, and Draper, engaged in the devotional exercises.

Brother Bulgin read the Circular Letter which he had drawn up, on the Example of Christ, which was approved, and ordered tu be printed.

It was resolved, that the next association be held at Poole, on the Tuesday and Wednesday in the Whitsun week, 1829, and that the brethren Arnot and Draper be expected to preach.

That the next Circular Letter be drawn up by Mr. Neave, "On the best Means of reviving Religion in our Churches."

That a Letter be expected annually from each of the associated churches.

That each church in the association be requested to transmit an annual collection towards the association fund.

ORDINATIONS, &c.

CROYDE.

On Friday, April 4, Mr. J. H. May, late a Deacon of the Baptist Church at Barnstaple, and who has for several years past been occupied in preaching the gospel in some of the destitute villages in North Devon, was set apart to the

d; Rev. T. Cooke, of Oswestry, preached rom Rom. viii. 32; and the Rev. J. Lister, f Liverpool, from Gal. vi. 14; Rev. G. ayce, concluded with prayer.

The services were deeply interesting; he congregation numerous and attentive; nd there are many pleasing prospects of uccess in this new interest. The collecions after the services, towards the expenses f purchasing the premises, erecting the hapel, &c. amounted to 25l. 2s. 3d. to hich is added a legacy of 20l. to be aplied expressly to this purpose, left by a ady of piety (deceased about three years go) who resided in the vicinity of Holt, nd who entertained a strong feeling for the nterests of the Gospel in that place.

By the exertions of Mr. G. Sayce and a w friends who felt a deep concern for the oral and religious state of the inhabitants f that ancient borough and neighbourhood, nder the divine blessing, this interest has een established. The prospect of extenve usefulness in this Home Missionary ation having of late become so encouragg, and there being no place in the town rge enough for those who desire to attend e preaching of the Gospel, and the Sunday chool which had been commenced, they lt the most pressing necessity to undertake e work, which they see happily accomlished. The many difficulties with which ey had to struggle in maintaining the reaching of the Gospel here, during a eriod of nearly six years, and in their ndeavours to establish the Sunday school, ndered the divine interposition in succeedg their humble labours truly remarkable. nd now, while they anxiously desire an nterest in the prayers of all who are conerned for the furtherance of the Gospel and e salvation of sinners, they are also comelled to make that appeal to Christian enevolence for the aid which this case so astly merits.

KIDDERMINSTER.

The Baptist Chapel, Kidderminster, hav g been enlarged by extending the length n feet, and the erection of three galleries, as re-opened for Divine worship, on Fri y, May 16, 1828, when the Rev. Jenkin homas of Cheltenham preached in the orning from Neh. x. 39. and the Rev. T. organ of Birmingham in the evening, from s. lxviii. 18. Rev. Dr. Ross (Independ t); Rev. Messrs. Fells, (Lady Hunting.) arke of Bridgnorth, Aitcheson of Bratton, nd Rodgers of Dudley engaged in the serce.

On Lord's day, May 18, Rev. J. Thomas reached in the morning from Eph. i. 10. nd *in the evening to a crowded audience* from Isaiah liii. 11. The collections were extremely small, owing partly to the unfavourable state of the weather in the morning of each day, but principally to the almost total stagnation of trade, which for the present is felt in this town.

It is gratifying and just to remark the kindly feelings manifested to us by friends of other denominations, and it is earnestly hoped that this lately depressed interest will rise into active and efficient usefulness, as an auxiliary to the cause of the Reedeemer in the cultivation of holiness, the suppression of vice, and at length in the total subversion of the reign and kingdom of Satan.

BURSLEM.

The Baptist Chapel at Burslem, having been recently repaired, and a new Gallery erected therein, it was re-opened on Lord's day, April 27, 1828. when two Sermons were preached on the occasion by the Rev. E. E. Elliott of Burton upon Trent.

ALPERTON.

On the 21st of May, Mr. Allen was ordained pastor over the newly formed church at Alperton, near Harrow on the Hill.* Mr. Franks, of Newport, in the Isle of Wight, commenced the service by reading the Scriptures and prayer; Mr. Hargreaves delivered the introductory discourse, and asked the usual questions; Mr. Pritchard offered the ordination prayer; Mr. Clarabut, of Tring, addressed the pastor from Col. iv. 17; Mr. Ivimey preached to the church from 2 Cor. i. 11. and concluded the service.

NOTICES.

We are requested to mention, that the annual meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, will take place on Tuesday, July 22. Sermons will be preached at Birmingham, Coventry, &c. on the preceding Sabbath. The Rev. Messrs. Carey, Saunders of Liverpool, and the Secretary of the Parent Society, are expected to be present.

The Kent Independent Association will hold their annual meeting at Chatham, on Wednesday, July 9. And at the same time and place will be held the general meeting of the Kent Union Society, for the relief of the widows and orphans of ministers in the county.

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* For a particular account of the formation of this church, see our Number for April, p. 179.

MONTHLY REGISTER.

DOMESTIC.

THE House of Commons having come to a resolution to take into consideration the Laws affecting the Catholics, and desiring a conference with the Lords, with a view to their concurrence in the resolution, a discussion ensued in the House of Lords on Monday and Tuesday evenings, the 9th and 10th of June, before the largest assembly of Peers ever convened to deliberate on that momentous and embarrassing question. The following are the names of the individuals who spoke in favour of the motion :—The Dukes of Sussex and Gloucester; the Marquises of Lansdowne (who moved the order of the day), Londonderry, Bute, and Wellesley; the Earls of Darnley, St. Vincent, Carnarvon, and Haddington; Viscount Goderich, and Lord Plunket. The speakers arranged on the opposite side of the question were—the Archbishops of Canterbury and Tuam; the Bishops of Lincoln, Llandaff, Durham, and Bath and Wells; the Dukes of Wellington and Cumberland; the Marquis of Salisbury; the Earls of Winchilsea, Bathurst, Dartmouth, Falmouth, and Eldon; Lords Manners, Guilford, Colchester, Redesdale, and the Lord Chancellor. On a division, there appeared—

Against the motion	182
For it	137
Majority.....	45.

The speeches of the opponents of the measure, when compared with those delivered on former occasions, were of a mild and conciliatory tone. Many members of the Administration, including the illustrious individual at the head of his Majesty's Government, seemed to be impressed with the *expediency* of attempting in some way to meet the wishes of between six and seven millions of their fellow-subjects, and if possible of setting this long agitated question for ever at rest. The difficulty felt was, *of uniting concession* to the one party *with security to* the other—of admitting *the Catholics to* the possession of political power, without removing the ancient bulwarks of the Constitution, weakening the alliance between the Church and the State, and ultimately endangering the Protestant ascendancy; but while this difficulty was greatly felt, intimations were given that at no distant day an attempt would be made to meet it.

It would be curious to trace, in their chronological order, the issues of previous debates on this question in the Upper House. Lord Grenville's Bill, in 1805, was supported by only 49 Peers, against an overwhelming majority of 178, or almost four to one. In the last division, on the Earl of Donoughmore's motion, May 10, 1825, twenty years to a day from that of Lord Grenville's, there was the same number of opponents to the Catholics, but their friends had increased from 49 to 130. An intermediate Bill, introduced by the Marquis Wellesley, in 1812, was lost by a majority of a single vote; whence it is evident that the Catholic cause has not advanced by a steady progression, but appears to have been the subject of alternation and vicissitude.

On Wednesday, June 18, there was a *Commemoration Dinner* at Freemasons' Hall, intended to celebrate the triumphs of light and liberty in the recent repeal of the Test and Corporation Acts.

Above 400 Noblemen and gentlemen were present. The Duke of Sussex occupied the Chair, who was surrounded by many of the brightest luminaries of both Houses of Parliament, and some of the most noted and influential members of the Denomination, who had thus shaken themselves free from their political fetters. It was the anniversary of the battle of Waterloo, alluding to which Lord Althorp observed—

"That was a great triumph; but he would appeal to every man of a philosophic and sensible mind, whether the triumph they were now commemorating did not involve blessings far more important. The former was a triumph over the enemies of our country; the latter was a conquest of our own prejudices.

IRISH CHRONICLE,

JULY, 1828.

THE Annual Meeting of this Society was held at the City of London Tavern, Bishopsgate Street, on Friday the 20th inst. Lieut. J. E. Gordon, R.N. in the Chair. The speeches delivered by ministers and others were unusually appropriate and impressive. We had hoped to have been able to give them in our Chronicle for this month, but are under the necessity of deferring them, with the resolutions, &c. &c. from having been disappointed by the reporter.

The Committee think it due to their friends to inform them that the funds of the Society again proved to be equal to the expenditure. "*This is the Lord's doing, and it is marvellous in our eyes.*"

THE REV. W. THOMAS'S JOURNAL.

To the Secretaries of the Baptist Irish Society.

Limerick, April 28, 1828.

MY DEAR SIRS,

IN my last letter, which I sent a few days ago with the Itinerant Irish Readers' Monthly Journals, I promised I would forward to you the answers of some queries I put to the readers employed by the Society, under my superintendance. It is impossible to state all their exertions; however I hope the following will be pleasing to the friends of the Society.

Stephen Ryan, Irish Itinerant, states that he has made 1095 visits during the past year to 104 *different* families, including persons coming in to hear. He averages at seven to each family at the lowest calculation, which amounts to 728 who have *frequently* heard the Scriptures read, and the way of salvation explained by him. Besides this he has read and spoken at wakes, funerals, and in the fields, in a circuit of from 80 to 100 miles through parts of four counties, and has given instruction to 180 persons to read the Irish Scriptures. He says he has been made very useful to a Roman Catholic, who after his visits was not afraid to die without the priest, and to several Protestants in afflicted circumstances, who were equally ignorant of the saving knowledge of the truth. He has been more than seven years in the employment of the Society, five of which he has been an itinerant reader. He was a papist when he entered the service of the Society. I baptized him about three years ago at his own earnest request, when he gave a most satisfactory account of his conversion, and has since proved the sincerity of his profession.

Thomas Busbe, Itinerant Irish reader, says he has paid 730 visits the past year to 80 *different* families, averaging seven to each family, (but *as persons frequently* came in to hear, the average may be rated higher,) which makes 560 individuals, who have frequently heard the Gospel, besides all who have heard in the fields, wakes, funerals, &c. the wonderful works of God in their own language. He states he has instructed upwards of 100 persons to read the Irish Scriptures, and says notwithstanding the vigorous opposition manifested by the popish priests, it is encouraging to perceive that numbers are desiring religious instruction; he laments that for the last year in consequence of the languishing state of his health the circumference of his itineracy did not exceed 70 or 80 miles, but was more extensive previous to that period. He is a most zealous and devoted man. He has served the Society near five years. He was a papist, but was brought to the saving knowledge of the truth by means of the Society.

Augustine Thynne, Irish Itinerant reader, says he paid 1250 visits during the two years and three months he has been at Ballycar, to 60 different families, and has given instruction in the Irish Scriptures to 30 persons. He was a papist, but now is an enlightened protestant. He attributes his conversion to a sermon he heard me preach on the shore of the Atlantic.

Patrick Gunning since his appointment from being a Sabbath reader, to be an Itinerant Irish reader, which is about a year, has laboured in a circuit of from 80 to 100 miles, and read the Irish Scriptures to 80 different families, or about 560 individuals, taught nine persons to read the Irish Scriptures, and gave instruction to several others. He states several instances of persons who are groaning for deliverance from the oppression and tyranny of the priests. This man also was a papist. I baptized him about a year ago, and have no reason to be sorry for doing so.

Robert Burn says he has read the Scriptures to 214 families, averaging 1284 individuals, during the time he has served the Society.

I pass on to observe the labours of the Sabbath readers.

John Nash, the Society's Irish Schoolmaster and Sabbath reader, of whose exertions I cannot say too much. He said in the presence of some persons a few days ago, "that before he heard the truth from me he was an ignorant savage," and expressed the greatest gratitude to the Society. He states that since he has entered the Society's service, he has read the Irish Scriptures frequently to 200 families, composing about 1600 individuals, in the most remote and neglected part of Ireland, who never knew that there was a Bible or a Testament in the world until I went among them. He has taught 144 persons to read the Irish Scriptures, of whom 14 are gone to the other world. He says there are nine men who visit him every Lord's day morning since the first of Feb. last, for the purpose of reading a chapter in the Testament. Others stay at home reading the word of God in preference to going to the Mass, and that he has a house full every Lord's day hearing the Holy Scriptures read in their own language. This good man fearing a disappointment for want of light, took a candle with him each night where he went to read during the winter, where numbers were assembled to hear him. He has been very useful to persons in dying and distressed circumstances. His day school, which was so much persecuted and deprived of the Society's books by the priest, has again revived to 61 scholars, and he expects a great increase.

Anthony M'Namara, Irish teacher and Sabbath reader, says he has paid 120 visits to thirty different families during the past year, has served the society eleven years, and has taught 106 persons to read the Irish Scriptures, perfectly, and has nine at present under instructions; he is a complete teacher of the Irish, and has renounced popery.

Michael Burke, Sabbath Irish reader, states, he has, within the last year, read the Irish scriptures 250 times to thirty-four different families, has taught sixteen persons to read the Irish Scriptures. He was a violent factious character when a papist, but since his conversion, through means of the society, nothing can exceed the change that has taken place both in him and his family, who have also reformed.

John Burke, Sabbath reader, says, that during the last year, he has made 210 visits to thirty-one families, to whom he read the Irish Scriptures. Situated in the mountains, which separate the counties of Clare and Galway, a district involved in the *greatest spiritual* darkness, the people *scarcely understand* a word of English. *When they hear the* Irish Scriptures read they are affected to tears. He has taught twenty-one persons to read the Irish scriptures, six of whom he states to have renounced popery, as he has done himself.

John Flanedy, schoolmaster and Sabbath Irish reader. This young man was educated in one of the society schools, and what may be said of him and family, who have renounced popery, would afford ample matter for an interesting letter. Their sufferings and persecutions, through the enmity of the priests, would make the heart bleed. With a statement of which the society shall be furnished on a future occasion, as it would be too tedious now. I have reason to be greatly pleased with him, though not long in the service of the society; he has an extensive knowledge of the scriptures. He has been one of the society's schoolmasters near two years, and a Sabbath reader for the last three months, during which time he has repeatedly read the Irish scriptures to seventeen families; has instructed eight persons to read the Irish scriptures, five of whom have renounced the errors of popery. But his cousin James Flanedy, who is also a pious man and a Sabbath reader, and his first convert from popery, claims some merit in the conversion of the above.

James says that he has read the Irish scriptures to twenty-four families, frequently. Relates visiting a woman at the point of death; she requested him to go for the priest for her, but after hearing him read the scriptures and speak on them, she desired that the priest should not be sent for.

Denis Flood, the Society's schoolmaster and Sabbath reader at Birdhill, has made 300 visits to 30 families; he speaks to numbers of people who collect to hear him: he is an active, pious, and zealous man. I knew him to be a cold, indifferent, nominal protestant, and ashamed to come and hear me preach, but the Lord has made that preaching the power of God to his salvation.

John Molony, Sabbath Irish reader, was educated in one of the Society's schools, has made a great progress in the Irish language, reads it with great acceptance to numbers of people. In one place where he was reading, a man was so struck with what he heard, that he would not part with him until he went home with him to read the same portions of Scripture to his wife and children, who never heard such things before.

The statements of Robert Murphy and Robert Best have not yet come to hand, whom I have lately employed as Sabbath readers. I know them to be excellent characters, instead of O'Brien and Costello, who have gone to America. It is pleasing to reflect, that when I began the Society's labours in this part of Ireland, though I had not one pious man, and only one nominal Protestant

to begin with, that all those persons whom I have mentioned in the service of the Society have not only renounced popery, with their families, but have except one or two become pious and unblameable characters, and I trust they have been made blessings to numbers. What I assert respecting the Itinerants and Sabbath Irish readers, I can say relative to the school teachers, both male and female, with the exception of one, who has not yet experienced the joyful effects of the glorious emancipation. I defy all, or any of them, to say that I have ever used any coersive measures to influence them to change their religion, or ever asked them to do it. But this I acknowledge, that I have endeavoured to explain and make known the truth on all suitable occasions.

On last Lord's day week, the 20th inst. I have again received vollies of abuse from off all the popish altars in Limerick. The priest of one chapel at least, after pouring forth a torrent of lava, desired all the people to fall on their knees and pray for the conversion of the lost sheep, which they did instantly, but I think without effect.

"Brethren pray for us, that the word of the Lord may have free course, run and be glorified."

WILLIAM THOMAS.

From an Irish Reader.

Kilmactigue, May 10, 1828.

REV. SIR,

For several years past I often read and endeavoured to explain parts of the Scriptures to persons of several denominations, both here and at Ardnaree, and also exerted myself on all such occasions to point out many of the popish errors to my Roman Catholic friends and acquaintance, particularly since the 1st of April; from that period I have devoted all my time to reading the Scriptures from one village to another, both in English and in Irish, and have not as yet met with any opposition. How consolatory it is to such as love and believe the truth, to see the good that is done to the inhabitants of this part of the country, principally through the means of the Baptist Society.

I recollect about twelve years since, that any person separating from the Romish church, or even daring to read the Bible publicly, could not pass by any of their assemblies without being shouted at by way of ridicule by the enemies of genuine religion. But it is not so at this period, as the greater part of the inhabitants of this country are anxious to hear the Scriptures read and explained, particularly in their own native language.

On the 4th of April, being Good Friday, *it is customary with the priests to* read the Passion, and cause their deluded followers to kiss a wooden crucifix on that day. I went to the neighbourhood of Baratoober, and read to several attentive hearers the Passion from the 26th and two following chapters of St. Matthew, together with other useful passages of the Scriptures; all that were present seemed satisfied, particularly a respectable woman of about eighty years of age, who said she never was more edified by any religious instruction than that she received from my father, and that he read to her on that day twelve months similar portions. On the 6th, I read portions of the Irish Testament in Drummartin to some of my acquaintances; one of them who could read requested a Testament from me; having none by me to spare, I gave him a tract, which I understand he is committing to memory. On the 15th I went by your orders to inspect our schools in the Ballina district. I commenced at Moyne, and had a conversation with our teacher there respecting the Scriptures; it is my opinion that he will soon turn his back to priestly superstition. I afterwards went to Mullefarry; there and in several parts of Tyrawly, I have exerted myself to the utmost of my power, by reading and conversation with the inhabitants, and where I thought fit, I left a tract of those you gave me for that purpose. This day I had an interesting conversation with John Mullarky, father to the priest of this parish, the subject of which I intend to insert at large in my next letter.

From an Irish Reader.

Tinod, May 10, 1828.

REV. SIR,

I am glad to inform you that the work of the Lord is still prospering in this part of the country, notwithstanding the great opposition of the priests who are opposing the schools, and the reading of the Scriptures; but "God is for us and who can be against us? he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Nay in all these things we are more than conquerors, through him that loved us."

In my travels through part of the county of Mayo, in order to visit the schools, I lodged in the house of A. P., a teacher of one of the schools; it was late in the evening when I came to his house. Mr. P., his son, and I had a long conversation about the Holy Scriptures. I observed to them it was far advanced in the night, lest they should get wearied; the son said we could not spend

the night better than we were doing. I went out of the house and began to meditate on the past mercies and blessings the Lord bestowed on me, from my infant state to that time, and I believing his mercies fail not, being the same unchangeable, merciful God, full of grace and full of truth. I began to offer up prayers at a throne of grace, in the behalf of Mr. P. and his son, that the Lord might have mercy upon them. After I came in, the son and I prepared to go to bed; we joined in prayer to the Lord, and old Mr. P., who had been in the kitchen, came and joined us in the worship of our God, who will have mercy upon sinners, and who will abundantly pardon. The following morning I was in conversation with these two men; old Mr. P. seemed to be very sorry for his past transgressions, and acknowledged he never was so sorry in his life time as he found himself, and another time your reverence found him intoxicated with liquors; but, said Mr. P., it was one of the best turns to me that ever happened, for I got so much ashamed that I do not intend to drink a drop of liquor again while I live. After I visited young Mr. P.'s school, I went to Crosmolena, to visit Mr. and Mrs. C.'s schools; Mr. C. seemed to be like the Ephesians, who were "strangers from the covenants of promise, having no hope and without God in the world, but now in Christ Jesus, they who are far off are made nigh by the blood of Christ," I said to Mr. C., "When will I hear Mr. C. speak good of the of Christ or his gospel? the believers in Christ confess him before men, and they know him whom to know is life eternal. Faith is the substance of things hoped for, the evidence of things not seen, for by it the elders obtained a good report. Heb. xi. 1, 2. Now if a man have not the spirit of Christ he is none of his. Romans viii. 9. The spirit itself beareth witness with our spirit, that we are the children of God, and if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Mr. C. was silent, and seemed to be convinced of his state by nature and by practice. Instead of a reduction in the schools, they are increasing in number and in the knowledge of the Lord. At my return to Bolton, I lodged at my brother's-in-law. This man had been in the foreign service a long time, until he lost his eyesight. He has been at home eleven years, and I believe during that time never went to hear the word of God; but I find him a good-natured man, and he always insists on my staying with him when I come to his place from time to time. I had a conversation with him about the Gospel of the grace of God, and the erroneous doctrine of the church of Rome. His mother was a Roman and his father was a Protestant, but died a Papist. He now is enabled through the grace of God, to see the errors of popery, and believes many of the priests to be the greatest impostors in the world.

CONTRIBUTIONS.

Monies received at the Annual Meeting, 20th June, 1828.

	£	s.	d.
Dorman's Land, by the Rev. Mr. Chapman	3	4	0
From the Westerham Female Society, for the "Westerham School," by Rev. Mr. Shirley, Sevenoaks.	8	0	0
Ladies' Association at Sevenoaks, moiety of their funds for a School in Ireland, by Mr. Shirley	8	0	0
Donation from a Female Friend, by ditto	1	0	0
East-lane, Walworth, Fem. Aux. Soc. by Mrs. Steward, a moiety	13	12	0
For the "Woolwich School" in Ireland, by Miss James	11	0	10
Wallingford, by Rev. J. Tyso..	5	0	0
Mrs. Palmer, Wallingford, by Do.	1	1	0
Mr. Field, ditto, by ditto	0	10	0
Mr. E. Wells, Slade End, by do.	1	1	0
Tewkesbury, by Miss Jones	4	10	0
For the "Provident School" ..	16	0	0
Hammersmith Ladies' Association, by Miss Otridge, Treas.	14	2	0
A Freewill Offering from a few Friends at Unicorn-yard, for the Instruction of Females in Ireland	2	2	6
Lion-street, Walworth, Auxiliary Soc. by Rev. J. Chin	30	0	0
Maze Pond Auxiliary Society ..	5	0	0
A Friend, "never mind who" ..	3	0	0
Q in the Corner	1	0	0
Biggleswade Penny a week Aux. Society	3	0	0
John Foster, Esq. Biggleswade	1	1	0
Rev. Thomas King, Bedford..	1	1	0
Mr. Harris, Hadlow	1	0	0
G. F. Angus, Esq. Ilford	1	1	0
Collected at the doors	41	16	4
Ladies' Aux. Society, by Mrs. Ivimey, two years	89	16	0
Thrapstone, Subscriptions	11	0	0
Received by Mr. Ivimey.			
Miss Parr, Petersfield	0	10	0
Jos. Wilson, jun. Scotland-yard	1	8	0

*** Subscriptions not acklowledged in the Chronicle will appear in the Annual Report.

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 19, Thornhaugh Street, Secretaries.

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

THE services connected with another anniversary of the Society having closed, re sit down to communicate the best account f them in our power; happy that we can mploy, with reference to this Annual Meetg, the language of grateful satisfaction, rith quite as much propriety as on any forser occasion.

Through the kindness of the managers of alters' Hall meeting house, the open meetg of the Committee was held in that comodious place of worship, on Tuesday orning, June 17th. More than eighty riends, chiefly ministers from the country, ere present; when various matters of usiness were arranged, and information iven respecting the proceedings of the ommittee. On its being stated that Joseph utteridge, Esq. was confined at Denmark Hill by indisposition, and would be consequently unable to preside at the Annual leeting, a resolution, expressive of regret n this account, and of the earnest hope that ur respected friend would soon be restored o his usual health, was proposed, and carried with the greatest unanimity.

The trustees of Great Queen-street chael having found themselves obliged to discontinue the practice of lending it for such ccasions, the morning sermon on Wednesay was delivered at the chapel in Johnstreet, Gray's Inn-lane, occupied by the ev. J. H. Evans and friends, which had een very kindly lent for the purpose. After inging, the Rev. James Smith, of Ilford, ead the 49th chapter of Isaiah and prayed. he Rev. William Yates, from Calcutta, reached from Rom. i. 28. "*And even as hey did not like to retain God in their knowdge, God gave them over to a reprobate ind, to do those things which are not convenient;*" and the service was closed in prayer y that venerable servant of Christ, the ev. George Burder, for so many years the uch respected Secretary of the London issionary Society. The hymns were read y the Rev. Messrs. Clarabut of Tring, *hirley of Sevenoaks, and Woollacott of* Westminster. Mr. Yates's discourse was eminently perspicuous and simple, affording a comprehensive and affecting view of the character and influence of idolatry in general, and of the Hindoo superstition in particular. In applying the description of the text to the idolatry of the present day, Mr. Y. exhibited very forcibly the identity, in its more important features, of idol worship in the various nations and successive ages of the world. A *reprobate mind*, and a *life of debasement and impurity*, were clearly shewn to be invariably attendant on the adoration of false deities, and necessarily consequent on it. That the mind of the heathen is reprobate, or disapproved, was rendered evident, First, by a reference to their sentiments concerning the Supreme Being, the numerous inferior deities whom they worship, and the graven images by which those deities are represented to the worshipper. Secondly, The minds of idolaters were shewn to be disapproved in reference to the way of salvation: some, supposing that their chief good will consist in absorption into the Supreme Being, seclude themselves from the abodes of men; others practise such rites as bathing in the Ganges, repeating many thousands of times the name of their chosen deity, &c. Thirdly, ignorance of the nature of the means to be employed, involved, it was agreed, a want of acquaintance with the end to be attained. Here the degraded and absurd conceptions of the Hindoos, relative to the nature and duration of future blessedness were stated, and a most explicit and delightful proof was given, that it is peculiar to the Gospel to bring to light life and immortality. The practice of things "not convenient," was referred with forcible illustrations to the vices of lying, licentiousness, covetousness, and cruelty, to which the Hindoos are notoriously addicted.

The influence which the ignorance and immorality of the heathen should exert in our minds, formed the subject of the latter part of this admirable sermon. We were reminded—First, how dreadful are the evils resulting from forgetfulness of God. Secondly, how lively should be our gratitude for the benefits of the Gospel; and finally, how tenderly we should pity the heathen, how fervently we should pray for them, and how zealously labour for their conversion to God.

At six in the evening, a very numerous and respectable congregation assembled at

Surrey Chapel, when a very lively and appropriate discourse was delivered by the Rev. Isaiah Birt, late of Birmingham, from Eph. ii. 21. "*In whom all the building, fitly framed together, groweth unto an holy temple in the Lord.*" Mr. B. introduced the sermon by referring to the important principles universally recognized in the Gospel ministry, and to the great objects which it is designed to promote, namely, the conversion of sinners to God, and their preparation in his church on earth for his heavenly kingdom. The metaphors employed in Holy Scripture to illustrate the nature of the church of Christ were then briefly adverted to, and the figure contained in the text thus submitted to investigation. The preacher noticed, First, the materials of which the building is composed; Secondly, its basis, and the plan of its erection; Thirdly, the means, instruments, and agency employed in its construction; Fourthly, the end for which the edifice is reared; and lastly, the personal application of which the subject is susceptible. Under the first head, a series of highly interesting remarks were made on the component parts of this building. Their value was estimated; the comprehension of angels and redeemed men in one society alluded to; the diversity that obtains in respect of nation and rank in life; external circumstances and mental endowments were mentioned; and a reference, in passing, was made to the gradations in the angelic scale of being. The number of living stones, their unpromising origin and natural character contributed to render the remarks on the first division of the subject alike ample and impressive. In referring to the basis and the plan of the building, the suitableness and sufficiency of Jesus Christ as the foundation and the chief corner stone, formed matter of pleasurable enlargement, while the reflection of the Saviour's glories on the part of his redeemed, conferred the most delightful interest on this section of the discourse. The means, instruments, and agency were next the subject of remark, and subsequently, the inhabitation of God in the spiritual temple drew forth the animating statements and impassioned appeals in which the venerable preacher feels himself at home. In conclusion, the privilege and duty of contributing to the erection of the glorious edifice were earnestly and affectionately inculcated.

The Rev. Thomas Winter of Bristol, prayed before the Sermon, and the Rev. Joseph Ivimey after it. The hymns were given out by the Rev. Samuel Nicholson of Plymouth, Edwards of Watford, and Harness of Bridlington.

At the prayer meeting on Thursday morning at Eagle-Street, a truly Missionary address was delivered by the Rev. James Hoby of Weymouth, founded on Isa. liii. *The pleasure of the Lord shall prosper in his hand.* Prayers and intercessions, with thanksgivings, were offered by the Rev. James Cuttress, of Ridgmount, P. J. Saffery of Salisbury, and D. Clarabut of Trinf.

At 11 o'clock the Annual Meeting of this Society was held at Spa Fields Chapel, which was filled with a numerous and respectable auditory before the business began. After singing and prayer by the Rev. Joseph Kinghorn of Norwich, W. B. GURNEY, Esq. being called to the chair in consequence of the absence, through indisposition, of Joseph Gutteridge, Esq. who was expected to fill it, thus briefly addressed the meeting:—

Christian Friends.—Called by your vote, in consequence of the illness of my highly esteemed friend, to occupy his place, I will not trespass upon your time by any professions of incompetency. Business much more important claims our attention. We are met to receive the report of the proceedings of the past year, and I trust that will be found to exhibit indications that the divine blessing has attended our labours, and that we shall be induced to engage in the exertions to which we are called with increased ardour. We are met also to elect the officers of the Society for the year ensuing; and I lay a stress upon this, because I consider it to be of considerable importance. While in every self-constituted and self-perpetuated body, we witness the principle of decay, the annual appeal to the religious public serves to keep the whole in health and in vigour. I trust that the discussions of the day will correspond with the sacred cause in which we are engaged. That united as we are in the diffusion of the Gospel of Peace, nothing inconsistent with that will be introduced. That we shall seek to animate each other to fresh exertions, and that individually and collectively we shall resolve to do more for the Redeemer's cause than we have ever yet effected.

The Report was then read by the Secretary, in which were many deeply interesting details of the Society's operations, and the success that has attended them; after which an abstract of the cash account for the past year was read by the Chairman, when

The *Rev. Isaiah Birt*, late of Birmingham, now of Hackney, rose to move the first resolution and spoke as follows;—Sir, Though I am an old man, and an old minister too, having been engaged for 50 years in the labours of the Christian ministry, I may be considered as young in the situation in which I now stand, having never but once before been on a Baptist platform. I laboured and preached for this Society for many years before platforms were erected, at least for the meetings of this Society;

and, when at length I did attend on such an occasion, the manifestations of feeling were so violent, that I almost resolved I would not appear again at a similar meeting. But it may be asked, Why then are you here to-day? I would reply, Because the Baptist Missionary Society is in trouble. This Society has my most unqualified approbation, and influenced by feelings of attachment to it, I endeavoured, though old and feeble, to plead its cause on the past evening, and urged by the same feelings, I appear before you to-day. Much has been said about originating funds for the support of this and other kindred institutions; I could almost wish we could dispense with money altogether; and I bless God that some of us will soon be where we shall want no funds, at least no golden funds. But this Society has originated missionaries. I would not say anything unkind or disrespectful concerning any that have been engaged in this good work, but every thing has originated with the Baptist Missionary Society, every thing in India has commenced with it; Carey would not have been there, nor a single missionary, had it not been, humanly speaking, for this Society; not a single sermon had been preached for that cause, but for the labours of this society. It has also originated other missions; the formation of the London Missionary Society, through the efforts of the venerable Dr. Bogue and other ministers, was suggested, by the example and operations of this institution. After all, I fear that we have looked too much to, and depended too much upon human means, and not looked enough to that God, who has strengthened us for the work, and crowned it with all its success. But, Sir, I not only admire the Baptist Missionary Society in its progress and operations; I admire also *the spirit* by which it has been actuated, especially in the late unhappy differences with some of its highly esteemed friends in India; it has been a truly forbearing spirit, a spirit not willing to believe anything but what was perfectly consistent with christian principle in any of its friends. I remember, some years ago, brother Hall and myself were conversing at Birmingham about the affairs of the mission, when he urged me to ask how the property at Serampore was settled: I did ask the question, when a good man, who is since dead, stopped me and said, "Sit down, brother Birt, can you doubt that our worthy friends at Serampore, who have made such sacrifices for the cause, will do every thing that is honourable and kind to the Society at home?" I remember also attending a meeting in London some years after, when after conversing on the state in which the Society *stood on these* accounts, *I advised to make our situation* public. I could find no one to second me in that proposal; it was then most strenuously urged that we should not take such a step, in the hope, that a reconciliation may yet be brought about. I mention these things, Sir, not to say anything of myself, but to show the spirit of the Baptist Missionary Society's committee. I would rather, that twenty censures should fall on me, than one on the Committee. Any person might as well try to persuade me that two and three make four, as that the Committee have not made every effort towards conciliation. I myself said to Dr. Marshman, "I am an old man, and my life not worth much, but I would willingly lay down that life, if by so doing I could restore you to that honourable station you once enjoyed in this society." And when at last the state of things in these respects was made public, was it not said that the Committee was under the *painful necessity* of doing it? and now again it is declared in the Report just read that it is the determination of that Committee not to depart from the spirit of christian love. It has, as it were said, "We will not go to the world to learn its resentments, but we will go to our Lord Jesus Christ to imbibe his spirit of forgiveness." When I consider all these things, I feel that if I should die this year, I should have cause for regret, if I had not introduced this subject, which I have done without the concurrence of a single individual besides; and on the contrary, I shall have to rejoice if my mentioning it shall lead to a reconciliation which we all have so much at heart.

The *Rev. Dr. Cox* said, his friend who had just sat down complained that on more than one occasion he could find no one to second him; he would however, cheerfully second his present motion, because it proposed the adoption of a report, which he hesitated not to say was most deserving of a cordial approbation and an attentive perusal. It ought to be generally read by the Christian world, for it was adapted to promote the most sacred feelings, and to furnish a fresh stimulus to missionary zeal and exertion. I (said Dr. Cox) am well acquainted with the early operations of the Baptist Missionary Society; I have intermingled with its councils, and have watched its progress, and hope I have caught something at times of its primitive and hallowed spirit. I once had the happiness of living in the very place where its first measures were taken, and often found reflection excited in the very room, where the consultations were originally held after discourses by those sainted men and blessed immortals, (if I may speak in honour of the dead,) Fuller and Sutcliffe. We are now, however, in a crisis, when, if ever, we need to keep our eyes steadily fixed upon an overruling Pro-

vidence. I trust we shall do so, and be animated in our course by the thought of a divine and all-ruling superintendence. It has been stated that we are in trouble, but we sometimes misinterpret the designs of God, and imagine because we cannot discern the whole distinctly, there is, therefore, confusion and disorder in the divine administration.

"One part, one little part we dimly scan,
Through the dark medium of life's feverish dream,
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem."

However *incongruous* or *inharmonious* any circumstances may appear at the present juncture, when I take a survey of the general events attending the progress of Christianity in our world from the very earliest ages, and of the particular events, many of them apparently calamitous, which have happened to this Society from the period of its commencement, I cannot bring myself to anything like feelings of despair. We may fail, our health may fail, our lives may fail, nay, our principles individually may be conceived to fail, yet God will not fail in his resources; nor will his power and providence fail in educing good from apparent or apprehended evil.

Of late years, we have heard much about the *march of intellect:* but I feel a much higher gratification in tracing the *march of holy love*, in the progress of missions. I cannot help, indeed, being delighted with the march of intellect, with the progress of knowledge and general improvement, but this is nothing to the advancement of benevolent and pious exercises, the progress of holy love. We have been frequently reminded, too, of the progress and power of *public opinion*, and it has accomplished much; but I am far more delighted to hear of the progress and power of *public prayer:* and I trust a spirit of fervent prayer has gone forth among our churches. Did we not feel its influence and realize its results? Within a few years what had it not accomplished? Was it not prayer that led to the formation of all our missionary societies? What has assembled us to-day, what has united and stimulated us but prayer? The spirit of supplication has been poured out on the Christian church in Britain, and this has caused our various combinations for usefulness.

We are addressed by many and powerful appeals. There is a voice from the lands of barbarism and idolatry, saying "Come over and help us." There is a voice from *the regions of* death, saying "Persevere, *for the time of* action is short, and life is fleeting:" and there is a voice from the excellent glory, saying "Go ye forth into all the world, and preach my gospel to every creature." Surely you will regard their appeals and be awakened to more vigorous action under their influence. I fully concur in the wish that has been expressed, that the breach which has been made might be, (if it were indeed possible) that this breach might be healed: but if it cannot or may not be, if we *must* proceed separately, let us look again to Providence as the star to guide our course and shed a benign influence; and I say, let that influence be on all, whoever they be and wherever they labour, who truly aim at the glory of God. I wish on behalf of all societies and individuals who entertain this same high end and purpose, an abundant dispensation of the Sacred Spirit; and with this desire, second the motion.

The *Rev. Mr. Murch*, of Stepney, proposed the second resolution, and said—I rise on the present occasion under considerable disadvantages, being totally unpractised in the art of addressing assemblies of this description, and must therefore entreat the candid indulgence of this respectable audience. I think, Sir, my worthy and excellent friend who presented the first resolution for your adoption, among the many good things which he said, uttered something like the language of despair. But despair in a Christian cause, and especially in that of a Christian mission, is a word that should never for a moment be uttered, a feeling to which we should never give place. What would an infidel say? He would talk loudly of the march of intellect and the progress of science; and I rejoice, Sir, that it is spoken of, and spoken of in the first assembly of the nation, and that knowledge is advancing with rapid strides among the mass of the people; but I would with far more joy congratulate you on the progress of divine and Christian knowledge. Despair must not be admitted; no, Sir, though all human means should fail, though every society that has been formed for this great object should be extinguished, and its labours forgotten, still I would not yield to despair. I look forward to the time when the events that may have contributed to excite such a feeling shall become matters of history, memorials of impressions long passed away. The motion in my hand is one of congratulation, and the Report that we have heard this day contains abundant matter for congratulation. I would not, however, call your attention now to its very interesting details; I would wish you for a moment to forget these. I would wish you to go forth into the whole world, and ask, Where is it that missions to the heathen nations have not succeeded? There have

ien missions to India and to Africa, to
omen Greenland and to the sunny isles of
e Pacific, and where have not these labours
' love been crowned with success? I re-
ice in the labours of every missionary
ociety, and if I were called to give a de-
ided mark of its having received the divine
lessing, I would point to the success which
as attended its efforts. We yesterday
stened to a most able statement of the
ystem of Hindoo philosophy, its evil ten-
ency and its destructive effects; but I
ould ask that brother who gave us the
wfully interesting statement, Are there
ny missionary societies but those which
re originated by Christians, any efforts of
eal to improve mankind and to advance
nowledge, but those which Christians pa-
onize and support? But I perceive the
ateness of the hour, and knowing who is
o second the motion, I content myself with
aying it on the table without any further
marks.

The *Rev. Eustace Carey* came forward
midst the warmest applauses, and spoke to
he following effect:—In reviewing, my
hristian friends, the labours of this So-
iety, we have indeed much cause for
hankfulness on account of the past, and
f encouragement for the future. We are
hankful for the success which has crowned
ur efforts, but we have reason to hope for
uch more. Difficulties, it is true, have
risen, great difficulties still exist; but we
hould remember that the cross of our
lessed Lord, all the sufferings he under-
ent, were but the way to his triumph, the
ath to his glory. Much money has been
xpended, as well as hardships endured, but
f this money will bear an abundant interest,
nd if we wait patiently, we shall ere long
eap a large harvest. When our friends
egan their labours in India, there was not
single school, throughout that immense
ountry, where Christian principles were
ught; there were not at that time six
emale children receiving any instruction;
ut now there are hundreds of schools
here the doctrines of the Gospel are incul-
ated, and thousands of scholars of both
exes are instructed, and many of them,
e have reason to hope, are trained up to
ternal life. Much has been expended and
ndured in accomplishing what has been
lready done; but the lever is now planted
n its fulcrum, which in its mighty energy
ill move the world; it is now in action,
nd it only remains for us all to put our
nds and hearts to the work. There has
een much expenditure of life in this mis-
on; it is no uncommon thing to hear of
he widows of missionaries, and of their
rphan children returning to this country
eroft of the *guides of their youth*; but a
ast work requires great sacrifices. The
rvest truly is great; there is a teeming
population, millions on millions of immortal
souls perishing, and these comparatively
without the means of salvation. What
should we think if there were but two or
three Christian ministers amidst the crowded
population of London? Yet this is the
state of destitution in which India now lies;
so that how much soever may have been
done, it must require accumulated labour
and hardship and suffering, before we can
realize the prospects we are taught to anti-
cipate. Those that are immediately engaged
in this work have great need of your sym-
pathies and of your cordial co-operations;
we cast ourselves, beloved friends, on your
Christian consideration, and pray that you
will remember us, and that more especially
when you are happily engaged at a throne of
grace, seeing we are called both to "labour
and to suffer reproach."

The *Rev. W. Yates*, of Calcutta, in moving
the appointment of officers and committee for
the ensuing year, expressed his earnest hope
that the individuals, referred to in this re-
solution, may be enabled to conduct the ope-
rations of this society with the same wis-
dom and christian spirit, with which it has
been hitherto conducted. When we began
our work in the east, said he, all was one
vast moral desert; now we have to contem-
plate, in what has been effected, some ap-
pearance of the garden of God. But still
how many millions are in awful ignorance of
the things that belong to their eternal salva-
tion; how widely is a wretched and degrad-
ing idolatry extending its baneful influence.
And shall we not feel desirous of enlighten-
ing this ignorance, and alleviating this
wretchedness? Have we not reason to
feel the importance of this work? Let
us remember, that it was this work which
employed the counsels of God from all
eternity, for the accomplishment of which
the world is continued in existence,
and when this work is finished, the
heavens shall be rolled up as a scroll.
It was to effect this great work, that the
Son of God bled upon earth, and is now in-
terceding in heaven; and does it become us
to grudge our labour, or to shrink from any
sacrifice to promote it? This is the work, that
the saints of God, in all ages, have highly
valued, and for the accomplishment of which
they have most ardently prayed. When
David penned his interesting psalms, he had
this full in his view, and when he had ex-
pressed his strongest desire for the diffusion
of divine truth and the prosperity of Zion, it
is added, as if this was the summit of his
wishes, "The prayers of David the son of
Jesse are ended." This is that work which
has excited the attention of angels, into
which they are represented as looking, and
on its completion they will rejoice and shout
"Hallelujah; for the Lord God Omnipotent
reigneth." And there is no great and glori-

ous work, that is not attended with great difficulties and great expenditure; so this, the greatest of all works, must have its peculiar difficulties; but let us remember the strong arm of the Lord, and the zeal of the Lord of Hosts, that is engaged to accomplish all these things. In the prosecution of our work there are two things, which impede in a particular manner our labours; I may say, indeed, three things; the burning of Hindoo widows on the funeral pile of their husbands, the disabilities under which the native converts lie in consequence of their profession of christianity, and the pilgrim tax. It is calculated that not less than 700 widows are miserably sacrificed every year, to the genius of their degrading superstition, and shall we not put forth all our strength, and stir up all our zeal for the abolition of so detestable a system? Our brother, a little while since, asked if there were any missionaries sent to propagate the abominations of idolatry;—yes, there are missionaries, who are employed for the very purpose of promoting the observance of the idolatrous ceremonies of the heathens, who are sent through the country to extol the virtues of Juggernaut, and to urge them to undertake those pilgrimages in which so many hundreds die every year. These are some of the obligations to impel us onwards, if we would wish to see the glorious events of prophecy, respecting the latter day, fulfilled. But with what spirit shall we go forward? Truly we must proceed in a spirit of dependence on God alone; no arm but that of God can rescue an idolatrous heathen from the wretched captivity in which he is enthralled; no power but that which is divine, can produce a change in his benighted and superstitious mind; we must depend on an Almighty arm. At the same time, the difficulties we are called to encounter, require us to be steadfast, to be zealous in doing our duty, ready to sacrifice our feelings, and even to lay down our lives in this good cause.

The *Rev. Dr. Henderson*, theological tutor of the Missionary College at Hoxton, on rising to second the motion, said, When I entered this place, Sir, I wished to be merely a spectator and a hearer of the interesting things that might be said; but called upon by your worthy secretary to take a part in the proceedings of this meeting, I could not refuse. I am under peculiar obligations to this society, and to the Baptist denomination, since, under the blessing of God, I owe much of the comfort, which I have experienced, to the simple views of the gospel that I learned from the writings of those able men of God, M'Clean, Fuller, and Booth. To the labours of Mr. Fuller *in his visits to Scotland*, on the behalf of *this institution*, and to his powerful appeals on the subject, I have to attribute that impulse which urged me to offer myself as a missionary to India. In company with Dr. Paterson I was proceeding to our destination, furnished, through the kindness of your society, with letters of introduction to their brethren at Serampore, when unforseen circumstances detained us in the North of Europe, and entirely altered our plans. Having my attention generally much confined to the duties of my own station, I cannot say much about the affairs of this society; but I may be allowed to express my confidence in the men that have hitherto conducted it, and my hope that God will appear for it, and cause light to arise out of the present darkness. It is impossible for us to reflect on the interesting things we have just heard in the report, and not to thank God for the blessings he has bestowed on the labours of your missionaries. I have been lately a great deal struck in reading the promise made to ancient Israel, in the eighth chapter of Zechariah, and thirteenth verse. It is there said, that as they have been a curse among the heathen, (that is our state by nature) so they shall be saved and made a blessing. Have we been regenerated by the power of the Holy Spirit? then this latter character belongs to us, and such will be the influence we shall have on the nations: we shall be blessed ourselves and made a blessing to others. And what a scene is before us for the exertion of this blessed influence, for the manifestation of this spirit! How many millions, like those of old, are still lying under the curse! Have we found salvation ourselves, and shall we not hasten to their relief? Shall we not hasten to tell them of a saviour, infinite and omnipotent to deliver them? Let us then, both by our prayers and our contributions, aid this good work, and show our sympathy with those excellent men who are engaged in it.

The *Rev. J. Blackburn*, Secretary of the Christian Instruction Society. The motion which I have to propose, is one of thanks to those ministers who have travelled for the benefit of this society. I fear, there are some persons who think that ministers travel for societies from motives of self-gratification, that it is a very agreeable thing to make the tour of the country, and receive liberal entertainment wherever they go. I know a little by experience, Sir, of what it is to travel on such an errand, and though I rejoice greatly in the manifestations of christian hospitality that we often receive, yet I must say that it requires almost an iron constitution, to go through the fatigue that must be encountered. Not all the wear and tear of a minister's engagements in this great city, amidst all the institutions which claim his attention, is

nal to the labour of those who are engaged in travelling by night, and preaching d speaking by day, the constant and daily ertion which they are obliged to employ, order to excite and keep up that interest the public mind so necessary to the protion of our societies. We owe much, ir, to those who will undertake this labour. o the ladies likewise, this and all other soeties ought to feel great obligation, for e very zealous efforts and sacrifices they re disposed to make in every good cause. llusion has been made to the difficulties attendant on this work; they are great, and I elieve that until the Holy Spirit has baptised the church with a large measure of he spirit of prayer, we shall be able to do omparatively little in the work of God. I emember the words of an eminent clergyman abroad, who said, "We should succeed much better in the conversion of the heathen, were it not for nominal christians." But, Sir, the want of funds is, I think, the only gloomy subject in the report we have heard this day; as to the little difference that has arisen between the brethren here and some of those in India, it will be, I trust, only like that of Paul and Barnabas, and, like their disputes, it will be overruled for the wider extension of the knowledge of Christ. When I consider that 500,000*l.* are said to be spent in India, at one of the festivals of Juggernaut, a sum exceeding all that is expended in the different schemes of Christian benevolence, I am ashamed of the little sacrifices we make, after all, in the best of all causes. I have often, in looking over the subscription lists of our various societies, been struck with the melancholy uniformity that prevails, the almost constant recurrence of *a pound* and *a shilling*. The poor country pastor, whose income, at most perhaps, does not exceed 100*l.* a year, subscribes his pound and his shilling, and the wealthy London merchant subscribes just the same sum. When we are called to our last account, and we know not how soon this may be, shall we be able to say, "We have done what we could?"

The *Rev. Thomas Morgan*, in rising to second the motion, said, I am thankful to be associated with the excellent individual who has just addressed you, with whom I have had the pleasure of corresponding on the subject of that society, in which he is particularly interested. I earnestly wish success to that institution, and should rejoice if there were a similar one in every great town throughout the kingdom. I must say, Sir, that I do not like the term, *our society*, which has been so often used among us, on this and similar occasions. I am a member of the London Missionary Society; I love to hear of the progress and success of the Methodist Society, and the Moravian Society, and any society that is engaged in this good work. I esteem it a privilege to have been associated with the founders of this institution, and I am happy to say, that our friends in Birmingham and its neighbourhood, feel deeply interested in its progress; so much so, that during the last year they contributed more that 800*l.* towards its funds. I do most cordially second the motion, and have no doubt that as there are many country friends here, they will go home determined to do much more for this good cause, than they have ever yet done.

The *Rev. Isaac Mann* presented the fifth resolution with the following short address. It is not my intention to trouble this meeting with any lengthened address, but simply to present the motion which has been put into my hands, which expresses our thanks for the chapels which have been lent us at this anniversary. These places of worship have been lent for a good work, and these excellent friends will, I am sure, rejoice in having lent them for so good a purpose. Though I do not mean to say any thing more, I may be allowed to declare that I am second to none in affectionate attachment to this Society, and I do most heartily wish it increasing success.

The motion was seconded by

The *Rev. J. Stephenson*, Wesleyan Missionary, just arrived from Barbadoes, who said—I come, as you have heard, from Barbadoes, and therefore am in some degree acquainted with the genius and capacity of the negro population. Much has been said about the degraded and ignorant state of the negroes in the West Indies, and they have been represented as sunk so low, that it is impossible to raise them; but the missionaries have not found it so: they have found them very ready to receive instruction, and very competent to understand it. They have not contemplated their state without making some exertion for their good, and we see the blessing that has attended their labours. I know not, Sir, your missionaries in the West Indies, but I know their success; many have been converted to God by their means, have learned to read the Holy Scriptures, and died rejoicing in the faith. From my own observation I can say, that the poor negroes have manifested singular aptitude in learning to read the word of God, and I have frequently heard them pray for the spread of the Gospel and for those good friends in England, who had sent missionaries to teach them the knowledge of salvation, and never did I witness more ardent and sincere feeling than on such occasions. I have listened with great pleasure to the Report that has been read, and rejoice in the success of the missionaries; but still how much remains to be done! how many

millions still most loudly call for our exertions! But my feelings were not altogether without a mixture of something unpleasant. I will, Mr. Chairman, make you my confessor on this occasion. When I heard so much said of the East Indies, and the success of your missionaries there, I began to be rather afraid that the West India missions would sink in your estimation, and I felt as if I must rise and say something in behalf of that quarter, and plead the cause of the poor negroes. For my own part, I owe a debt of gratitude to this Society; for two of your missionaries, one of whom was Mr. Tinson, paid us a visit at Barbadoes, on their passage to Jamaica, and preached for us, and the sermons are much spoken of to this day. In this great work it is little that our united exertions can do; but let us do what we can, and we trust that God will bless our efforts, and that our friends at home will aid us by their prayers and contributions. We are willing to labour with all our might, but we must have some bread and cheese to support us. We do not go abroad, I assure you, to be gentlemen; we only want to have something to live upon, while we are engaged in the work of the Lord.

The *Rev. S. Nicholson* of Plymouth, on moving the resolution fixing the day of the next meeting of the Society, remarked—The character of that meeting will depend much upon the events that have recently occurred, and the improvement we are enabled to make of them. Our success in this great work will depend greatly on our conversation being in heaven, and our reliance being placed on the almighty power of God. This should be our state of mind, as we are engaged in preaching the Gospel to our fellow-men; if we would preach faithfully and successfully, we must have our conversation in heaven. Much depends upon this as to the spirit we should manifest: "let the same mind be in us that was also in Christ Jesus;" it is the spirit of confident expectation, and of calm and patient waiting, in the assurance that all the promises of God regarding his cause shall be fulfilled, whatever difficulties may intervene. Animated by this spirit, then, let us go forward. And let us also remember that it is the spirit of love; that this is the test of our discipleship. "By this," says our blessed Saviour, "shall all men know that ye are my disciples, if ye have love one towards another." It is necessary also for our own individual enjoyment; for the Holy Spirit, the Comforter, flies from the realms of discord and strife. Possessed by this spirit, we may go on, assuring ourselves of final success.

The motion was seconded by the Rev. D. Clarabut of Tring.

After which, a motion of thanks to the Chairman was proposed by J. B. Wilson, Esq. Treasurer to the Society, and seconded by the Rev. John Dyer, the Secretary.

Mr. Gurney replied in a few words; the 117th Psalm was sung; and the Meeting separated, evidently much gratified by the proceedings of the day.

*** Contributions are unavoidably postponed till next month.

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LETTERS OF THE LATE REV. ANDREW FULLER.

(Continued from p. 246.)

LETTER V.

On the Influence of Satan upon the Human Mind.

MY DEAR FRIEND,

IN reply to your observations on the influence of Satan on the human mind, I am free to acknowledge that it is a subject of such a nature, that in speculating upon it we may presently lose ourselves. But this is true of every subject connected with the operations of spirit.

To the opinion of Mr. R. on this subject I was not wholly a stranger; nor, probably, are you ignorant that it is one of the tenets of Dr. Priestley and the modern Socinians. That writer thus expresses himself:—"The word *devil*, or *Satan*, in the Old and New Testaments, signifies only the principle of natural or moral evil, personified by a well known figure in rhetoric. The devil is only an allegorical personage."

I presume Mr. R. would not go quite so far as Dr. P., to deny the *existence* of evil spirits; yet he is very little behind him, in denying their *influence* on the human mind.

It is no contemptible instance of Satan's policy, to get the notions of his existence and influence exploded; well knowing that, in that case, no prayers would ascend to heaven, and no vigilance be exercised on earth, against his allurements. Nothing would discover more admirable *policy in a thief or* a murderer, who was prowling about the outskirts of a town for the purposes of plunder, than to quiet the alarms of the people by procuring the circulation of an opinion, either that no such person existed, or that if he did, he could not possibly enter their houses; in fact, that the whole was a popular prejudice, invented by designing priests, and perpetuated by a few old women, to frighten the vulgar.

It is allowed, that the devil has no power over our minds without divine permission; yea, further, that he has no such power over us as to draw us into *sin* without our own consent. I will not say, that he cannot suggest sinful thoughts without our consent; but certainly he cannot, without our consent, draw us into sin. If we yield not, we may be said to be *tempted*, as Christ was; but *sin* does not consist in being tempted, but in *falling in* with the temptation.

Farther, it is allowed that the principal and immediate objects of our dread ought to be, the snares and allurements of the world.—These are sometimes called temptations, being the means adopted by the god of this world to draw away the heart. But not a fish that swims need fear the most subtile and expert fisherman, *provided it keep clear of his nets and baits.*

Once more, it is allowed, that the doctrine of Satanic influence has been greatly *abused* by some who profess to maintain it; as when they consider themselves merely passive, and that all the evil of their minds is to be charged

upon foreign agency; thus imputing all their wickedness to the devil, for the purpose of exonerating themselves. But this is no proof that the doctrine itself is not true. Multitudes abuse the doctrine of *human depravity;* and by imputing their sinful conduct to their poor wicked hearts, or to the old man, as they express themselves, endeavour to elude the blame. But shall we, on this account, deny that doctrine? Surely not.

You will receive my present thoughts on Satanic influence under three observations.

First—*The language of Scripture on this subject is such, that nothing but an absolute impossibility of its being understood literally, should render any other sense admissible.*

The language of inspiration, it must be allowed, not only represents the devil as a real, intelligent agent, but describes him as having an influence on the human mind. Among others, let the following passages be seriously considered: "*The god of this world blindeth the minds of them that believe not. The prince of the power of the air, the spirit that now worketh in the children of disobedience. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Satan hath desired to have thee, that he may sift thee as wheat. Resist the devil, and he will flee from you. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness* (or wicked spirits) *in high places.*"

In considering the above testimonies, it is only necessary that Satanic influence, literally speaking, is *possible*; and no man ought to dispute it, unless he can prove it *absolutely impossible*. But by what mediums will that be attempted? Can it be proved that Satan *cannot* communicate ideas to the human mind? That simple finite spirits can convey ideas to *each other*, and influence *each other*, cannot be denied, without denying the possibility of reciprocal communication between angels, and between the spirits of just men made perfect. And that simple spirit can influence spirits *dwelling in bodies* cannot be denied, without denying the influence of the Holy Spirit on the souls of men. If there be any impossibility in the matter, it must consist in this: for a *finite* simple spirit to convey ideas to another spirit *dwelling in flesh*. But wherein consists the impossibility of this? He that can prove it so, let him undertake it. But let him reflect, that in proving this, he will also prove that there has been no fellowship between the spirits of just men made perfect, and the spirits of Enoch, Elijah, and our Lord; for *their* spirits inhabit bodies. On this principle, the translation, instead of the death of Enoch and Elijah, is a disadvantage, rather than a privilege; and the resurrection of our Lord's body must occasion, for the present, an unspeakable loss to the church above. I am inclined to think the man is not yet born, who will undertake to prove the *impossibility* of Satanic influence on the human mind.

I have been given to understand

that Mr. R. does not reject the sentiment on the ground of its impossibility, but rather on *this* principle:—'that there is *no need* to impute that to infernal agency, which can be accounted for in a more simple way.' Now, if we had no source of information on the subject, than our own observation, this maxim might be a good one: but if *God has told us* that Satan has an influence on the human mind—(and this, if words have any meaning, he most certainly has)—that ought to put the matter out of all doubt. Otherwise, it will amount to this:—That though God *declares* that such things are the effects of such causes; yet there is no need for *believing* this, provided we can discover what we conceive to be a more simple way of accounting for them! And that, having made this important discovery, we are at liberty to explain away the literal sense of the Scriptures, and understand them metaphorically! But this is setting up our own wisdom, as the standard whereby to try the wisdom of God; which is the very essence of Socinianism—the main pillar on which their system rests. Thus they metaphorize the WORD, or SON of God, in the 1st chapter of the Gospel of John, and every thing else that stands in their way. This is the rock on which they split. Mr. R. himself says, "The difference between the Socinians and our churches, on this article, seems to be this: we apply reason to the *evidences* of revelation; and they to all its *doctrines;* according to us, reason has done its office, when it has obtained evidence *that God speaks;* according to them, reason is to *reject what is spoken, if they cannot comprehend it.*"—*Claude, Vol. I. p.* 153.

In short, considering the plain import *of the forecited passages* to any reader of common sense and common honesty, if no such influence existed it would be difficult to vindicate the writers from being either ignorant men, carried away with vulgar prejudices; or, what is worse, designing impostors, pretending to use great plainness of speech, when, at the same time, the whole current of their writings tended much more to deceive mankind and to conjure up a number of imaginary bugbears, than to convey solid and useful instruction. Mr. R. himself adopts this reasoning on another subject. See his "*Plea for the Divinity of Christ;*" the two first arguments from the language of the New Testament.

Secondly—*If the Scriptures on this subject are not to be understood literally, but metaphorically, the influence of Satan meaning no more than moral evil—then the writers must have been metaphor mad.*

According to this, they first metaphorize things into persons, and then again metaphorize these persons into things! It is well known that the devil, in his influence upon men, is represented under the names of a serpent, a lion, fowls of the air, &c. These representations, if descriptive of the influence of a real intelligent agent, are proper and beautiful. They are metaphors. But if they are intended to describe a mere principle of moral evil, where is the beauty, where the propriety? Is it not all confusion? First, moral evil is personified, or converted into a devil; and then this devil is metaphorized into a serpent, a lion, &c.

To suppose Christ, in his explication of the parable of *the sower*, for instance, when he was stripping it of its parabolical clothing, and giving the plain, literal meaning, to explain one dark metaphor by another equally dark, is most

extraordinary. "When any one heareth the word, and understandeth it not (says he), then cometh *the wicked one*, and catcheth away that which was sown in the heart: this is he which received seed by the way side." A very curious explanation indeed, on this principle! The wicked one taking the word out of their hearts, must have been quite as obscure as the fowls of the air devouring it—an explanation which itself needed explaining!

The same might be observed of the parable of *the tares*. It is said that while men slept, the enemy came and sowed tares among the wheat, and went his way. In giving the plain and real meaning of this parable, our Lord said, the enemy that sowed them was the devil. This, we may presume, he thought sufficiently plain. But if Satan has no influence on the mind, this was *perplexing* the subject, not explaining it.

In fine, it is easy to see from hence, that the *existence* and the *influence* of evil spirits must stand or fall together. If the one is metaphorical, so is the other. The word of God speaks as explicitly and unequivocally in favour of the latter as of the former; and if the one be abandoned, so must the other. And thus the Scripture account of "angels who kept not their first estate, being reserved to everlasting chains, under darkness, unto the judgment of the great day," may be all nothing.

There may be no such beings, in reality: the whole may be metaphorical. And in that case, the whole testimony of Scripture is reduced to uncertainty; and hell, yea, heaven itself, may be an eastern metaphor—a poetic fiction!

Thirdly, If a series of actions take place, which discover some great design, we naturally suppose an agent equal to those actions, as exercising such design.

Every design must have a designer; every contrivance, a contriver. Thus we prove the being and superintending providence of God. We see a creation—a system full of design; and we conclude that there must be a creator. We see also in the affairs of the world, a wonderful combination of events, operating in many cases without the knowledge of those who are instruments in bringing them to pass, and concurring to produce the most astonishing results: and hence we infer that there must be a Supreme Being, who sits at the helm of affairs, and controls the whole with an invisible hand.

Now just apply this reasoning to the case in hand. The *opposition* carried on against the cause of God, from the very beginning, bears evident marks of *design*—of design far superior to theirs who were the visible and immediate instruments.

When God instituted *sacrifices* to teach mankind the necessity of an atonement, they were presently *perverted to purposes of idolatry*.

When all people were become idolaters, and God separated a people to himself, to serve him, every measure was adopted to *oppose and crush that people*. Thousands of them were murdered in Egypt in infancy, and the remainder cruelly oppressed. When in the wilderness, enchantments and divinations were employed to curse them. And from their first settlement in Canaan, until the coming of the Messiah, the surrounding nations were leagued together against them. Jerusalem, especially, the place where Jehovah had fixed his name was the mark

of their hot displeasure. "Raze it—raze it to the foundation!" was their cry.

A most marked opposition was discovered to the great corner-stone of the church—*Christ Jesus.* When he came into the world, the children of a whole town must be slain, in the hope of slaying *him.* When he entered on his ministry, an especial effort was made to draw him into sin, to taint his holy mind with distrust, presumption, and vain-glory: and when that temptation failed, the main object was to get him dispatched.

After his ascension, every opposition that could be made to *the church of God,* was pursued with greediness. Persecution raged in the first three centuries with relentless fury, carrying off its thousands and tens of thousands by the most cruel deaths. At a very early period, heresies and animosities found their way into the bosom of the church. Even the apostles were fully employed in stemming the torrent; and after their decease, a variety of corrupt notions and idle ceremonies tarnished the glory of the church, and introduced that flood of iniquity—the papal apostasy.

The same mighty mischief has been planned and executed against the church ever since. In every age, they have been desolated by cruel persecution, poisoned by pernicious principles, or torn in pieces by intestine divisions.

If ever any opposition can be said to be carried on by *design,* surely this must. An opposition so long in duration, and maintained so uniformly, and by such complicated and opposite measures, could not have been conducted without *an intelligent agent* at the head of it. And if any credit is to be given to the word of God, such an agent does exist. Of this, we have in the word of God, several striking intimations.

The *perversion of sacrifices* to idolatrous purposes, appears very much like a design on the part of Satan, to draw off the attention of mankind from the Lord Messiah. Indeed, this seems to be intimated by the sacrifices of idols being designated by an inspired apostle—"*The sacrifices of devils.*" 1 Cor. x. 20, 21.

The *opposition of the nations to Israel* may be ascribed to the same cause. In the days of David, they repeatedly made war against them, but in vain; for we read that "*the Lord preserved David whithersoever he went.*" But when Satan could obtain no advantage over Israel by the sword of his heathen vassals, he took the field himself; and the next news we read is, that "*Satan stood up against Israel, and provoked David to number Israel.*" He vented his malice against them, by moving their chief to sin, and to sin of such a kind as should provoke the Lord to diminish their numbers. And it proved, that, by drawing David into sin,—inflating his heart with pride on a review of his numerous forces, Satan slew more Israelites in a few days, than his vassals, the heathen princes, could in a succession of years. 1 Chron. xviii. 13.; xxi. 1.

The efforts that were made to *draw Christ into sin,* as recorded in the 4th chapter of Matthew, are expressive of the same design. They were natural, from one whose main object was to overthrow the work of human redemption. It might be supposed he would try all he could to undermine the foundation of the church, well knowing that in that case the structure must fall. This is intimated in that memorable saying of our Lord—"On

this rock will I build my church, and *the gates of hell* shall not prevail against it."

The *crucifixion of Christ* is also attributed to the devil: who is represented as *entering into Judas*, for the purpose of getting the son of man betrayed into the hands of sinners. Tormented, it seems, with the success of our Lord, and perceiving that his gospel was silently insinuating itself into the hearts of men, he determines to get him dispatched out of the way. Every circumstance of this tragical affair unfolds *design*, all bearing on one point—the crushing of the rising interest.

Just suppose Satan to have reasoned thus with himself:—'What shall I do? If I let him alone, the world will believe in him. I cannot draw him into sin: he has baffled me in every effort. I will get him dispatched; and the more effectually to make an end of him, and of all future attachment to him, I will get him executed in the most shameful manner. He shall be hanged as a common malefactor, at the place of public execution; so that his name shall be had in execration to the end of time. Yea, and that his memory may be covered with everlasting infamy, I will stir up his own countrymen, the Jews, the only religious people in the world, to put him to death: and not merely the rabble; but the sanhedrim, the scribes and pharisees, the very gods of the people, whose reputation is such, that all the world will conclude that if he had not been a malefactor he had not been put to death—and thus I hope to overcome him!' Were we to suppose, I say, that Satan had reasoned thus, the supposition would only correspond with the facts of the *case*.

This, moreover, seems to be intimated in those Scriptures which speak of the sufferings of Christ—as—*the hour and power of darkness—breaking the serpent's head—spoiling principalities and powers—making a show of them openly—triumphing over them in his cross.*

It was glorious indeed, that at *the very hour* when hell was just ready to burst forth into triumph, then it should receive its fatal shock; and that *those very means* which were designed to crush the Lord Jesus, and his rising interest, and overturn the work of human redemption, should be made to subserve the overthrow of Satan's empire, and lay the foundation of that very work which they were intended to destroy! This was killing Goliath with his own sword—this was making a show of him indeed!

The *persecution* that raged against the church, and the *heresies* that were introduced, are also ascribed to the devil, and equally marked by *design*. It was said to the church at Smyrna—"*The devil* shall cast some of you into prison." And the persecutions which raged, are represented as *a flood coming out of the mouth of the great red dragon, that old serpent called the devil and Satan, against the woman and her seed.* Rev. ii. 10.; xii. 9. 14—17. Not, indeed, that Satan assumed the office of *justice of the peace;* but he stirred up his vassals, as he had previously moved Judas to betray the Lord.

When, in the days of *Constantine the Great*, the Roman empire became Christian, and so an end, for a time, was put to persecution, then the devil betook himself to another method. Popery, that *mystery of iniquity*, which had long begun to work, now made its appearance, and was soon openly revealed, in a grand, though gra-

dual apostasy. 2 Thes. ii. 7, 8. Arianism, Pelagianism, and the whole farrago of popery, soon overrun the church. False doctrines are called *the doctrines of devils;* and the beast of Rome is said to receive his power from *the dragon.* 1 Tim. iv. 1.; Rev. xiii. 2.

And now I leave you to judge; and to consider whether those who deny the influence of evil spirits on the human mind, are very far from denying the influence of the Good Spirit; and whether the one may not very naturally pave the way for the other. Indeed, if it be just to metaphorize the Scriptures in the one case, it is equally just in the other. They do not speak more fully and decidedly of the one than they do of the other. Paul was sent forth, to turn men "from darkness to light, *from the power of Satan unto God.*" Acts xxvi. 18. But if the power of *Satan* be a metaphor, the power of *God,* in delivering men from it, may be so too. In short, if such a liberty is to be taken, in metaphorizing Scripture in this instance, it may in any other; and then nothing will be able to stand before it. There is not a doctrine in the Bible but might be thus metaphorized away.

I have made my observations with freedom. My desire is, that you should do the same, in perusing them. Read them, not with the partiality of a friend, but with the non-prepossession of an indifferent person. I may, in some things, be mistaken. Receive nothing, but in proportion to evidence. Though you are bound implicitly to believe *God,* you are not bound so to believe me, or any other creature. Whether all I have said, be approved or not, believe me,

I am,
And desire to remain,
Your sincere friend,
ANDREW FULLER.

REMARKS ON MATT. iii. 15.

To the Editor of the Baptist Magazine.

SIR,

I BEG to offer for insertion, a few observations on those words in Matt. iii. 15. "Thus it becometh us to fulfil all righteousness." In these words there is, I apprehend, 1st, a reference to the symbolical character of the ordinance, "*Thus* (as by immersion) it becometh us to fulfil all righteousness." 2ndly, I conceive that our Lord uses these words as the head of his body the Church, including all his living members, "Thus it becometh *us* to fulfil all righteousness." To illustrate and improve this view of the text, I will offer a few remarks upon the words: 1st, as they apply especially to our Lord; and, 2ndly, as they apply to his members. When our Lord approached the banks of Jordan, and presented himself to John to be baptized, he did it in the same spirit with which he afterwards said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." He was thus to commence his public ministry, and in this way he signified his entire unreserved surrender of himself in the cause of righteousness, and as the substitute of man. The act expressed entire devotedness and dedication, to suffer according to the will of the Father for the redemption of his brethren; by his complete obedience to become the Lord our righteousness. It indicated also that his sufferings were to be unto death, but the immersion being immediately succeeded by the raising from the water, indicated further his resurrection and the glory that should follow; that having been made perfect through sufferings as the Redeemer, and head of his people, he was to rise triumphant from the grave and ascend

to his mediatorial throne to rule till the "many sons" for whose redemption he thus sanctified himself should be brought to behold and to participate in his glory. "*Thus* it behoved Christ to suffer," and upon his ascending from the water he was declared to be the Son of God with power—by the voice from heaven saying, "This is my beloved son in whom I am well pleased."

I will now offer a few remarks on the words as they apply to the humble followers of Christ. They also approach the water of baptism under a solemn regard to the law of righteousness, convinced that the breach of the divine law has brought them into a state of ruin, and that the complete fulfilment and satisfaction of the law of righteousness by the Lord who hath called them to follow him, alone affords a ground to hope for the favour and salvation of God. The penitent disciple, therefore, presents himself to be baptized to indicate his belief that he needs and desires an interest in the justifying righteousness of the Saviour. He comes also thus to testify that sin is the object of his abhorrence, and that he desires to be cleansed from its pollution. In this way likewise he expresses his belief that it is only by being united with the Saviour, and by deriving sanctifying grace from him, that he can be brought to be a partaker of his holiness, and to be made meet to dwell with him in his holy kingdom. He submits to immersion to signify that he wishes to be entirely devoted *to* Christ and his cause, as Christ devoted himself *for* him—to testify that he is prepared to have fellowship with him in his sufferings—knowing that those only who suffer with him will be admitted to reign with him, for *although in* the present day few are called to suffer much *for* Christ, yet it is necessary to possess a measure of his broken and abased spirit, and so to suffer *with* him, and by being conformed to his suffering image, to be prepared to be glorified together with him.

By submission to this ordinance also, he expresses his hope and ardent desire that he may experience the power of Christ's resurrection, that he may be enabled to glorify him by walking in newness of life, and by humble, active obedience to exhibit his image in the world. In this way, by deriving life from Christ, living in union with him, and walking with him, he hopes to attain to the full assurance that where Christ is there shall he be also.

What a divine improvement of the doctrine of baptism the apostle presents us with in his Epistle to the Romans. With two or three expository remarks, I will recite a few passages from the 6th, which I think will tend to corroborate the views I have ventured to offer. "Buried with him by baptism unto death" thus (in our baptism) we express our renunciation of self and all carnal hopes, entering as it were into a new element. "That like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life." That in this state of self-renunciation, and as it were of death, we may be made the subjects of the divine quickening, receiving a new and holy life 'In the new world that grace has made.' "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." As living members of his body, we shall shew ourselves partakers of the spiritual resurrection, and thus living in the world of grace, we shall have the foretaste of the world of glory, and

e enabled to hope to the end for he grace that is to be brought nto us at the revelation of Jesus Christ.

This idea of death and the participation of a new and divine life by union with the Saviour, as symbolized by baptism, appears to me o pervade almost the whole of the following text to nearly the middle of the 8th chapter, which I think very strikingly appears in the succeeding verses:—2. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." 4. "That *the righteousness of the law might be fulfilled in us* who walk not after the flesh but after the spirit." 10, 11. "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." In these verses there is evidently a continuation of the same instruction which the apostle commenced at the beginning of the 6th chapter of the epistle, by a reference to the ordinance of baptism as symbolical in this way, and I think the passages tend in no very indirect manner to confirm my view of the passage in Matthew. I have put in Italic some of the words which appear to me to afford it some corroboration, as they seem to discover a kind of divine affinity between the passages. I need scarcely remind the reader of the remarkable coincidence of the passage respecting baptism in the Epistle to the Colossians with those in the Epistle to the Romans: after having spoken of baptism in the 2nd chapter, exactly in the same way as in the 6th of Romans, he begins the 3d chapter with the *same* practical improvement of the ordinance. "If ye then be risen with Christ, seek those things that are above," &c.

But whatever may be thought of the interpretation which I have ventured to submit, it is evident that we cannot be wrong in constantly bearing in mind its practical improvement, and in practising daily self-examination as to whether our spirit and conduct correspond with our professions, when we thus unreservedly dedicated ourselves to the Lord.

It is this spirit of active and passive holiness, this Christ-like temper that the churches especially need, in order to recommend this divine ordinance. Argument can carry the matter no further. If argument and evidence could have settled the matter, it would have been settled long ago. It is this way of attending to the ordinance, this way of keeping up its spirit and going on unto perfection, that will at length convince our pædobaptist brethren of their error. With respect to merely secular Christians, or carnally minded professors, we need not concern ourselves much about their baptisms—Let the dead bury their dead, or sprinkle their dead, as it seemeth best to their carnal wisdom; but we should maintain a lively concern that all the living members of Christ should be brought to the right use of this ordinance; and it is in this holy improvement of the ordinance that we can alone expect to succeed. When once it is made evident that holy effects accompany and follow its administration, and that we are in possession of a superior blessing, then will a Berean spirit of enquiry on this subject be generated. Prejudices will wither, minds will open, hearts will yield, a spirit of holy light and love will widely diffuse its blessed influence,

and there will be a rapid approximation to that happy state indicated in those words of the apostle, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

I am Sir,

Your respectful servant,

J. M. W.

Christ Speaking to Us.

In the writings of the Evangelists, there is scarcely any circumstance recorded, which is not adapted to give a fuller exhibition of the character of Christ; and the questions proposed, are probably the same in substance that we should ourselves have asked, had we lived in those days. When, therefore, we read Matthew, Mark, Luke or John, we may consider that we are holding converse with God manifest in the flesh, without any intervening obstacle. Now this is really a fact, which though extremely obvious, deserves more attention than we are apt to bestow upon it. The revelations which preceded his appearance, were attended by circumstances too awful and indirect, to impress us in a manner equal to his communications; and of those which came after, though they are the true sayings of God, and develope brighter views of the glorious Gospel, than even the discourses of Jesus himself, yet it will be allowed on all hands, that they delight us more, in proportion as we study the Evangelical history. These remarks are not made to undervalue the Old Testament, or to divert the attention, for a moment, from the Acts of the Apostles, or from the sublime Epistles of Paul and others. All that we intend, is *mer*ely to notice the effect, which *the circumst*ance of Christ's immediately speaking to us, may be supposed to have on every serious mind. It is remarked of the immortal works of Homer and Virgil, that a greater air of majesty is diffused over them, in consequence of the Muse, and not the poet's relating the incidents of the poem, and we no doubt feel this to be the case, as long as we are under the enchantment of fiction. What then, must be the charm diffused over the gospels, in which the Son of God is the chief speaker, and where, notwithstanding the sublimity of the narrative, every expression is in exact accordance with truth!

The perusal of his gracious words ought to produce an ever-growing impression of the moral sublime. Those objects in nature and art deserve most of our attention, that improve on a more diligent investigation of them, and there is no pleasure connected with the exercise of the mental powers so exquisite as that, which consists in deriving a continual sense of beauty and majesty from whatever may engage our contemplations. There are, it is confessed, but few productions of man, which are capable of affording us such gratification; and he who is intent on multiplying his ideas of sublimity, must generally have recourse to the works of God, which "are great, sought out of all them that have pleasure therein." But it is observable, that a well-constituted mind, and especially one illuminated by the Holy Spirit, is chiefly arrested by the charms of moral excellence. It is the bright image of virtue, that eclipses every other splendour, and where is this found shining in perfection, but in our blessed Lord? It is, however, doubtful, whether we are always susceptible of this ennobling thought when reading his discourses, and

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condescends to commune with us,
is God over all. Every sentiment
which he expresses is worthy of
Deity. It becomes us to associate
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that he gave existence to every
creature in heaven, and on earth,
and under the earth, and at the
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being. It ought never to vanish
from our minds, how gracious so-
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he employs, *that the elements* are
placed beneath his power. He
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the sea; say to the winds, peace,
be still; heal every sickness and
disease by a word, and raise the
dead to life again. Secondly,
When we peruse the gospels, we
are holding converse with the great
source and pattern of all virtue.
In the contemplation of the fairest
specimens of character, we are
always reminded of the limitations
of human excellence. Some pleas-
ing trait is not apparent, or the
graces of the spirit are not found
in beautiful symmetry; or there
are heights in piety which none
have yet attained: not to mention,
that we are often uncandid in the
opinions which we form of men,
and are more apt to sit in judgment
on their defects, than to dwell on
their good qualities; in consequence
of which, it is for the most part,
but a feeble impression which is
produced by a superior display of
moral grandeur. It would be a
reflection on the teacher sent from
God, to attempt to shew, that no-
thing of this limitation is to be
traced in his character. No!
whatever endowment we may pos-
sess, which can make us amiable
in the eyes of Deity: whatever
preparation we may be the sub-
jects of, for that glory which is to
be revealed, claims him for its au-
thor. He is the original whence
issues every emanation of true
greatness; and the nearer we are
drawn into contact with him, the
more comprehensive and refulgent
will our ideas of true dignity be-
come. In the third place, it is his
sole prerogative to give power and
vitality to every word which he
speaks. He is Lord of thought,
and for any thing which can be
affirmed to the contrary, the creator
of language. The style in which
he is pleased to address us, is re-
markable for simplicity, while his

allusions are natural and easy to be understood. Though this is a striking instance of his regard for our best interests, have we never been tempted in a moment of impiety, to construct this into an argument against the more diligent study of them? or to imagine, that if they were less obvious to the understanding, they would be more like God? Reflect while you read, how able he is to operate on the simplest passage that has proceeded from his lips. The thought is at present clear to the apprehension, unaccompanied however with life and energy. He is able, at once, to present it in the light in which he himself beholds it—to invest it with such an air of magnificence, as shall give birth to the loftiest speculations. He can so illuminate our powers, as to make us perceive the different bearings of this thought on himself, on heaven, or on eternity. In a word, he can bring before us, ere we are aware, an assemblage of great and celestial truths, whence the mind shall become expanded, the heart enlarged, and our assimulation to his sacred image abundantly promoted.

Consider, I beseech you, still further, how peculiar must be the advantages which arise from an habitual converse with such a being. When we receive any lessons of wisdom or piety from a fellow creature, we are required to fix our attention chiefly on the matter of his instructions. The character which he sustains is of no moment in point of authority. Nor is religion the more excellent for being professed by any individual how eminent soever his rank and station. We generally find, indeed, that the more we contemplate the truths of Christianity, apart from *all* extraneous circumstances, the *more sublime* and affecting they appear. Nevertheless, how few are capable of such holy abstraction. Our thoughts are perpetually wandering to men, and if the deep things of God are opened by a learned and eloquent advocate, we are in danger, of bowing at the shrine of genius, rather than disposed to open our hearts to receive the full impression of divine realities. But you instantly perceive, that if the instructions imparted could derive additional force and illustration from the character of the teacher, the effect would be attended with greater weight and influence. Who that surveys any object in nature, but beholds it arrayed in still brighter lustre, from the consideration of the illimitable power and excellence of its author?

So when we peruse the Scriptures, the wonderous and gracious words which the Son of God hath uttered, we are not merely conscious of something intrinsically good, but we also infer from the dignity of his person, that it is only an infinite mind, which can fully comprehend the worth of his announcements; while in their consequences and effects we clearly perceive they are destined to outstrip all the barriers of space and time. "Never man spake like this man;" and if we recollect that all his discourses bear the impress of the Godhead upon them, it is no wonder if we are Christians, should we at any time lose ourselves in him ineffable.

Would we then have our minds enlarged; our souls purified and refined, and all the activities of our natures exerted in a right direction, let us learn to acquire a more vivid and abiding sense of the honour conferred upon us in being permitted to read the biography of the Saviour of the world.

Ovinia Insula.

HORÆ EVANGELICÆ.

(Continued from p. 306.)

THE GOSPEL OF ST. MATTHEW.

No. XV.—Chap. xii. 38.

"Then certain of the Scribes and of the Pharisees answered, saying, Master we would see a sign from thee."

They had already seen a withered hand made whole, (ver. 13.) a devil cast out, and a blind and dumb man both see and speak, ver. 22.) The sign, therefore, which they now required, must be "a sign FROM HEAVEN," as we learn from St. Luke xi. 16. and which exactly agrees with their request on another occasion, (Matt. xvi. 1.) They seem to have thought, that the wonders he had performed on *earth*, where there was room for imposture, might be effected by slight of hand or magic, or the power of the devil, (ver. 24.); and therefore they asked a sign from *heaven*, where human art could not reach. Perhaps they meant some such tremendous displays of the Divine glory, as their fathers had seen from Mount Sinai; or a sign like that of Moses when he gave manna from heaven; or like that of Joshua when at his word "the sun stood in the midst of heaven, and hasted not to go down about a whole day;" or like that of Samuel when he brought forth thunder and lightning in the time of harvest; or rather, "the sign of the Son of man coming in the clouds of heaven." (Dan. vii. 23.) With the fact of their thus seeking a sign from heaven, corresponds the answer which our Lord made them. They sought a sign from *heaven*; but he promised them one *ab inferis*, his resurrection from the dead on the third day, (ver. 39, 40.) which was of all miracles the greatest and most efficacious. Now, while these *things furnish* an exact correspondence with the statement of St. Luke, that they sought a sign from *heaven*, that fact, I conceive, could not have been inferred from the relation of St. Matthew; and the variations between the two relations, not only as it respects language, but in the number and arrangement of the circumstances narrated, prove that St. Matthew could not have drawn up his account from that of St. Luke. Consequently the coincidence between them is perfectly undesigned, and establishes the truth of the facts narrated.

No. XVI.—Chap. xv. 21.

"THEN Jesus went thence, and departed into the coasts of Tyre and Sidon."

This verse would have been more accurately rendered, as it is in the Vulgate, "Then Jesus GOING FORTH (ἐξελθὼν, *egressus*,) from thence, *retired*, (ἀνεχώρησεν, *secessit*,) into the coasts of Tyre and Sidon;" which seems to describe two distinct actions,—his *egress* from some place into which he had previously entered, and his *departure* "into the coasts of Tyre and Sidon." It is true that this Evangelist has not expressly recorded his entrance either into a city or house, though it is certainly *implied* in the preceding part of his narrative. He relates, that "the Scribes and Pharisees, which were of Jerusalem," came to Jesus, saying, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." (ver. 1, 2.) We may well suppose that they objected this disregard of the traditions of the elders, in consequence of their *present* neglect in not washing their hands previous to eating, as we are expressly informed by St. Mark, "and when they *saw* some of his disciples eat

bread with defiled, that is to say, with unwashen hands, they found fault," (Mark vii. 2.); and this may be inferred with a considerable degree of certainty to have taken place in a house. After having replied to the cavil of the Scribes and Pharisees, and exposed their hypocrisy, Jesus appears to have gone out of the house, "and called the multitude," (ver. 10.) or as St. Mark has it, "all the people unto him," in order to caution them against the delusions of their teachers; when, as is implied in the statement of St. Matthew, "then CAME his disciples, and said unto him," (ver. 12.) and is expressly affirmed by St. Mark, he again "ENTERED INTO THE HOUSE from the people." (Mark vii. 17.) And "GOING FORTH from them," he "departed into the coasts of Tyre and Sidon." What further confirms the accuracy of these coincidences, if they need any further confirmation, is the fact that our Lord had in reality returned to Capernaum, (Jno. vi. 1, 24, 59.) and consequently the *house* into which he entered was most probably that which he usually occupied when in that city. That they are as undesigned as they are minute and perfect, I think is demonstrable from the very nature. St. Mark could not have inferred the circumstances which he details from the *implied* statements of St. Matthew, and far less from his use of the word ἐξελθὼν, "GOING FORTH;" and that St. Matthew did not derive his account from that of St. Mark is evident, not only from the absence of any direct reference to these circumstances, but from the fact that St. Mark does not employ the word ἐξελθὼν, "going forth" in relating the departure of Jesus, but says, "from thence he arose, and went (*καὶ ἐκειθεν ἀναστὰς, ἀπῆλθεν*) *into the* borders of Tyre and Sidon." It must therefore be inferred, that they wrote independently of each other, and that the coincidences between them have arisen from their both detailing the particulars of a real fact, each in his own manner.

London. W. G.

SABBATH OBSERVANCE SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,

I HAVE for some time thought that associations might be formed of pious and well disposed persons in every populous town and city, which by promoting the better observation of the Sabbath day, would greatly advance the interests of religion in this country. Permit me to embody this idea in a few remarks for the consideration of your numerous readers.

The necessity of some more efficient measures for the observance of the Sabbath, must long have appeared to every serious mind. What Nehemiah complained of, and what he suppressed, in his day, is seen at the present period. "In those days I saw in Judea some bringing in all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, in Jerusalem. Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do and profane the Sabbath day?" Neh. xiii. 15—21. How greatly is the Sabbath profaned by the sale of meat, fish, bread, vegetables, fruit, &c. by coaches and packets travelling and arriving in our metropolis and

ther cities with all manner of luggage; by shops (chiefly of a petty description,) selling their respective commodities, by cattle driven to market, by publicans, doing more business on the Lord's day than on any other, (the market day alone excepted.) Thousands and tens of thousands of persons are thus constantly violating the Sabbath, unawed by the judgments of God or the *accidents*, as they are improperly called, by which so many are injured and even hurried out of time into eternity, while in the actual breach of that holy day. O my country, and is this charge true? "This is a lamentation, and shall be for a lamentation." Would not the establishment of a *Sabbath Observance Society*, in our principal towns, and cities, and even villages, raise up a standard against this increasing and overwhelming flood of impiety so injurious to the interests of religion? It has forcibly impressed my mind that much good would result from such efforts. What would be the beneficial effect of such an association of piety, rank and influence? Some proprietors of coaches *at their suggestion, and the promise of their support*, would discontinue running their coaches on the Sabbath; the travelling of vans, boats, &c. might in proportion to the influence of such Societies be discontinued; traffic on the Sabbath might also be discountenanced by every member, and hence the influence of such efforts for the better observation of the Sabbath would be found considerable. Let every city, town, and village possess such an association; let rank, talents, and piety be united to promote the sanctity of the Sabbath; let every member of these institutions, as a *sine qua non* of membership encourage those *coaches, vans, packets, &c. that do not travel on* the Sabbath—trade with those whose shops are closed on the Sabbath, &c. and the effect of such a combination for the promotion of morality and religion must be felt—

> "Worms may join and grasp the poles,
> and atoms
> Fill the sea."

The writer earnestly requests some influential person or persons to make an experiment, form a society, circulate its plan, and probable utility, and similar institutions will soon arise and unite their aid in the great work. The circulation of pamphlets and tracts on the observance of the Sabbath, which might be purchased with the small subscriptions of the members, and returned at the rate of subscription, would greatly promote the object of such a Society. Praying that this suggestion may be adopted, and that I may soon hear of the establishment of a Sabbath observance Society,* I am,

Yours in the Lord,

J. P.

Coventry, June.

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* We have inserted the letter of our respected Correspondent, leaving our readers to form their own judgment as to the expediency of his proposal. Every pious mind will feel at once the *desirableness* of the object, but the *mode* of its attainment is a different, and indeed a delicate question. Some, perhaps, may doubt the propriety of Christians uniting for the purpose of employing any other than *moral means*, to effect a *moral purpose*. "The weapons of our warfare," said an apostle, "are not *carnal*;" and it may admit of a question, whether, in directing our aim against "spiritual wickedness in high places," any other than *spiritual weapons* may be lawfully employed? The importance of the subject, however, fully entitles it to the closest consideration. We wish not to suppress discussion, but to invite it; and in connection with these suggestions, we beg leave to refer our readers to an article on the subject in the "World" Paper for July 9, entitled, "The ADDRESS of the GENERAL UNION for PROMOTING the OBSERVANCE of the CHRISTIAN SABBATH to the PEOPLE of the UNITED STATES." ED.

POETRY.

"Man giveth up the ghost, and where is he?"—Job xiv. 10.

And where is he? Not by the side
Whose every want he loved to tend;
Nor o'er those valleys wandering wide,
Where sweetly lost he oft would wend.
That form beloved he marks no more,
Those scenes admired no more shall see;
Those scenes are lovely as before,
And she as fair—but where is he?

No, no, the radiance is not dim,
That used to gild his favourite hill;
The pleasures that were dear to him,
Are dear to life and nature still:
But ah! his home is not so fair,
Neglected must his gardens be;
The lilies droop and wither there,
And seem to whisper—"Where is he?"

His was the pomp, the crowded hall,
But where is now this proud display?
His riches, honours, pleasures—all
Desire could frame—but where are they?
And he, as some tall rock that stands
Protected by the circling sea,
Surrounded by admiring bands,
Seemed proudly strong—and where is he?

The churchyard bears an added stone,
The fireside shews a vacant chair;
Here sadness dwells and weeps alone,
And death displays his banner there:
The life is gone, the breath has fled,
And what has been, no more shall be;
The well-known form, the welcome tread,
Oh! where are they, and where is he?

Love of Fame.

Why do we love thee, Fame? thou art not sweet,
If sweetness dwell with softness and repose;
Thou art not fair, if beauty be replete
With peace, and tenderness, and ease from woes.
Thou art not faithful, for thy power and flame
To fierce extremes the maddening votary urge;
And oft the winds that should his bliss proclaim,
Swell but the chorus of his funeral dirge.
Yet we do love thee—love thee till the blood,
Wasted for thee, forsakes the heart—thy shrine:
Till happiness is past, and toil withstood,
And life itself poured idly forth—for thine
Is that mysterious witchery that beguiles
The soul it stabs, and murders while it smiles.

On the Flight of Time.

Time, alas! how swift it flies,
Man is born, and breathes, and dies!
As the travelling orb of day,
As the rivers glide away,
As the meteor through the skies,
Man is born, and breathes, and dies.

Time swiftly flies, and let it fly—
We approach eternity;
Our enjoyment's but begun:
As a taper to the sun,
As a drop unto the sea,
Time is to eternity.

Sorrow's measured by the day,
All our troubles melt away;
But our pleasures are divine,
Heavenly joys can ne'er decline.
Saviour, may we all with thee
Spend a blest eternity!

REVIEW.

w of Inspiration; comprehending Nature and Distinctions of the Spi- al Gifts and Offices of the Apostolic . By ALEXANDER MACLEOD. o. pp. 588. Price 7s. 6d. boards. gow: Waugh and Innes. Lon- : Westley and Davis. 1827.

onfess that we sat down to read lume with very high expectations. g been privileged with hearing acleod preach a number of years e were struck with the originality rce of many of his ideas, and sessed in favour of whatever in future proceed from him; be- which, we had read with great re and advantage his "Essays nquiries respecting the Gifts and achers of the primitive Churches," ed in 1813, and favourably no- n our Number for June of that and now we have perused the from which we anticipated much tion, we are happy to report that ve not been disappointed. It g continue to be a standard work subject to which it relates.

tever view we take of the gifts ices in the primitive church, the must appear of vast importance. lorable Redeemer, as the reward work, and to shew his qualifica- or his future engagements, is nted to us as "ascending up on s leading captivity captive, and iving gifts for men, that the Lord ight dwell among them." What e nature of those gifts—to how degree were they confirmations truth of Christianity—and what e effect they produced on the and the world?

e is another view in which the must appear of importance to clear understanding of the sacred is both the duty and the privi- every disciple of Jesus Christ, parts of that volume can be more ing than *those on the nature* and effects of that influence which, in every age of the church, the Holy Spirit of God has exerted on the minds of men. In many instances, we grant, that influence has been of a miraculous nature; that is, it has been different to the agency he exerts on the minds of all who draw near to him, and who are prepared by him for heaven; but in all cases his operations are worthy of himself, they eminently illustrate his wisdom, his power, and his love, and are full of instruction to those who take pleasure therein. As the miraculous influences of the Holy Spirit were chiefly confined to the first age of Christianity, and are now withdrawn from the world, and as the line of distinction between his ordinary and extraordinary operations is not very strongly marked in the New Testament, the subject requires to be investigated with great care and patience; and we are glad to see that Mr. Macleod possesses the qualifications which are requisite to the undertaking. To a mind naturally capacious and vigorous, he has united a spirit of ardent piety, correct views of divine truth, considerable learning, and an independence of mind which, while it accepts the assistance of former writers on the subject (which indeed have been very few), is a slave to none of their hypotheses.

The volume is divided into twenty-one chapters, the titles of which we shall transcribe, that the reader may see the nature of the entertainment which the author has provided for him. After an Introduction of about twenty pages, in which the writer very clearly and forcibly illustrates the importance of the subject, he proceeds to discuss it.

"Chap. I. On the difference between spiritual gifts and the saving effects of the Holy Spirit.—II. On the several enumerations of spiritual gifts and gifted persons.—III. On the Word of Wisdom.—IV. On Prophecy.—V. On the Word of Know-

ledge.—VI. On the Gift of Tongues.—VII. On the Interpretation of Tongues.—VIII. On the Discerning of Spirits.—IX. On Miracles.—X. On Healings.—XI. On Faith.—XII. On the Diversity of Gifts.—XIII. On the Diversity of Ministries.—XIV. On the Diversity of Operations.—XV. On the manner and extent of the Communication of Spiritual Gifts.—XVI. On the necessity of Spiritual Gifts for the work of the Ministry.—XVII. On the Nature and End of the Ministry.—XVIII. On the Difference between ordinary and extraordinary Offices.—XIX. On the office of Evangelists.—XX. On the evidence arising from Miracles for the truth of Revelation.—XXI. On the perfection and authority of Revelation.

To say that this plan is filled up with ability, that the subject is luminously exhibited, and its practical tendency powerfully enforced, would be saying comparatively little. Indeed, we cannot trust ourselves to describe the pleasure with which we have, with great care, gone through the volume. We do not say that we never differ from the author in his views, but even when we cannot adopt his representations, we are instructed and profited, and we are free to acknowledge, that in not a few cases we have been constrained to exchange our own preconceived ideas, for more correct ones with which he has supplied us.

We have been hesitating whether we shall enlarge the notes we have written as we read the work, and give a view of each chapter in regular order, or whether we shall present the reader with a few extracts from the volume which shall enable him to judge of its character for himself; and we have resolved on the latter mode, partly because the first would occupy a large portion of our room, but chiefly because the last will, we think, be more likely to have the effect we wish for—the circulation of the book.

In the following passage Mr. Macleod gives us an epitome of the view he has largely illustrated, of the precise nature of the gifts spoken of in 1 Cor. xii. and Ephes. iv.

"*The* obvious variety of the gifts of the Holy Spirit, has, it is presumed, hibited in the foregoing explanatio The gift of the word of wisdom the whole scheme of Gospel doct its perfect system of moral pre positive institutions. The import inspiration which should raise so unquestionable dignity of infallil and interpreters of the wisdom of lasting God, in all the glorious ex its benignity and fulness, was u since Moses, the man of God, ha the living oracles to deliver to Prophecy, which was next in d under the Mosaic economy, gave i to the people, predicted such eve was pleased to reveal, and was dis also by its divine adaptation to tional exercises of the church. the word of knowledge, uniting explication of Moses and the with a preternatural understandin collection of the doctrine of the was of inestimable value, both gelizing the nations and instructi lievers. By these three gifts 'w treasures of wisdom and knowle municated to the church, while t tongues and interpretations readily these sacred treasures to all na languages. Moreover, to enable ciples to defend themselves from spiration, imposture, and error, w poison, is subtle, quick, violent, a in its operation, 'the discerning was imparted to some. And the the Gospel received the strongest tion from the gifts of miracles and while the inestimable benefits of h life itself, which they so freque ferred, were wonderfully calculate ciliate the esteem and confidenc reasonable men." pp. 278, 279.

That our readers may have a view of the subject as our li allow us to impart, we shall the author's enumeration of mentioned in the "catalogue" we have referred, and the pe whom they were given. Afte shewn the errors on the subject Barrington and Drs. Benson a knight, he remarks—

"Having so far endeavoured t the way, and 'gather out the st shall now present the reader wit table, according to our view of agreement of the several enume gifts and gifted persons, and to in which we propose to discuss th

The Word of Wisdom.....	Apostles.....	Apostles.
Prophecy	Prophets	Prophets.
The Word of Knowledge.....	Teachers	Teachers.
Tongues	Tongues.....	Tongues.
Interpretations	Helps	Interpreters.
Discerning of Spirits	Governments..	———.
Miracles	Miracles	Miracles.
Healings	Healings	Healings.
Faith.....	———	———.

t will appear from this table, that our
nt of prophecy, as being the only gift
ar to a prophet; of the word of know-
, as the gift of the teachers; of the
ination helps, as denoting interpre-
are the principal, though not the only
of difference between our view of
abject of spiritual gifts, and the ex-
ions to which we have referred.

'he practicability of ascribing to each
of mighty men in the Redeemer's
e its appropriate spiritual weapons,
be explained by the supposition that
sets of arms (agreeing with the num-
f the gifts of the Spirit) were sent to
ny military officers; but that the di-
n on three of the eight were partly
d in the carriage. The address on
eing legible, they would be delivered
entire confidence. To these you may
are prophecy, tongues, interpretations,
les, and healings. The other three
f arms only remained to be disposed
nd this was done without difficulty, by
aring what remained of the address,
.be articles to which it was affixed,
the names, rank, and situation of the
remaining officers. You may apply
lo the word of wisdom, the word of
ledge, and the discerning of spirits.
), as disposed of in the preceding
and illustrated in the Scriptures, are
ntly correspondent to the orders to
they are attributed; whereas any
disposition of them would appear quite
congruous as a wrong disposition of the
of a machine, or an unskilful distri-
n of military weapons." pp. 73—75.

must not be imagined that the vo-
before us is merely occupied with
rations of a curious subject. It
nds with striking illustrations of
ture, and with practical observa-
, an attention to which would emi-
y tend to promote the happiness of
hurches of Christ. Let the follow-
passage, on singing the praises of
be read in proof:—

Paul's reasoning against the use of fo-
tongues, condemns *the practice of* making the worship of God unintelligible by any means whatever:—'For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding (or intelligibly) also: I will sing with the spirit, and I will sing with the understanding also.' Were we to interpret these words as some do, we should suppose a man might pray and sing by the inspiration of the Holy Spirit, and yet not understand what he himself uttered; a supposition which (unintentionally certainly) reflects dishonour on the work of the Spirit, as if ignorance and devotion could go hand in hand. But to pray and sing with the understanding, is to perform these exercises in an intelligible and rational manner, by using a language which the hearers understood. 'Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.'

"With regard to our modern Christian assemblies, it is evident, that unless the lines are read, a practice which certainly rose from the unintelligible character of our singing, it often matters not to the blind, the bookless, the unlearned, whether the psalm or hymn be in their own or some other language, for they cannot understand it. Both they who compose, and they who sing our tunes, think of nothing less than making them the means of a natural and soothing communication of spiritual sentiments to the souls of others. Sense, indeed, is frequently so far out of the question, that, in singing, words are strangely cut asunder, sentences are whimsically mutilated and dismembered, emphatic sentiments are friskily skimmed over, and others, which are not distinguished for emphasis or force, are again and again repeated. One consequence of the time and exertion required by a burdensome, complicated mode of singing, is, that a part, and perhaps a small part only, is sung of a psalm, of which Asaph and his brethren would easily have sung the whole, without feeling the exercise too severe a task on their vocal energies. And certainly a whole song of praise, sung in a natural and easy

strain, must be more edifying, than a part of it sung in a laborious and unintelligible manner.

"Music, when cultivated by itself as a science, or a mere system of sounds to gratify the ear, leaves nothing for the understanding, insomuch that a pipe or harp conveys as much meaning as the human voice. Men thus sing like the choristers of the forest—sweet, indeed, it may be, but utterly without meaning; not surely like the holy prophets, or the angels of light, whose song the beloved disciple understood, for he has preserved it: 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.' Rev. v. 9, 10.

"The primitive believers, it is manifest, frequently in private engaged in the exercise of praise. 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.' Col. iii. 16. 'And be not drunk with wine, but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord.' Ephes. v. 18, 19. Metrical composition being, from its structure, most easily remembered, and this being very copiously produced by the prophetic inspiration so richly enjoyed in those days, seems more particularly referred to, as what the disciples could store up in their minds. By this means they could engage in alternate singing, which is supposed to have been then, as in after ages, frequently practised. This might be called a poetical or musical dialogue. What exercise could better excite meditation and devotion? Dr. Watts, I think, in his Improvement of the Mind, recommends 'when conversation has run low, even to the dregs,' that some one take a book, and after reading a sentence or two, that he should pause, in order to give the company an opportunity to make remarks. Thus alternately reading and conversing, they would the better improve the hours of social intercourse. The advice is good, but inferior to the inspired admonition. Were Christians to sing to one another wisely and intelligibly, for which unreasonable repetitions, fantastic slurs, and lowing semibreves are certainly not adapted, how much would the pleasure and improvement of social intercourse be promoted." pp. 186—189.

(To be continued.)

A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c. By JOHN DYER, *Secretary to the Baptist Missionary Society.* 8vo pp. 86. Price 2s. Wightman and Co.

MR. DYER'S pamphlet having appeared at the latter end of the month, the want of time and the present progress of our Magazine, will not allow us to present so full an analysis of its contents as we could otherwise have wished—a circumstance, however, which we the less regret, because we doubt not every one will speedily possess the pamphlet itself, who feels an interest in the discussion, and because other pamphlets are shortly to be laid upon our table, which will recal our attention to the points at issue. For the present, therefore, we content ourselves by observing, that the Secretary has given a calm and well-authenticated narrative of all that the case demands. He rebuts the charges which have been urged against the Committee with such reckless temerity, by a reference to facts the most convincing, and in a tone and spirit the most mild, generous, and dignified; and greatly shall we be mistaken, if any unprejudiced reader can rise from the perusal of his statements without acknowledging that the transactions of the Committee, with their Serampore brethren, have been uniformly characterized by holy love, christian meekness, and unmixed integrity.

The first question on which we suppose our readers would wish to be enlightened, respects the painful separation which has taken place—what were the grounds of it—and on whose shoulders must the burden of its consequences (we use the term in its moral acceptation) ultimately rest? The following quotation will supply the answer.

"In the month of March, 1827, at a special meeting of the General Committee, forty members being present, discussions took place which terminated in a separation between the Society and the Serampore missionaries." This was

hiefly "occasioned by the opposite entiments of Dr. Marshman and the ommittee on the following questions: . Whether the Society, maintaining or rincipally supporting certain missionry stations abroad, ought to have any hare whatever in the direction or maagement of them, so as to have the eans of restraining the expenditure ithin such limits as the other engageents of the Society rendered necesary?—2. Whether, provided the Soiety allotted for the Serampore stations s large an annual sum as their finances ould possibly allow, they could sanction a further appeal for the same obect, through a distinct and independent gency, to the parties who had previsly contributed towards it through he medium of the Society?" The ommittee contended, that such share n the management of the stations they assisted to support as the first question mbraced, was their due; and that, fter having assigned to the Serampore tations as large a portion of pecuniary id as their annual resources would astly allow, they could not sanction hat further appeal for the same object hich is included in the second question.

Respecting the successive and augmented claims which Dr. M. made on he funds of the Society, we subjoin the ollowing letter:—

"To the Committee of the Baptist Missionary Society, convened in London, on the 15th instant.

"*Bristol, March* 12, 1827.

"GENTLEMEN,

"IT is with much diffidence that I presume o address you on the present occasion, nor m I certain whether I am perfectly in order n so doing; but conceiving this to be a risis in the Mission, and not being able to e present at the meeting, I could not satisfy ayself without communicating the result of ay reflections on the important business hich has called you together.

"Dr. Marshman, it seems, as the representative of the brethren at Serampore, has stituted a demand of one-sixth of all the oney collected or subscribed towards the ociety, to be paid annually in aid of the issionary operations going on there. It ust strike every one as strange that this emand should almost immediately follow a ecoding one which was acceded to, which e then *professed to consider as perfectly tisfactory, and as putting a final termination* to all dispute or discussion on the subject of pecuniary claims—that, notwithstanding this, he should now bring forward a fresh requisition of one-sixth of the same amount, accompanied, as I am informed, by an intimation, that it is possible this may not be his ultimatum. This proceeding has all the appearance of a tentative process, designed to ascertain how far our anxiety to avoid a breach will prompt us to submit to his encroachments. What security have we against future requisitions if we yield to the present? What reason to suppose our ready compliance in this instance will not encourage him to embrace an early opportunity of making further demands? It has all the appearance of the commencement of a series of unfounded pretensions and endless exactions.

"That a set of men, in the character of Missionaries, after disclaiming the authority of the Society which sent them out, and asserting an entire independence—after claiming an absolute control (whether rightfully or not) over a large property which that Society had always considered as its own, should demand an annual payment from those from whom they had severed themselves, and thus attempt to make their constituents their tributaries, is a proceeding scarcely paralleled in the history of human affairs.

"I am utterly at a loss to understand on what principle the Serampore brethren, in the position in which they have placed themselves, have any claim whatever on the funds of the Society whose authority they have renounced, after appropriating to themselves the management of an extensive revenue, in the disposal of which they will not brook the smallest interference or control. Without reverting to former grounds of controversy, it will surely be admitted that the independence we have, for the sake of peace, conceded to them, is reciprocal—that our right to it is not less than theirs—and that we are consequently at liberty to dispose of our income in the way which we conceive most conducive to the purposes of our institution.

"It may be very proper, under certain circumstances, for us to aid the brethren at Serampore by occasional donations, regulated by the state of our funds, and the attention necessary to other objects; but this is essentially different from absolutely engaging to pay an annual sum, which would, in my humble opinion, be equally inconsistent with the interests and the honour of this Society. As our brethren of Serampore have chiefly exerted themselves in translations, and are confessedly in possession of great pecuniary resources, there seems no imperious necessity for regularly diverting those funds to their aid, which are unequal to the demand which Bengal alone would

create, were our Mission (a most desirable event) concentrated within that province. Calcutta, to say nothing of other stations, cries aloud for more labourers, but cries in vain.

"It has been said that we are indebted for our success to the celebrity attached to the names of Carey, Marshman, and Ward, and that but for the unbounded confidence of the religious public in these men, our funds would never have been realized. Supposing this to be the case, to take advantage of such a circumstance in order to bring the Society into subjection, would not be to make a very generous use of their influence. But I believe it is a mistake; it is my firm conviction that the Baptist Mission, like other kindred institutions, rests on the basis of its own merits, and that it will not fail to secure the confidence of the public, in proportion to the purity of its motives, the wisdom of its counsels, and the utility of its objects. If it cannot sustain the ordeal of public opinion on these principles, let it sink, rather than owe its support to the illusion of a name.

"To contemplate the possibility of being compelled to an open rupture with our brethren of Serampore is unquestionably painful; it is their knowledge alone of our extreme reluctance to hazard that consequence which emboldens them to advance these exorbitant claims. If we can avoid it by a consistent and dignified mode of procedure, let it be avoided; but if peace can only be purchased by an ignominious surrender of our rights as a Society, by a tame submission to unreasonable demands, and by subjecting it to a sort of feudal dependance, in all time to come, on persons we know not whom—whose characters we cannot ascertain, and whose actions we cannot control, the purchase is, in my humble opinion, too dear. The treatment of the Serampore brethren has not been such that we need shrink from its most ample exposure to the public; nor have we any other censure to fear on that head, except it be for lavishing upon them a too over-weening confidence. We have no such secrets to conceal that it should cost us a large annual payment to secure their suppression.

"Of the three brethren, with whom we were lately in treaty, one is already gone into eternity, and the remaining two are advancing to that period of life which ought to make us pause ere we enter into engagements, which will give to persons of whom we know little or nothing a permanent right of interference with our funds.

"The crisis is most solemn, and a hasty compliance with the present requisition *may*, when it is too late, make matter for *bitter and unavailing* repentance. That you *may be indulged* on this, and on every other occasion, with the wisdom which is from above, is the sincere prayer of

"Gentlemen,

"Your obedient humble servant,

"ROBERT HALL."

The whole truth will eventually be communicated, and the unrighteous cause will not be able to stand.

The Sea Side; a Series of short Essays and Poems on various subjects, suggested by a temporary residence at a Watering Place. By the Rev. JOHN EAST, A.M. Lecturer of St. Philip's, and Curate of St. James's, Bristol. 12mo. 8s. Hamilton, Adams, and Co.

"*The Sea Side!*" To those who are familiar with the reality, the very words are exhilirating. They revive all those delightful sensations of beauty and of grandeur which a temporary residence on the shores of the

"Epithet-exhausting ocean"

never fails to produce in the mind of the pious and intelligent visiter.

The present volume is from the pen of an evangelical clergyman in one of our principal cities, and is highly creditable to his Christian character. His object is to direct the minds of those who are accustomed to visit the sea coast, into a channel of instructive, appropriate, and pious meditation. Such a work has long been a desideratum. It is notorious that the literature attainable at places of fashionable resort, is generally of the most frivolous and trashy description. Novels, plays, and romances, form the staple commodity of a sea-side circulating library; the perusal of which (to mention only the least injurious tendency) is eminently calculated to effeminate the mind, to induce a morbid sensibility, and to impair, if not to annihilate, the healthful relish for reading of a superior order.

"Poets and novelists, a sickly band,
Debase the mind and heart of half the land;
Pour luscious nonsense o'er the tender breast,
And make it strangely sad, or wildly blest."

Two families, the "Hamiltons" and

he "Willoughbys," repair for a few weeks to the sea coast; and for their mutual pleasure and improvement, an ingenious scheme is proposed by the senior visitor.

"A plan has occurred to me, (said the Rev. W. Hamilton to his family and a select circle of friends,) which may conduce both to the pleasure and the benefit we expect to derive from our visit to the sea coast. We shall, I hope, often meet together, and enjoy the sacred intercourse of Christian friendship—an intercourse which, while it may embrace all the urbanity and refinement of polished society, is conducted upon principles widely differing from those that constitute the basis of worldly associations, and has a freedom and a tact peculiarly its own. In the midst of scenes like these, our thoughts and our conversation will naturally take a colouring reflected from surrounding objects. I wish that we should avail ourselves of the advantages hence arising to us, for illustrating and impressing more deeply on our minds many subjects of high and delightful interest. My scheme is simply this: that each of our party should employ a part of the time daily assigned to mental improvement, in writing familiar papers or essays on scriptural topics, suggested by the scenery before us. These, if you approve my plan, shall be read by the writers in our social parties like the present." pp. 1, 2.

The present volume is the result of this rational and improving scheme; in which the reader is presented with a series of short essays, narratives, and poems, original and selected, occasionally interspersed with a few *viva voce* observations, on almost every subject of interest suggested by the surrounding scenery, from the time of the almighty fiat—"Let the waters under the heaven be gathered together unto one place," to the present period of unparalleled traffic on the bosom of the mighty deep. Under the form of excursions, researches, casualties, reminiscences, and visits, the reader will find many papers of considerable interest, on the natural history of the maritime world, geological phenomena, and occurrences incident to the sea side; the whole being invested with additional beauty and importance by a uniform reference and observiency to the paramount truths of the Christian system. Under every variety, and *at every turn, the contemplative mind is irresistibly led to exclaim*, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is this great and wide sea.*"

We rejoice to find in our author a friend to the abolition of slavery; especially as the clergy in general, perhaps, have not been among the first or the most active in protesting against this crying national iniquity. The chapter entitled "*The Slave Ship,*" will be read with melancholy interest. We quote the following specimen, as well authenticated, and of itself speaking volumes.

"The modes in which cargoes of slaves are procured, to gorge these leviathans of the ocean, are such as humanity shudders to contemplate. Not many years have passed since the following narrative was told at a respectable table in the city of B——:—'I was once (said the narrator) on the African coast, looking out for a cargo. I observed the smoke of a fire on shore, the known signal of trade, and immediately put off in a boat. On arriving at the beach I found a trader, and on my inquiring what he had to dispose of, he produced two negro women, each with an infant in her arms. I shook my head, and declined purchasing. He asked me my reason. I replied that they did not suit me. Again he begged to know the cause of my holding off. I told him that the women would suit me well enough, but their children were an objection to my purchasing them. The trader immediately went up to one of the women, and taking the child out of her arms, dashed its head upon a stone. He then did the same with the other, and sold the two women to me.' This fact was told as one of the occurrences of trade, and without any expression of horror or detestation as it regarded the fact itself, or of self-reproach for not having interposed to prevent the hideous infanticide." pp. 203, 204.

The Sabbaths at the sea side are, of course, devoted exclusively to religious pursuits, and we are compelled in candour to acknowledge, with more singleness and steadiness of purpose than we have sometimes witnessed, especially at watering-places, among those who, on the whole, worship the God of their fathers more agreeably to our own views of the New Testament pattern. Not that we would for a moment advocate a superstitious reverence for times and seasons, forms and ceremonies,

which, in too many instances, so far from indicating habitual devotion, forms an imposing substitute for a course of piety. But the human mind is prone to extremes. And if some within consecrated walls are apparently more devout than seems to comport with their pursuits and habits of mind in the week, (which we are far from insinuating of our author and his friends,) is it not to be feared that some of our dissenting brethren manifest less seriousness, and less intensity of devotion, than is consistent with the approach of a sinner to "the throne of the heavenly grace?" "God is great, and greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him." It is one thing to decline a participation in superstitious observances of human imposition, and another to yield the affectionate homage of the heart, and to worship Him who is a Spirit "in spirit and in truth;"—one thing to dissent from that which the great Head of the church has *not* commanded, and another to acquiesce and cordially unite in that spiritual worship which he *does* require. Christianity is not merely negative, but positive; consisting, not only in a firm renunciation of every thing inimical to the exercise of vital religion, but also in habitual, heartfelt devotion to the spiritual requirements of the Redeemer's kingdom. It is not enough that we are not formalists, we must be spiritual worshippers.

We are by no means disposed to view it in the light of an exception, that in obedience to

"The sound of the church-going bell,"

the whole party should simultaneously repair to the aisles of the consecrated dome. From the pen of a clergyman, this is natural and consistent. We only wish that our dissenting friends who visit the sea coast, were equally true to the principles they profess. We have sometimes been grieved to see opulent dissenters, whose presence at the meeting house, during their temporary residence, might have strengthened the hands and encouraged the hearts of the "*Little flock*," wheeling off, with the genteel and respectable," to the more fashionable place of resort. The effect of this, though silent, is deep and lasting. And what is the plea of these ladies and gentlemen? Do not our brethren preach the Gospel? This they will not pretend; while at the same time they are compelled to acknowledge, as our author himself has candidly conceded, that in the Establishment, "the discourses heard at public watering-places, too frequently contain far more of the dry ethics of the schools, than of the 'dewy' doctrines of inspiration." What then is their plea for this desertion of their dissenting brethren? Do they despise their talents? Principle is a weightier consideration than taste, and ought never to be sacrificed on the altar of refinement. Do they recoil at the air of meanness, and poverty, and simplicity, which pervades these "barns and hovels?" Then why not, by their presence, produce an improvement? Why, in the same breath, deplore and determine to perpetuate the evil? But let not our brethren be discouraged. A greater than these condescends to be present. *He* does not despise them. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; *with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones.*" They are gathered together in the name of their gracious Redeemer, and he will be with them. "The poor have the Gospel preached to them: and blessed is he, whosoever is not offended in me."

We must abruptly conclude these observations, by simply recommending such of our friends as may visit the sea side, in pursuit of health or of pleasure, to avail themselves of the rational entertainment provided for them in this seasonable volume. As conscientious dissenters, we shall not be expected to approve of every sentiment. But they will find in it much to interest the feelings, more to inform the mind, and most of all to improve the heart, and to elevate the affections to Him who is the source and end of all our enjoyments.

Biographical History of the Christian Church, from the Apostolic Age to the the times of Wickliffe the Reformer. In two Volumes. By J. W. MORRIS. London. 1827.

THERE is no department of human knowledge in which entertainment and instruction are so happily blended, as in well written history. It is natural to seek entertainment, it is necessary to seek instruction; but the importance of uniting the two, in order to promote general improvement, will be obvious, if we consider, that as mere entertainment is calculated to dissipate the mind, whose faculties should be cultivated, and not debased, so mere instruction is deprived of a most powerful stimulus, to fix and perpetuate the benefits it is adapted to impart, when divested of those amusing illustrations, which resemble the fragrant heath-flowers, that tempt the traveller along the paths of the wilderness.

The two great divisions of history are into secular and ecclesiastical: the former records the general course of events as they affect the state of the world at large, the latter describes the rise and progress of the Christian church. This important subject, however, has seldom been treated in the manner it deserves. A mass of extraneous matter has usually been introduced into details otherwise most interesting, and which has diverted the attention from what ought to have constituted the leading topic by which ecclesiastical history is distinguished from other classes of narrative. Hence it is with difficulty that the most discriminating reader can discover the situation, or trace the progress of the *true* church of Christ. That church, it is to be lamented, was indeed involved at an early period in great corruption, and its primitive character essentially deteriorated; yet if writers had been duly solicitous of promoting the interests of pure and undefiled religion, and of giving a suitable degree of prominence in their narratives to a society whose glory is not of this world, we should have seen more of the power and purity of truth in advantageous contrast with the character of an adulterous and wicked generation. Genuine ecclesiastical history is, in fact, the history of a moral miracle, or rather of a succession of miracles, wrought on behalf of the oppressed and persecuted people of God. Their preservation from age to age, amidst the persecution of the world, and the continued existence and ultimate extension of the Christian cause, even when the enemy came in from time to time with a flood of false doctrine and baser practice, can be regarded as nothing less than the operation of a Providence, almighty in power, omniscient in wisdom, and infinitely benignant in purpose. The mightiest forms of human power were effectually overcome, and the most insidious modes of human policy as perfectly thwarted. Dagon fell before the ark; the giant of Philistia before the stone of the sling of David; the civil power and pomp of an opposing world, before the spiritual influence of the everlasting Gospel.

Among the many possible modes of writing ecclesiastical history, it has often occurred to us, that the biographical possesses considerable advantages. In compositions of this kind, the men or the actors have commonly been made only a part of the scenery, and often a very subordinate and insignificant part; whereas the reverse is surely the order of nature and of truth. If it be true, indeed, that in many instances men are modelled by circumstances, it is no less true, that character exerts a forming influence over events, and gives them both energy and direction. And what, in fact, are events, but the results of human action? The history of the world is the history of mankind; of their movements and passions under the regulating superintendence of eternal Providence. It is by their genius or their imbecility that empires rise and empires fall; that the triumphs of successful ambition and the subjection of vanquished nations are accomplished.

It seems more natural, therefore, as well as more dignified, that history should render her records the means of exhibiting the efforts of *mind*, rather than the dry and analyzing table of political or geographical change. To

trace the progress or investigate the mental peculiarities or the moral power of individuals, is, besides, adapted to awaken an interest of which we are not otherwise susceptible, arising from a certain process in the imagination of the reader, by which he identifies himself with the actions and thoughts, the doings or sayings, the triumphs or sufferings of those individuals whose lives are recorded as influencing the destinies of nations and of the world. He seems to live in them; to participate in their private and public atchievements; and while a kind of self-love is gratified, and a sort of conscious immortality felt, all the great and practical purposes of utility in perpetuating the memory of past times are fully secured.

The work before us is substantially what its title imports, and what, as will be seen from the drift of the preceding remarks, we very much approve, a biographical history. A view of ecclesiastical affairs is interwoven with the lives of eminent individuals, arranged in chronological order, from the times of the apostles to Wickliffe; by which means, while the principles of the chief actors are developed, a distinct account is given of the general progress of Christianity.

In many cases the materials which even the most diligent research can discover, to build up a history of early times, are extremely scanty, and when the inquirer is beginning to congratulate himself upon the appearance of facts, they are so intermingled with details of a dubious nature, and so often distorted by the method of the narrator, that he is thrown into vexation, if not despair. In these circumstances the present writer has proceeded with a laudable and successful discrimination: if not possessing the means of access to original authorities, or a depth of learning necessary to consult them, yet has he accomplished his task in a manner calculated to satisfy the learned man, and to afford much information to those, the more numerous classes, who require the means of amusing and improving the leisure hours of a busy or of an obscure condition of life. The style is plain and perspicuous; such, in fact, as is generally suited to biography and history. In some passages it might be beneficially retouched. We are pleased in general with the citations from the fathers, though we could have spared the allegorical absurdities of Origen. On the whole, we give to these volumes our cordial recommendation; and as the nature of the work scarcely admits of quotations, we shall allow the author to address the reader in his own words in the preface:—

"It is a matter of surprise, that amidst the prevailing taste for biographical narrative, and the care that is taken to eulogize a variety of modern characters, scarcely any attempt should have been made to rescue from oblivion the memory of those illustrious persons who have successively laboured in the Christian vineyard, and borne the burden and heat of the day, unless we except those incidental and fugitive sketches which have been mixed up with general history [Cox's Narratives and the lives in Milner should also be excepted] and such antiquated and voluminous writers as Tillemont, Cave, and Alban Butler, who have provided food sufficient for the most insatiate superstition, and detailed as many miracles as credulity itself could require. But the Fathers of the Church are deserving of a better fate; and though sufficient justice is not done them in the following pages, an attempt has been made to place their characters in a clearer light, without any of the colourings of fictitious history.

"The former part of this work will be found to contain an account of the progress of the Gospel in the early ages, throughout the different nations of the world. The latter part is chiefly occupied with interesting details of the missionary labours in which the Anglo-Saxons were engaged, together with the Scottish and Irish Christians, during the seventh and eighth centuries, and even to a later period. Nothing can exceed the zeal with which they disseminated the Gospel throughout the greater part of the European continent, in the north of France, in Switzerland, Germany, Upper and Lower Saxony, Westphalia, the Tyrol, Bavaria, Friesland, Sweden, Finland, and other of the northern states which had previously been immersed in the grossest species of idolatry."

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28. *The Philosophy of a Future State. By Thomas Dick, Author of the Christian Philosopher, and the Philosophy of Religion.* 12mo. 6s. 6d. bds.

29. *Babylon and Infidelity Foredoomed of God. By the Rev. Edward Irving, London.* Second edition, 8vo. 12s. bds.

30. *Memoirs of Mrs. Susan Huntington, of Boston, America. With an Introductory Essay, by James Montgomery.* 12mo. 5s. royal 24mo. 3s. 6d. bds.

31. *Bunyan's Pilgrim's Progress, with Notes by the Rev. Thomas Scott. With an Introductory Essay, by James Montgomery.* 12mo. 6s. bds.

32. *Beveridge's Private Thoughts on Religion. With an Introductory Essay, by Thomas Chalmers, D.D.* 12mo. 5s. 6d. boards.

33. *Booth's Reign of Grace. With an Introductory Essay, by Thomas Chalmers, D.D.* 12mo. 4s. bds.

34. *The Christian's Companion in Solitude: consisting of Baxter's Walking with God the Christian's Duty and Privilege—Baxter's Converse with God in Solitude—Corbet's Self-Employment in Secret—and Devout Breathings of a Pious Soul. With an Introductory Essay, by the Rev. David Young.* 12mo. 4s. 6d. bds.

35. *An Exposure of Civil and Religious Despotism, in explaining parts of the Prophecies of Daniel, Paul, and John; with an Answer to Mr. Irving's Letter to the King. By T. Parkin.* Price 5s.

In the Press.

The Evangelical Spectator, a series of weekly papers, by the Author of the Evangelical Rambler, will be published on the 2d of August.

The First of a Series of Letters on Baptism, advocating the universal administration of the rite to all willing to receive it. By the Rev. James Bass, of Halstead.

The Preacher's Manual, a Course of Lectures on Preaching. By S. T. Sturtevant. 2 vols. 12mo.

A new Translation of the History of Herodotus, intended for the use of general readers, with short notes and maps. By Isaac Taylor, jun. One large volume, 8vo.

A second and improved edition of Plain Advice on Wills. By John H. Brady, late of the Legacy Duty Office, Somerset House.

A Vindication of the Calcutta Baptist Missionaries, in answer to the Statement relative to Serampore by J. Marshman, D.D. By Eustace Carey, and W. Yates.

GLEANINGS.

THE JEWS.

tter from the Rabbi Crooll, Professor of ebrew in the University of Cambridge.]

t is now sixty-eight years since I was n: during that period I have engaged time in travelling from country to coun-. I have been among the infidels; I 'e been among the Mahomedans; I have o travelled among the Christians; I have ad them all alike. I observed that the del nations dwell in peace and in happi-s; I have seen the Mahomedans also ell in safety, and that they are happy; have also seen the Christian nations, all them are settled in their own lands, and at peace and happy; I have seen the ws wandering among the Infidels; I have en the poor] Jews wandering among the ahomedans; I have seen the Jews wan-ring among the Christians; but unhappy ery where; persecuted by the Infidels; rsecuted by the Mahomedans, and perse-ted by the Christian. Nor was the In-el, nor the Mahomedan, nor the Christian, er weary of persecution, and saying we ve persecuted them already more than ough; but on the contrary, they find daily sh methods by which they do persecute poor Jews, and thus it has continued til this very day. What is the cause of ? and why is it that among all the nations the world the Jews only should be per-uted? But this question is already an-'ered by Isaiah xlii. 24, 25. "Who gave oob for a spoil, and Israel to the robbers? d not the Lord, he against whom we have ned? for they would not walk in his ays, neither were they obedient unto his w: therefore he hath poured upon them e fury of his anger, and the strength of attle, and it hath set him on fire round out, yet he knew not; and it burned him, t he laid it not to heart." This was the edition of our forefathers, and we continue walk in their steps; but I am sorry to y that we do not improve, but grow worse d worse every day. I will take notice of e Jews in this country. There are hun-eds of both males and females, that arcely know what is a Bible, and are tally ignorant of religion. Is it then not daty of all those Israelites that have it in eir power, to step forward and establish cture rooms, wherein, every Sabbath, dis-erses might be delivered to the poor and norant, that they might learn to know the od of *their forefathers?* *But* instead of doing the will of their God, they go and walk a dreaming to petition Parliament to make them equal in liberty with the Chris tians of the land. Have they forgotten that prisoners have no right to be equal with the inhabitants of the land. Hath not Isaiah the prophet declared, in chap. lxi. 1. the following words: "To proclaim liberty to the captives, and the opening of the prison to them that are bound." Will any one of them deny that we are prisoners of the Lord. "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivered; for a spoil, and none saith restore." Isaiah xlii. 22. Now when we Jews see that every nation is flourishing, and we among them only are scattered, disgraced, hated, and persecuted, and Zion is desolate, we ought to mourn and weep, for our sins are the cause of it. Should we do so, the Lord would soon be merciful to us, and redeem us, but alas! we never think of our misfortune; we search for liberty of our bodies, when at the same time our souls are enslaved in the hand of our iniquities. And what will be the end of us? how can we expect mercy of our God? Now to bring us to a due sense of our condition, we must prepare, and be ready for great troubles, such as never was yet. This is sure, and for it we must look at a future time. I would, therefore, entreat the heads of our people in this country to unite like one man, and set an example to the poor and to the ignorant, to establish places for the instruction of men and women; for the young men and for the young women that all might learn to fear the God of Israel, and to observe his commandments; which not would prove a blessing to them and to their families, and be of more value than all the gold and silver they can possess. We have of late observed a man by the name of Mr. Moses Elias Levi, who endeavoured to bring in motion the Jews, that they might rise and shew themselves men: that they might find favour in the sight of God and men. But what can one individual do? Had I power to forward his intentions, I gladly would join him. Our faces ought to be covered with shame, when we see daily the Christians join, the rich and the poor together, to instruct their poor, and sparing no expense. But we, who are the children of Abraham, the friend of God, and the people with whom God made a covenant, are lying in a deep sleep; our actions make

us disgraceful to ourselves; we who were in former times the schoolmasters of all the world, have become the most ignorant. Let us not be ashamed to learn of Christians; take an example of them, and do the same. Rise ye who are bound to do so, join altogether, and bring all your brethren to the knowledge of God; and if you do it, you would do no more than your duty; if you do, your reward will be sure, and if you do not, your punishment will be also sure.

I am fully convinced, that if the head, and the other heads of our brethren in London would make a beginning, every Israelite in the country would contribute towards it; by which alone we might be reconciled to our God, and which only would hasten our restoration, which will prove the joy of all the world.

CROOLL.

Horsham, Sussex.

INTELLIGENCE.

DOMESTIC.

Recent Death.

REV. LAURENCE BUTTERWORTH.

This venerable Minister of Christ was called from his work to his reward, July 1, 1828, aged 87 years. He had faithfully discharged the duties of a Christian Pastor more than 63 years, having for so long a time been the Pastor of the Baptist Church at Evesham, in Worcestershire. We forbear to say more of him at present, as we hope to present our readers with a memoir of him in an early number.

IRELAND.

At a time when the public attention is directed towards unhappy Ireland with such intense interest, it will be refreshing to turn off the eye for a moment from its political agitations, to mark something of those moral means which Christian philanthropy has put into operation so calculated to elevate its character—to tranquilize its spirit and to heal its woes. The Eighteenth Annual Report of the Sunday School Society for Ireland, is now before us, dated at Dublin, 16th April 1828, from which we present our readers with the following brief extracts:—

"In detailing the progress of your Society during the past year, your Committee would offer their warmest congratulations on the continued success which, through the blessing of the Almighty, has been vouchsafed to their proceedings. The sphere of *your Society's* usefulness has been greatly *extended; the number* of schools, scholars and teachers in connexion with it has considerably increased; and your committee have been cheered by the kindest expressions of approbation and attachment to the cause confided to their care.

"In a country, still so manifestly deficient in the means of religious education, as Ireland, it is not merely instruction in reading and writing which is called for—'but instruction in morals, in social duties, in religious charity and peace, and in the precepts and practice of genuine Christianity.'

"That the Holy Scriptures should hold a prominent place in Seminaries for the instruction of the population of this country, is a truth which has been strongly enforced by the late 'Commissioners of Irish Education Inquiry.' In their first report, (page 98) they state, that they are 'deeply impressed with the importance and necessity of introducing the Scriptures into all institutions for the education of the people, as a fundamental part of the instruction;' and in their last (ninth) report, (page 28) they repeat their conviction, 'that no system of education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligation in religious instruction.' Such are the principles by which your Society has been guided; and the instruction it labours to promote has been well described as 'that holy, unambiguous instruction which lays the foundation of Christian morals in Christian belief, and deduces all the duties, obligations, charities and claims of social intercourse from Scriptural authority,' imparting 'the knowledge that makes the sun go down upon the cottage in peace, and opens the dawn with a blessing—that makes the sweat of labour balmy, the hearth happy, and the sabbath refreshing.'

ring the past year gratuitous assist- is been afforded to 747 schools, of 92 had received similar assistance in years.

e number of books granted gratuit- nd sold at reduced prices during the ar, has been 3,642 Bibles, 22,130 ents, 22,285 Spelling-books, No. 1. Spelling-books, No. 2. 9,659 Alpha- ,073 Freeman's Card for Adults, the Book of Hints for Conducting Schools.

e following books have been granted ously, and sold at reduced prices he formation of the Society, (after ng books granted and subsequently d to the Society,) viz. 17,007 Bibles, 2 Testaments, 112 Scripture Ex- 536,331 Spelling-books, No. 1. & 2. 7 Alphabets, 35,207 Freeman's Card for Adults, 2,539 of the Book of Hints for Conducting Sunday Schools; and the sum of 427*l.* 10*s.* 6*d.* Irish currency, has been expended in grants of money to the Schools, since the formation of the Society. The issue of Bibles and Testaments during the past year, as compared with that of the preceding, presents an increase of 2,805 Bibles, and of 4,573 Testaments. The additional number of Bibles may be accounted for chiefly by a reduction in the price of them *to Sunday Schools, from* 1*s.* 8*d.* *to* 1*s.* *each* copy.

"Your Committee now present the following *Recapitulation* of the number of Schools, Scholars and Gratuitous Teachers in connexion with your Society in each Province, up to 5th January 1828, with the proportion which the Scholars bear to the population:

	Population in 1821.	No. of Schools.	No. of Scholars.	No. of Gratuitous Teachers.	Proportion of Scholars to population.
nce of ULSTER.....	2,001,966	1501	132,762	11,381	1 to 15
LEINSTER	1,785,702	340	24,235	2,462	1 .. 74
CONNAUGHT ..	1,053,918	124	6,646	590	1 .. 159
MUNSTER.....	2,005,363	152	9,070	1,236	1 .. 201
TOTAL....	6,846,949	2,117	173,613	15,669	1 to 39
nexion 5th January, 1827		1,945	163,484	14,404	1 .. 42
ase during year ending 5th anuary, 1828	.....	172	10,129	1,265	

will be observed that the number of rs in connexion with your Society ls to 173,613; of this number 80,998 ported to be reading in the Bible or ient, and 28,853 reported to be adults the age of 15. With respect to the tion of the scholars attending the y Schools connected with your So- which derive instruction in *daily* s also, your Committee would remark, e returns to your society on this head ll defective, but as far as their infor- enables them to judge, they coincide opinion expressed by their predeces- that at least *one half* of the scholars schools connected with your society, attend daily schools.

he total receipts of the past year it to 3,520*l.* 2*s.* 5*d.* of this sum 1*s.* 4*d.* have been received for the f Books, Extracts of the Correspond- &c. issued by your society. The amount of subscriptions and dona- contributed by the public, therefore 55*l.* 1*s.* 1*d.*

LONDON FEMALE PENITENTIARY, PENTONVILLE.

The twenty-first Annual Meeting of this excellent Charity, was held on Thursday, June 12th, at the Institution; where increased accommodation has been obtained by opening an anti-room into the Chapel, so that 300 persons were conveniently seated. The esteemed President was prevented from attending, and the Chair was therefore filled by the Rt. Hon. Sir George Henry Rose, M.P. one of the Vice-Presidents.

The Report was read by T. Pellatt, Esq. the Secretary. It stated that during the past year there had been 124 applications for admission, fifty-four of whom had been received; that twenty-one had been placed out to service; fourteen reconciled to their friends; four withdrawn at their own request; ten dismissed for improper behaviour; one on account of ill health; one from pregnancy; one sent to her parish; one married, and one had died; leaving in the Institution on March 31st, 110 females.

The Report and appendices contain several encouraging accounts of those who have

left the Institution, and are placed in service, or filling other useful stations, where (having not only ceased to do evil, but learned to do well,) they are a source of satisfaction to their employers, and of great credit to the Institution. Some are reported as having become members of Christian churches, having felt the power of divine grace; and are walking in humility and faith; and others being now as zealous to save the souls of their fellow creatures, as they were formerly to lead them to perdition.

The finances have been very liberally supported in the past year; public attention being directed to the Charity by some strictures in a newspaper, had the effect of awakening the feelings of regard to the Institution, among its friends; which they evinced, both by sending their testimony in its behalf, and accompanying donations for its support. The list of these in the report amounts to 580*l.* which the Committee are very thankful for, and feel to be a powerful stimulus to increased zeal and exertion on their part. They were also much gratified and encouraged by the sum of 108*l.* 10*s.* 3*d.* collected at a Wednesday morning Sermon at St. John's Chapel, Bedford Row, soon after they had been called before the tribunal of public opinion. After the reading of the Report, the meeting was addressed by the Rev. Dr. Winter, Rev. Dr. Styles, Rev. R. W. Sibthorp, Rev. Thos. Adkins of Southampton, Rev. John Blackburn, Thos. Wilson, Esq. Rev. John Hambleton, Apsley Pellatt, Esq. Thos. Pellatt, Esq. John Pitman, Esq. and the Rt. Hon. Chairman; who descanted on the necessity and utility of the Charity, and enforced its claims in elegant and appropriate speeches to a very respectable auditory; several of whom became annual subscribers.

LONDON UNIVERSITY.

The Rev. F. A. Cox, LL.D. of Hackney, Librarian to the University, and the Rev. Joseph Fletcher, A.M. of Stepney, have, with the sanction and approbation of the Council, united in the formation of a plan for delivering *Lectures* in the immediate neighbourhood of the University, during the academic session, on the *Evidences and general Principles of Revelation, the Elements of Biblical Literature*, and the *Leading Facts of Ecclesiastical History*.

An Episcopal Chapel has been purchased contiguous to the University, to be called "The University Chapel;" where accommodation will be afforded to the students for attendance at divine service, and where a course of Divinity Lectures will be regularly delivered, during the academical session, by the Rev. Thomas Dale, M.A. Cambridge; and the Rev. Dionysius Lardner, LL.D. Dublin.

This provision for the religious instruction of the students of the London University, seems adapted to meet the wishes of all parties, and to secure general approbation.

It is a desideratum to a system of education which embraces the entire of human existence, furnishing the only species of knowledge which is commensurate to the circumstances and exigencies of man. And yet there is an obvious advantage in thus introducing it in the form of an appendage. While it supplies, to a considerable extent at least, the deficiency so heavily complained of in a certain quarter, it does so without obstructing the path to general science, or straitening the avenue by which the literary aspirant would seek to enter it; at the same time that it stands clear of the charge of attempting, by any unnatural alliance, to commingle things, between whose elements there is no affinity. It recognizes the superiority and distinctiveness of divine truth, which resembles the light of heaven; while it irradiates every object on which it falls, it blends not itself with any of them, as if conscious of its origin and tenacious of its character.

ASSOCIATIONS.

WESTERN DISTRICT.

The Association for part of the Western District was held at Crewkerne, on the 27th, 28th, and 29th of May.

On the Tuesday, Brother Blackmore preached from John xix. 30; on the Wednesday evening, Brother Pulsford, from Ps. lxxii. 15; on the Thursday morning, Brother Wayland, from Isaiah lxxii. 1; in the afternoon; Brother Chapman, from Rom. xii. 4, 5; and in the evening, Brother Baynes, from Rom. viii. 26, 27. The Circular Letter, which was an affectionate address to those who had recently joined themselves to the respective churches, was read and approved. Brother Humphrey concluded the public services of the Association with prayer, in which devout exercise the brethren Toms, Price, Sutton, Gabriel, Clark, and others, had been previously engaged.

At the meeting for business, it was resolved—

That the churches at Watchet, Horsington, North Curry, and Newton St. Petrock, be received into the Association.

That henceforth the proceeds of the Association fund be appropriated to the pro-

notion of the interests of the Gospel, in the Association district.

That the Association most affectionately sympathises with the churches at Exeter, Barnstaple, and Hatch, in the illness of their esteemed pastors.

That this Association, comprising thirty-nine congregations and ministers, in the counties of Somerset, Devon, and Dorset, of the Baptist denomination, unites with all the friends of civil and religious liberty, in the sentiments of gratitude and satisfaction they feel in the repeal of the Test and Corporation Acts.

That the Right Hon. Lord Holland and Lord John Russell be respectfully requested, with their enlightened and noble coadjutors, to accept the grateful thanks of this body for their distinguished kindness in so ably advocating this measure; and that these resolutions be published in the Breviates, and copies of them transmitted to the Lords Holland and John Russell, signed by the Moderator, in behalf of the associated ministers and churches.

That the next Association be held at Bridgewater, on the Tuesday and Wednesday in the Whitsun week, 1829. Brethren Chapman, Singleton, and Aveline, are appointed to preach; in case of failure, Brethren Crook and Sharpe; Brother Toms is requested to prepare the Circular Letter, "On the Reciprocal Duties of Ministers and Members." The Associations are in future to commence at eleven o'clock in the morning, with a public prayer meeting for the down pouring of the Holy Spirit on the Ministers and Churches.

Increase:—By baptism, 108; by letter, 3; by restoration, 1. Total 122.

Decrease:—By death, 16; by dismission, 22; * by exclusion, 17. Total 55.

Clear increase, 67.

ESSEX.

The County of Essex Association was held at Earls Colne, May 20 and 21. Mr. Rogers and Mr. Pilkington preached on the Tuesday, and on the Wednesday Messrs. Wessley and Wilkinson. Messrs. James of Thorpe, Goodrich, Francis, Pudney, &c. engaged in prayer. The following resolutions, amongst others of more local interest, were passed unanimously:—

That the Circular Letter prepared by Mr. Pilkington, on Spiritual-mindedness, be adopted and printed.

That the subject of the next Circular Letter be "The principal marks which distinguish the real Christian from the insincere professor," and that Mr. King be appointed to write it.

That as Protestant Dissenters, the members of this Association are under obligation to exercise devout gratitude to God, for the recent repeal of the Test and Corporation Acts, and that they do hereby express their thanks to the instruments employed by divine Providence in effecting this result; which they regard as most important, inasmuch as by it the further profanation of a divine ordinance has been prevented, their civil liberties have been extended, and a pledge has been afforded of the disposition of the British Legislature to relinquish all interference with the inalienable rights of conscience.

The number of members in the churches of the Association are 1033, 50 of whom have been added by baptism during the past year.

SOUTH DEVON AND CORNWALL.

The fourth annual meeting of the South Devon and Cornwall Baptist Association was held at Brixham, May 14 and 15.

Wednesday, May 14, at half-past six, A.M. Brethren Best and Adams of Plymouth, Larwill of Dartmouth, and Pearce of Calstock, severally engaged in prayer for the divine blessing on the proceedings of the Association. At seven, P.M. Brother Burchell introduced the service; Brother Horton preached from John xv. 16; and Brother Bridgman concluded the service.

Thursday, May 15, at eleven, A.M. Brother S. Nicholson read the Scriptures and prayed; Brother Clarke preached from Ps. cii. 16; and Brother Widlake concluded. At three, P.M. the letters from the churches were read, and also the Circular Letter, on "The benefit of diligently searching the Scriptures,' which was approved and ordered to be printed.

The following resolutions were passed:

That this Association is desirous to place on permanent record, its grateful sense of the kindness of Lord John Russell, Lord Holland, and the other distinguished Noblemen and Gentlemen, in both Houses of Parliament, who supported, with so much liberality, ability, zeal, and success, the motion for the repeal of the Corporation and Test Acts; and at the same time respectfully solicits a repetition of their kind services in the event of an application to Parliament in favour of an alteration in the present mode of registering births among Dissenters.

That copies of the preceding resolutions

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* Fifteen of these were dismissed from the church at *Taunton, to form the new church at North Curry.*

be transmitted to their Lordships, signed by the President of the Association.

That this Association, feeling it to be very important to the promotion of its plans, that at least one representative from each church should be present at its annual services, affectionately requests the churches to secure this object by defraying, if necessary, the attendant journeying expenses.

In the Scilly Islands, the Society occupies seven stations:—two in St. Mary's, the principal island of the group, and to which Mr. C. Rogers chiefly devotes his attention; and one in each of the several islands of Trescow, Bryher, St. Martin's, St. Agnes, and Sampson. The labours of the off-islands are sustained by Messrs. M'Farland, Nicholls, and Webber, under the superintendence of the minister at St. Mary's. Sabbath schools are attached to most of the stations, in which upwards of 200 children are receiving instruction. "In reviewing the whole circumstances of another year," Mr. Rogers observes, in a recent letter to the Committee, "I can truly say, there is great cause for gratitude to God, and ground of encouragement to the Society to persevere in its labours for the benefit of the people. The Gospel has been, and is preached; great numbers hear, and many are spiritually benefited. Many hundreds would be destitute of the means of salvation but for the Baptist Mission; and a more interesting or important station cannot be found within the sphere of the Society's exertions."

Clear increase during the year, six.

BRISTOL.

The Bristol Association was held this year at Salisbury, on the 27th, 28th, and 29th of May. The Rev. G. Gibbs, of Unicorn-yard, London, preached from Rom. viii. 2, 3, &c.; J. S. Bunce, from Zech. iv. 6, 7; W. Winterbotham, from Heb. v. 7, 8, 9; and T. F. Newman, from Zech. iv. 7. The Brethren Winter, Viney, Anstie, Good, Hyatt, Evans, and Roberts, were engaged in the devotional services. The Circular Letter "On Social Prayer" was read and approved.

Resolved—That, as an Association, we cannot separate without expressing our satisfaction that, during the past year, the sacramental test imposed by the Test and Corporation Acts, so long a disgrace to the statute book of England, and so calculated to foster the feelings of dissension between the members of the Established Church and conscientious Nonconformists, has been repealed.

This measure we regard as an indication *of more just* and liberal feelings on the part *of the Government*; as likely to secure for the British constitution and the House of Brunswick an increased attachment on the part of five millions of our fellow-subjects; while we believe it to be perfectly consistent with the maintenance and extension of pure religion.

Resolved, That it is desirable, that in their future letters the churches return a report of the number of scholars receiving education in their respective Sabbath schools.

Resolved, That the next Association be held in Broadmead, Bristol, on the Wednesday and Thursday in the Whitsun week, 1829; and that Brother Saffery be requested to preach the Association Sermon. The Brethren Winterbotham and Viney are appointed the other preachers; and in case of failure, Brethren Aitchison and Daniell.

Resolved, That the subject of the next Letter be "The Justification of a Sinner before God, in its Nature, Cause, and Effects;" and that Brother Newman be requested to draw it up.

Increase	222
Decrease.....	111
Clear Increase....	—111

HERTFORDSHIRE.

On Wednesday, April 30, 1828, the eighteenth annual meeting of the Hertfordshire Union was held at St. Albans. In the morning the Rev. E. Steane of Camberwell preached at the Independent Chapel; in the afternoon a public meeting for the transaction of business was held at the Baptist chapel, Joseph Gutteridge, Esq. in the Chair. After the report had been read by the Rev. W. Upton, one of the Secretaries, the several resolutions were moved and seconded by the Rev. E. Steane, J. Conder, Esq. Rev. E. Daniel, J. Proctor, Esq. and the Rev. Messrs. Stewart, Raban, Smith, Parker, Lockyer, and Upton.

In the evening the Rev. J. W. Wayne of Hitchin preached in the same place, and the Rev. Messrs. Harris, Anthony, Daniel, Jones, Raban, Watts, and Thompson engaged in the devotional services.

MELBOURNE.

On Thursday, June 12, 1828, the annual meeting of the Melbourne Association of ministers and churches was held at Saffron Walden; when two sermons were preached; the former by the Rev. J. Saelgar, of Cambridge, on the universal Dissemination of the Gospel; and the latter by the Rev. J. Hopkins, of Newport, Essex, on the Covenant of Grace. The subject of conversation after dinner was, "The best means to prevent detraction."

ORDINATIONS, &c.

TOTTENHAM.

n Thursday, June 12th, the Rev. J. J. es was publicly recognized as the pas- f the Baptist Church at Tottenham; hich occasion, after the reading of the ıtures and prayer by the Rev. T. Price, Rev. W. H. Murch stated very lumin- the nature of a Christian Church, and eated, but with a very liberal spirit, rinciples of Dissent. Mr. Davies made tement of his religious sentiments. The W. Newman, D.D. offered up the or- ion prayer. The Rev. T. Griffin deli- l the discourse to the Minister, and the F. A. Cox, LL.D. closed the service ayer.

the evening, after prayer by the Rev. ann, A.M. the Rev. Jos. Fletcher, A.M. tepney, preached to the church and regation; and the Rev. Henry Paulin uded by imploring the Divine blessing ie services in which they had been en- d, and on the connection which had been ely recognized.

ppropriate hymns were read in the ing by the Rev. I Mann, and in the ing by the Rev. Mr. Brawn of Louton.

BOX MOOR, HERTS.

n Tuesday, May 6th, the Rev. Maurice s, late Student at Stepney, was pub- recognized as the Pastor of the Baptist ch meeting at Box Moor, near Hemel mpsted, Herts. The service commenced e morning at half-past ten, with reading Scriptures and prayer by the Rev. J. ards of Watford; the Rev. Joseph ey of Eagle Street, London, delivered introductory discourse; the Rev. Jos. bs of Berkhamstead offered the ordina- prayer; the Rev. W. H. Murch, Theo- al Tutor at Stepney, delivered a most ious charge from Col. i. 7.; the Rev. . Hopley of Hemel Hempsted concluded prayer.

ervice was held again in the evening, n the Rev. E. Daniel of Luton read and ed; the Rev. Isaac Mann of Maze Pond ressed a very forcible sermon to the rch from Rom. xv. 32.; and the Rev. Upton of St. Albans closed the services prayer.

MASHAM, YORKSHIRE.

n Sabbath-day, May 4th, a new Baptist pel was opened at Masham in the North ing of Yorkshire. The preachers on *occasion were, Mr. Holgate of Pateley ge, (Ind.) Mr. Acworth of Leeds,* and Mr. Godwin, Classical Tutor of Bradford Academy. Arrangements had been made for Dr. Steadman to have preached one of the sermons on this occasion, but, in consequence of severe indisposition, he was prevented from fulfilling his engagement to that effect.

On the following day Mr. Jordan, late a student at Bradford Academy, was ordained pastor of the church at Masham. Mr. Acworth delivered the introductory discourse; Dr. Steadman, who, with considerable difficulty, was conveyed to the pulpit, delivered the charge; and Mr. Godwin preached to the people.

The whole of the services on both these occasions were numerously attended, and on the Sabbath-day collections to a considerable amount were made towards liquidating the debt on the chapel. There is here a prospect of doing much good.

PONTESBURY.

On April the 15th, 1828, was opened a new place of worship for the use of the Baptist denomination at Pontesbury near Shrewsbury. The Rev. Mr. Cooke, Oswestry, preached in the morning; and Rev. Mr. Ke t, Shrewsbury, afternoon and night. Collections were made, and notwithstanding it was an extreme wet day, 11*l.* 2*s.* was realised. The place has cost 300*l.* and near 100*l.* has been subscribed in the neighbourhood, with the exception of a few pounds in Oswestry and neighbourhood. This place is lent to the trustees of the late Mr. Goff to teach a free school in, and their Schoolmaster is a Baptist Minister, who preaches in it twice on Lord's days, and other places adjacent. More than eighty children in the day school, and seventy in a Sabbath school. The friends of education, and the conversion of sinners, no doubt will lend their assistance to clear away the remaining part of the debt. It will seat 300 hearers, is well attended, and the prospects are encouraging.

NOTICES.

The Ninth Anniversary of the Baptist Church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday the 6th of August, when three sermons will be preached, that in the morning, at eleven o'clock, by Mr. Upton of Blackfriars, in the afternoon at three o'clock, by Mr. Davies of Walworth, and in the evening at half-past six o'clock by Mr. Heap of Bury Street. After each service a collection will be made.

The Rev. Mr. Blundell is, we are informed, appointed resident Minister of the Protestant Dissenter's Grammar School church and congregation, Mill Hill, near Hendon.

MONTHLY REGISTER.

FOREIGN.

Portugal.—During the past month Don Miguel has completed his treason by causing himself to be proclaimed king by his slavish banditti, the Cortes.

"There is no language," says an evening paper, "sufficiently strong, no terms sufficiently expressive to convey all we feel and think with respect to this arch-traitor. His treason has all the qualities of baseness, of meanness, of immorality and irreligion. It is not redeemed, it could not be redeemed—but it is not even palliated by a single trait of virtue or even of courage. All is of the blackest dye. That his success will be permanent—that the crown will be firm upon his head we do not believe, and assuredly we do not desire. Treachery so atrocious, and treason so infamous, deserves the most signal punishment; and we shall be greatly disappointed if that punishment be long delayed."—*Courier, July 7.*

The Ambassadors of all nations, except those of Spain and the Pope, have now with great propriety quitted Lisbon; for, technically speaking, their functions ceased, when the Court to which they were accredited changed its master. It is painful to think, how many a noble spirit may fall a sacrifice to the political struggles of that divided country.

DOMESTIC.

Ireland.—We need not, however, travel so far as Portugal to witness scenes of turbulence and distress; our services and our sympathies are wanted nearer home. What can be done for Ireland? is a question in point of political interest which seems to take precedency of every other. After the most violent contest, Mr. O'Connell has been returned as the elected member for the county of Clare, in place of Mr. Fitzgerald, its former representative—returned to a Parliament where he is precluded from occupying a seat, *unless Catholic emancipation* is a nonentity, and the Catholics are struggling to obtain that, of which they are already in the possession. But the mischief lies in the reaction of these abortive efforts on the exasperated passions of the country whence they originate—here alas they act as wind upon the troubled waters. What can be done for Ireland? is a question pressed upon our attention by the intelligence continually received from that unhappy country; the desirableness of doing something, is equalled only by the difficulty of knowing what to do.

On Monday morning, July 21st, at the Archiepiscopal Palace of Lambeth, His Grace the Archbishop of Canterbury closed his connection with all sublunary scenes. His Grace was in the 74th year of his age, and had enjoyed the high honour of *Metropolitan* for upwards of three-and-twenty years. Besides being Primate of all England, he was Lord of Trade and Plantations, an official Trustee of the British Museum, a Governor of the Charter House, and a visitor of All Souls and Merton Colleges, Oxford. He was uncle to the Duke of Rutland, brother to Lord Manners, and father to the Right Hon. Manners Sutton, the present speaker of the House of Commons. We leave to his biographer the task to trace the history of his actions, and to delineate the features of his moral and official characters—but without invading his province we may be permitted to advert to a single circumstance. In consequence of serious illness, he has for some time been unable to attend his parliamentary duties; but one of the last acts of his senatorial life was his unqualified assent to the repeal of the Test and Corporation Acts, a fact which sheds a lustre on his memory, and which deserves to be gratefully recorded by all the friends of civil and religious liberty throughout the world.

IRISH CHRONICLE,

AUGUST, 1828.

THOUGH our Chronicle this month extends to eight pages, instead of four, yet we have been compelled to abridge considerably the addresses which, at the public meeting, were received with so much approbation. On this subject, however, our regret is diminished, by concluding that most of our readers have seen these interesting speeches, as they are reported at large in "The World" Newspaper.

THE Annual Meeting of the Baptist Irish Society was held at the City of London Tavern, on Friday, the 20th of June. A very numerous and highly respectable company partook of breakfast at six o'clock, after which they retired to the large room. Upon the motion of the Rev. Joseph Ivimey, Captain Gordon was unanimously called to the Chair. After singing and prayer, by Mr. Peacock,

The *Chairman* rose and said, he should not occupy the valuable time of the meeting by any observations respecting the object of the Society; he should embrace another opportunity of laying before them some gratifying information: in the mean time he would call upon the respected Secretary to read the Report.

After reading the Report,

The *Rev. I. Birt*, of Manchester, said, that in addressing the Chairman upon a subject connected with the interest and welfare of Ireland, his feelings were similar to those of the Apostle when he addressed king Agrippa on the subject of Christianity. There was no man better versed in the affairs of Ireland than the gallant Captain in the chair; and if it were a source of comfort to the mind of the Apostle, that he was to defend the system of Christianity before one who was thoroughly versed in the ancient customs of the Fathers, it must, in a proportionate degree, be a comfort to him (Mr. B.) to plead the cause of Ireland before the present Chairman. It was not surprising if the advantage of Ireland—if the improvement of her moral and spiritual condition, should excite a lively interest; for not only had she the common claims upon philanthropy and Christianity, but she combined all that could excite the attention and engage the sympathies of the inhabitants of this country. If, in a Christian sense, we were bound to regard those at a great distance as our neighbours—if there was not a human being who was not a neighbour, and consequently had a claim upon our humanity, certainly we were more particularly called upon to support those within our reach. *Ireland, then, had especial* wrongs to redress, deficiencies to supply, and claims to fulfil. There had been a time, and it was not far distant, when it was scarcely possible to contemplate the state of Ireland with any thing like pleasure; in surveying the length and depth, the eye of the mind could scarcely rest upon any spot with complacency and delight. That period had, in a very great degree, passed away; it was now very difficult to say, whether the pain which must still be felt on account of the evil yet remaining in that country was equal, in the degree of intensity, to the pleasure that was derived from the knowledge that so many means were in employment to do away those evils, and impart those blessings which it was the desire of the Christian's soul that Ireland should enjoy. The pleasure enjoyed in this respect was heightened by many considerations, and it struck him that one of the most obvious was the variety of Societies, and the means which they employed to promote the interests of that country. At first this might seem rather a singular topic to advert to, as an advantage either to Ireland or to any other country; but when the peculiar condition of the inhabitants of Ireland was considered, he was persuaded it must be felt as the wise arrangement of Divine Providence. Not only were there Societies employed for the various purposes which the necessities of Ireland required, but there was a distinct Society for all her distinct requirements. This obviated what would otherwise be an almost insuperable difficulty in the way of benefiting Ireland, namely, the idea that there was a collusion, and a desire to bring over those who were of one kind of religion to the profession of another, rather than impart to them a real advantage. It was impossible for the inhabitants of Ireland, when they saw Christians of different denominations pursuing a common object, to suppose that there was any sectarianism, because the interests of sects and parties must be kept in the back ground by that arrangement. Another advantage which arose from a multiplicity of Societies was this—a diversity of means was indispens-

ably necessary to impart knowledge to Ireland: there would be so much perplexity in the counsels, so many impediments in the way of the operations of one Society, by whatever name it was called, that scarcely any thing would be effected for the benefit of that country. But now every Society had an especial object, upon which its attention was fixed, and for the accomplishment of which all its energies were employed; and while all were separately at work, there was a grand common object which engaged the sympathy of every heart, and rendered every hand efficient and useful. The great object of these Societies was the *spiritual* advantage of Ireland. This was very important; not only because the spiritual interests of Ireland were of the highest importance, but because it accorded with the divine proceedings, that while we were anxious to promote their spiritual advancement, we must necessarily promote their temporal welfare. There never had been an instance of a spiritual blessing being conferred, but temporal blessings followed in the train. It was impossible individually or nationally to improve the spiritual condition of Ireland, without at the very same moment, and by the very same act, advancing her civil interests. Ireland might be raised in the scale of civilization, and yet after all be left in a state of total darkness and destitution of every thing connected with the salvation of the soul; but go (said Mr. B.) and preach the Gospel to them, and, by a divine blessing, let it enter their heart, pervade their souls, and regulate their lives, and it will be impossible for them to remain in a state of barbarism. Yes, it would be as impossible for them to remain without industry, or a regard to those things which contributed towards the comforts of this life, as it would be for a man to abstain from food under the agonies of hunger. Therefore, whatever difference of opinion might exist with respect to conferring political favours, which was a subject not to be entered upon, except for the sake of illustration, he would say, let Ireland enjoy spiritual blessings, and she must have civil privileges of the highest order; thus fulfilling the statement of the volume of inspiration, "Godliness is profitable for all things, both for the life which now is, and for that which is to come." This led him to notice what he observed with great pleasure, when the Secretary read the Report, namely, that the object of the Society was not concealed, that it was to make proselytes in the proper nature of the term. He knew of nothing more injurious than that kind of dread which for a moment *seized the friends* of Ireland, lest they *should be suspected* of proselytism. Pro*selytism, in one sense,* was not an unworthy object. It was true that the Pharisees were censured for their eagerness to make proselytes, but the reason was, that when they made them, they inflicted upon them the severest injuries. It was not making proselytes, but the spirit which it implied, and the results to which it led, that our Lord condemned. So far from condemning proselytism, he laid down the constitution of his own church upon that principle, and when he commissioned his disciples to go forth, his command was, "and proselyte every creature." If men were proselyted from ignorance to knowledge, from error to truth, from misery to holiness, was there any thing unworthy in such a change—any injurious accomplishment in such a principle? No. Let the system be general. He trusted that every Society which professed to have Ireland at heart, was anxious to proselyte every individual there that needed proselyting, and to instruct every ignorant, and convert every unregenerated man. This Society furnished the greatest safeguard, on account of the purity of the principle on which proselytism was conducted by it, and the benefit which it connected with the end. He alluded especially to the instruction of the young, who were taught to read and commit the Scriptures to memory. Was it possible for there to be a greater bulwark against those evils that some had seriously dreaded, and others had really feared, than scriptural education? Could that proselytism be otherwise than good and beneficial, that was effected by reading the sacred Scriptures, the benefit of which Christians had themselves found, and which they knew were able, through faith, to make men "wise unto salvation?" He would only notice one thing more as connected with the Report, and that was the motto adopted by the Society, and not by this only, but by every other which was framed for the relief of Ireland. It was PERSEVERANCE. He was especially glad the motto was made so prominent at the present moment, because great success had already attended the labours of the Society, and the moment of caution and vigilance was come. He did not think it surprising that men should persevere through difficulty. There was something in human nature, that when a great object was before it, difficulties goaded it on rather than drove it back. He was not afraid of good men giving way, because the object was difficult of attainment—he was not afraid of a Society ceasing to exert itself, because great difficulties were before it—his fear began when the career of success commenced, when the day of prosperity began to dawn. He rejoiced therefore to find, that the same report which recorded so high a degree of success, accomplished through the blessing of God,

closed with the word perseverance; and he trusted, as the Society had persevered for fourteen years amidst great difficulties, that the Society's friends would not be induced to withdraw their support and co-operation, either to enjoy an inglorious rest, or to turn to other objects, but remember that now was the time (when the blessing of God descended upon their efforts, when they saw his hand,) to increase their energies, to enlarge their contributions, to pray more earnestly and fervently than before, knowing that what God had commenced he would accomplish, and knowing that their highest duties were identified with being workers together in the cause and service of God. He rejoiced to find that the Society persevered in praise and prayer, as well as labour. He rejoiced in the spirit and tone of the resolution which he should presently have to submit to the meeting, because it ascribed every thing that was past to God, and looked to him for all that was future. This was the only spirit in which the countenance of the divine blessing could be expected. It was truly alarming when men in the pursuit of the best objects looked to themselves, when they ascribed to human skill, to human ingenuity, to human industry, that which belonged to God alone. God was jealous, and would refuse to bless their labours, because they forget that they owed every thing to him, and were bound to expect every thing from him. It was very delightful to find, that in every assembly similar to that which he had the honour of addressing, there was a prevailing disposition to acknowledge the necessity of the influences of the Holy Spirit. There was a pleasing improvement in this respect, and he trusted that Christians would be more and more convinced of the truth, and more anxious than ever to receive copious effusions of divine influence, to transform the forest into a fruitful field, and by which effusion the fruitful field should so surpass all that ever had previously appeared, that that which was accounted a fruitful field, should then be esteemed a forest. Then, when the nations of the earth rejoiced in the brightness of the rising of the sun of righteousness, Ireland would enjoy every thing that could be wished. Then the light which dawned upon the summit of her mountains, the light which expanded itself down the broad breast of her hills, should occupy her vallies, and purify the places of iniquity. Then would the friends of Ireland exclaim, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Rev. Gentleman concluded by moving—

I. "That this Meeting desires devoutly to acknowledge the divine *superintendence* and *blessing which has accompanied* the operations of the Society, whose fourteenth anniversary they are assembled to celebrate; and, while earnestly calling upon its friends and supporters to present the sacrifice of praise to the Father of mercies, for the encouraging events which have resulted from its exertions during the past year, it is also anxious to impress upon their minds the unspeakable importance of continued and increasing prayer, for the more enlarged effusion of divine influence, that the great objects contemplated in all the proceedings of this Institution may be more effectually and extensively attained; and that this impression may be preserved, recommends that the Report now read be adopted, and circulated under the direction of the Committee."

W. B. Taylor, Esq. then rose and said, that as it was his good fortune to be present at the formation of a Branch Society in Dublin, fourteen years since, he felt called upon to state his opinion upon the subject. It began in a very incipient manner indeed, and very few persons joined it. He had very little connection with it lately, but he had the means of knowing how it proceeded, and he was proud to add his testimony to its usefulness, and to declare that it met with his entire approbation. He begged to second the motion.

The *Rev. J. P. Briscoe*, of Ballina, rose and said, that after an absence of nearly five years from his beloved native country, the meeting would very easily imagine that it was with feelings of no ordinary character that he rose, as one of the agents of the Baptist Irish Society, to address that numerous and respectable auditory. The Chairman and himself had had the happiness, and as far as he was concerned, the honour, of meeting more than once in the sister country. The instruction of the rising generation, as the meeting had frequently heard, was one of the important objects constantly kept in view by this Society. They would readily suppose that even in these movements the Society was warmly and uniformly opposed. In the list of means employed by this Society for the accomplishment of its objects, the important and efficient labours of the Scripture readers ought by no means to be overlooked. The meeting had heard, and heard he was persuaded with considerable pleasure, that the number of those interesting and useful men had been increased. He wished from his very soul that the funds of the Society would allow them to double their number. He was fully satisfied, from actual observation, that this class of individuals was most likely to accomplish the greatest good. They could go to the cabins of the poor, and could gain the ear of individuals, when a preacher would not be permitted to address them. But Scripture

readers, who could read to them, and talk to them in their own language, broke up the fallow ground, and prepared them for the preaching of the Gospel. They might be considered as the pioneers of the Society; they were successful, under the divine blessing, in removing many of the difficulties out of the way. With respect to the characters of these men, which was an important point, he felt no hesitation in saying that they were all men who understood the Scriptures, men of good moral character, and more than that, most of them, as far as he could judge from the expression of their feelings, and from the line of conduct which they adopted, were under the influence of the truth which they endeavoured to communicate to the hearts and to the consciences of their fellow countrymen. He thought this was an important fact to mention, because the Society and all its friends, as far as possible, should be assured that they were not in the habit of employing any individual, of whom they had not reason to hope that they were under the influence of religion. Certainly in no case were they employed, where they were not known as persons of good moral character. Now it would perhaps be asked, after the use of all these means for such a succession of years, what effect had been produced? He could assure the meeting that something had been done, not only through the instrumentality of the schools, and by the exertions of Scripture readers, but by the efforts of the different itinerating ministers of the Society. If he might be permitted to speak of himself, and of his own exertions in the cause of the Society, he had reason to be exceedingly thankful to the Divine Being, without whose blessing and influence nothing of importance could be accomplished, that he had not entirely laboured in vain, nor spent his strength for nought. While preaching in the little meeting-house at Ballina, during the course of the last winter, it was not an uncommon thing to see, concealed under the darkness of evening, many Roman Catholics constantly attending. On one occasion, two or three of the Roman Catholic bishop's servants attended. Whether they came to hear with a desire to benefit, or whether they were sent as spies, he would not say; all he could say was, they were there, and he endeavoured to point them to the foot of the cross. An individual who was once employed as a priest's clerk, attended on his preaching for some time, and though he (Mr. B.) was not in the habit of making a direct attack on the principles of popery, he never evaded this question when he found that the truths which he endeavoured to *illustrate* were in direct opposition to *certain distinguishing* tenets of the Roman *Catholic system*; he was endeavouring to shew the absurdity of the doctrine of purgatory, and of resting on human merit for the salvation of the soul, and looking to the priests for the forgiveness of sin, and his attention was arrested. He came again, and again, and again, and frequently had he seen him sit listening there, while the tears trickled down his cheek. It was this that first arrested his (Mr. B.'s) attention; he got acquainted with him, and the consequence was, that after a further instruction and conversation with him from time to time, he had every reason to conclude that he had been brought to a saving knowledge of the truth as it was in Jesus. At his own personal request, after examining the New Testament, he baptized him in a river, and united him to the little church of which at the present moment he remained an honourable and useful member. He would advert to another pleasing instance of success, accomplished through the instrumentality of one of the Scripture readers, residing about eight miles from Ballina. In the course of his labours, he was directed to the house of an individual, upon whom, after a good deal of opposition, he prevailed to listen to the reading of the Scriptures in his own native tongue. The man was brought up a Catholic, but he was convinced of the absurdity of popery, and the necessity of a better foundation for his hope than popery could furnish. A few weeks ago the poor man was taken ill, and died. A short time before his decease, in the middle of the night, he sent his son to the Scripture reader, desiring him to say that he had been very ill, and thought he was dying, and that he wished to see him before he left this world. The reader immediately rose, and went with the son. When he went into the room, he perceived that he was fast advancing to the borders of the eternal world. The man lifted up his eyes and hands, and said to him, "I am glad to see you—you are heartily welcome; but I never shall see you in this world after to-night. I have sent to you in order that you may read to me, before I depart, a little of the contents of that book which has been so valuable, so useful to my soul." The man read with him, and prayed with him, (for he was a pious man, and a member of the little church at Ballina,) and when he rose from his knees, the dying man said, "Thank God that I ever heard the Scriptures read—thank God that ever you came into my cabin, to bring unto me the words of eternal life; for I could not, on account of my age and infirmities, come to you to hear." Before the reader left, the saint said to him, "Tell the Baptist Society, how thankful I feel that it has been instrumental, under God, in making me acquainted with the words of eternal life." He laid great stress upon

this; and told the reader to inform him (Mr. B.) of this, in order that it might be transmitted to the Society, and that they might receive his dying thanks and blessing; that they had been the instruments, in the hands of God, in snatching him from popery, and from the blackness of darkness, for ever. Now he thought that the circumstances to which he had adverted were sufficient to encourage the exertions of the Society. There were, however, great difficulties to contend with; there were many obstacles which still impeded the progress of truth; and the agents of the Society felt that they ought to call upon the sympathies, and solicit an interest in the prayers of all who wished well to the sister island. In drawing to a conclusion, he had to present some specimens of needlework done in some of the schools. This was a proof that the Society was not only concerned to convey religious knowledge, but that they were also concerned to impart unto the children all useful knowledge. The Rev. Gentleman then presented to the company several samplers, and other specimens of the children's work, which appeared to afford high satisfaction to the company, particularly the ladies. There was one fact, the correctness of which he wished to impress upon the minds of the auditory. He referred to the quantity of Scripture committed to memory in the different schools. Some might feel inclined to think that the quantity stated in the Report was exaggerated, but he could positively assert that that was not the case; it was rather underrated than otherwise. They were employed from day to day, and from week to week, increasing their stock of scriptural knowledge; they were required to repeat four additional chapters each quarter, and if the master did not see this duty was performed, his pocket suffered, for every child who was deficient in this was deducted from the number present, and the master suffered in proportion; but it was seldom such instances occurred.

The *Rev. Dr. Rippon* spoke nearly as follows:—We cannot help being charmed with such an assembly as this, especially upon business of so much interest. If it were necessary, said Dr. R. I could lead you back to Ireland thirty years since. Myself and Mr. Birt, sen. were the two first Baptists who visited that country. The first sermon I preached was at Saint Mary's. Mr. Hutton said to me, "we will go and preach in the villages;"—I replied, "I am very little accustomed to village preaching, but I will do what you direct." Fourteen or fifteen friends took me beneath their wings to Leixlip; we went there to preach, and that blessed man, Henry Hutton, and another person, went through the streets to find *a place where we could stand.* Before we commenced, I retired with a blessed minister of the Moravian church, and with Mr. Wilson, of the parish church, and we shut up ourselves in an assembly room, and we knelt down and endeavoured to pour out our souls to God. After we had concluded, we went to the door steps of a gentleman, and commenced by singing a hymn; the people immediately flocked down in an intimidating attitude, but the persons who accompanied us from Dublin formed a barrier, and preserved us from injury. The master of the inn came with his wife, and took their stand very near to the place where we stood. The text upon which I preached, was, "This man receiveth sinners." Neither before or since, did I ever attempt to describe the crucifixion literally. The sermon produced a great effect, and I saw the tears trickle down the cheeks of the landlord and landlady. I mention this as one of the peculiar circumstances in my history. After the services were concluded, I asked the assembly, if they were desirous to hear the same truths made known on the following sabbath-day, if so, I could provide one or two ministers to address them. The people replied in the affirmative, the work went on, and I would tell you, with cheerful gratitude to God, that at that time twelvemonths they sent me a letter to say, they had built a little meeting-house, and would be glad if I could go over and open it. Circumstances transpired to prevent my compliance with this request, and I said to my friend, Mr. R. Hill, (who never had been in Ireland,) "duty requires you to go"—"God sparing me, (he replied,) I will go." He went and opened the meeting. The events which are now taking place in that country are truly gratifying; the finger of God has been there, and the same grace and mercy which has hitherto attended the society, I hope, will continue from year to year, until the Jews are called in with the fulness of the Gentiles. While I stand here, I can hardly help saying, "Hallelujah, Hallelujah to God and the Lamb!" But what an Hallelujah will be sung when the great outpouring of the spirit takes place. I think many people take a wrong view of the term proselytism. I remember Rowland Hill was once speaking upon this subject, and he said, "I do not want you to change your religion, but I want religion to change you." That is all the proselytism this Society wishes to effect. I congratulate the Society on what it has accomplished, and I think it must do good. I beg to move,

II. "That while it affords peculiar satisfaction to this Meeting to find that the importance of the Resolution, adopted at the last Anniversary of this Society, to increase, as far as possible, that class of its agents who are employed in reading the Holy Scrip-

tures to the Aborigines of the Sister Country, has been duly appreciated, and that the funds required to meet the additional expenditure occasioned by carrying it into effect, have been most providentially supplied, it must be obvious to every friend of the Society, that the union of growing zeal, perseverance, and liberality, with humble dependance on divine aid, will be essential to the continued prosperity of the Society's enlarged and enlarging sphere of operation."

The *Rev. S. Nicholson* said that if he were to consult his own feelings, he should content himself with simply seconding the resolutions; but, nevertheless, he would cheerfully express his attachment to the Baptist Irish Society, for he held himself bound, by every method within the compass of his power, to support its objects. He remembered to have heard of a gentleman who was conversant with occurrences in Ireland, relate a very impressive anecdote. A child, who had been instructed to read the Scriptures was compelled by the parish priest to give up her New Testament, she, crying, said, "You may take away my New Testament, but you cannot take away the forty-four chapters I have learnt by heart." Here was an effect produced which was well calculated to call forth the warmest gratitude to God.

The *Rev. Thomas Morgan* said, that while listening to the various details and remarks made that morning, he was deeply impressed with the thought, that they were assembled together under the broad protection of religious liberty. He was sure they dare not have made such speeches, but for the liberty which they had received, and as a friend of liberty, that liberty which he claimed for himself, he would most cheerfully tender to all his fellow-subjects. He stood there as a decided Baptist, but, surrounded by members of the Church of England, by individuals belonging to other denominations of Dissenters, and probably by gentlemen belonging to the Roman Catholic communion, he would say in reference to them, they had just as much right to engage in the practice of proselytism as he had. Let them go forward upon the system of proselytism in the sense in which his reverend friend had used the term. He was well aware that there were bigots in all religions—that there were bigots among the Baptists—bigots among Dissenters of every denomination—and was it to be a matter of surprise that there should be bigoted Roman Catholics? He was pleased to find from the report, that even in Ireland a few Baptists could stand up in the midst of multitudes, and administer baptism according to the ancient mode without any interruption or molestation. Such circumstances indicated that the day was fast approaching, when in Ireland they would not only act for themselves, but allow others to think fit for themselves. He would merely move,

III. "That Mr. William Burls, jun. is entitled to the cordial thanks of this meeting, which hereby present them, for the ability which he has shown in conducting the business of treasurer to this Society, on behalf of his much-respected father, William Burls, Esq.; and that he be requested to undertake that office for the ensuing year."

The *Rev. T. Gough* said, at the time the commercial earthquake took place in Wiltshire, nothing could be done for this institution. He (Mr. G.) one day waited upon a respectable clergyman to request a donation in aid of the foreign Missions. The clergyman promised to call upon him: he fulfilled his promise, and came over and said, "Take this; I wish the Mission success. It was a twenty pound note. In the course of a short time, he (Mr. G.) wrote him a letter, and inclosed a Report of the Baptist Irish Society. Two days after, the clergyman sent over his servant with a respectful message, wishing to see him as early as convenience would admit. He went to him, thinking that surely he should not get less than 10*l.* for the Society. This gentleman was a magistrate as well as a clergyman, (said Mr. G.) and he furthermore observed, "If I had any influence in the Cabinet or with Government, I would advise them to vote to the Baptist Irish Society a certain sum every year to aid their funds, it would be the best political method they could adopt, and far better than sending a standing army to Ireland." "Well," continued the clergyman, "I have lately been engaged in some legal proceedings with a priest, and have been under the necessity of taking hold of him with the iron hand of the law; the matter was put into Chancery, but through influence I got it out, and the decree was given, that he should pay over certain sums of money which he had unjustly obtained; among these was a sum of 100*l.* which, with great pleasure, I now hand over to you: let the money be sent to Ireland to promote Scripture education." Previous to leaving, the clergyman observed, "I was not aware that the Baptist Irish Society was doing half so much good; it has my best wishes; I shall be glad to see you at my time." The Rev. gentleman then seconded the resolution, and sat down amid loud cheers.

The *Rev. Dr. Newman* said, he had the honour of moving,

IV. "That the grateful acknowledgments of this Meeting are due, and are hereby presented, to the Rev. Joseph Ivimey, and the Rev. George Pritchard, the Secretaries, for their very valuable and gratuitous services; and they are respectfully requested to continue the same."

He so fully concurred in the propriety of being brief, that he should not violate the spirit of the observation which had been thrown out. If his speech were lengthened according to the merits of the Secretaries, it must be long indeed. But he was not accustomed to make long speeches, and it might be regarded as a testimony of the modesty of the Secretaries, that they put the speech into his hands, because they knew he would say little about it. Every person acquainted with the Secretaries must know their merits; it was therefore unnecessary for him to enlarge upon the topic any farther than by saying, they must necessarily feel, and most heartily desire, that those invaluable friends whose services had been so long continued, might still be spared for many years. It would afford great joy again to meet them, should providence prolong their lives. He would not that they should ask leave to sit again, but that they should be requested to report progress and sit again. It was impossible for any man possessed of a sensitive mind to take a glance at the situation of Ireland, and not regret that she should so long have remained in a state of misery, bondage, and degradation. She was a land of superstition; Dagon, and Baal, and Moloch, and Chemosh, were all to be found there. The land was leprous; it was covered white as snow. It was a Babel of confusion. It was a melancholy fact, that though she had been connected with these islands for a period of nearly six hundred years, hitherto the inhabitants of England had done little to alleviate her miseries, or remove her distress. He could not, however, but congratulate them on the statements they had heard this morning; statements which must inevitably lead to the conclusion that Providence was about to accomplish wonders on behalf of Ireland. He loved these annual meetings; they appeared to resemble mile-stones on the road, and, as a traveller recounted the distance he had come, and reflected on the miles he had yet to travel, so these meetings should excite very solemn and tender recollections. Many who had met together at the last anniversary, were departed to the world of spirits, and many who were now assembled were meeting for the last time on earth. They ought, therefore, to exert themselves to the utmost in the cause of the Redeemer; the time was short, there was undoubtedly a great conflict approaching, and as they sometimes sung

As darkness struggles with the light
Till perfect day arise,
Water and fire maintain the fight,
Until the weaker dies.

The *grand question to be determined* now *was, which was the weaker.* Christians should rejoice in the assurance that in this cause no effort was lost—the Redeemer would certainly prevail—he would vanquish all false gods, and his name would be blessed for evermore. He (Dr. N.) heartily congratulated the Society on having such worthy Secretaries, men, who would continue, as long as they lived, with all their heart and soul, and strength, to promote the cause. Mr. Ryland used to say to his boys, when they flocked around him after the vacation, and asked him how he did, "the best way of asking me how I do is by assisting me;" he thought the best way of returning thanks to the Secretaries, was to co-operate with them.

The *Rev. Thomas Winter* said, every attentive observer must have perceived, that the want of religion always involved men in a state of degradation, and that when they became truly pious, it raised them from that state of wretchedness into which they were naturally sunk. He begged them to remember, that the right of private judgment was sacred, and also that the principles of the Gospel, wherever they were disseminated, would prevail, so that glory would redound to God, while man was benefited; yes, he wished all men to enjoy liberty of conscience. He hoped that those who went forth as the messengers of salvation, would go as the messengers of peace. Tell them (said the Rev. gent.), O tell them of the bleeding Lamb of God,—of the achievements of the Cross: tell them, O tell them of his willingness to save the guilty, invite them to return, to come unto him.

The *Rev. Joseph Ivimey* could assure the meeting, that whilst he hoped that himself and his brother Secretary were influenced by higher considerations than the mere approbation of their fellow men, yet they were not insensible to the respect which was shown to them by the motion which had been so unanimously passed.

The *Rev. Dr. Cox* said the last time he had the pleasure of meeting the Chairman was at the annual meeting of the Reformation Society—a society which adopted a principle of operation similar to that which was recognized in this society, and with which, after mature consideration, he most fully concurred. He meant what, for the sake of distinction, might be called the "*Aggressive Principle.*" He found that the report contained the following expressions:—"The affecting fact, that several millions of their fellow-subjects in that country were still under the debasing influence of Popery, excited the sympathies, and called forth the exertions of its members. They considered the peculiar sentiments of that corrupt Christianity as injurious to the present, and dangerous to the future welfare of mankind; and were, therefore anxious to bring men to the knowledge and profession

of the Protestant faith. He fully agreed in representing Popery as *debasing* in its influence, and in describing it as a *corrupted form of Christianity.* But he would be particularly understood to state, that while he considered that we were fully justified in attacking *systems*, it ought not to be our intention or practice to attack *men*; while the one was corrupt, and should excite our opposition and resistance, the other might be worthy of our regard, and must claim our pity. He (Dr. Cox) held with the aggressive principle, therefore, which entered into contest with a corrupt system; but he held not with aggressive principle which attacked mistaken men. He wished to say, that in attacking the system of Popery, he did not give his pledge, he should be sorry to do so, to manifest any kind of hostility against individuals, or to violate in any way the principles of evangelical charity. He moved

V. "That the thanks of this meeting be presented to the Gentlemen who composed the Committee during the past year; and that the following Gentlemen be the Committee for the ensuing year, viz.:—Messrs. Gilbert Blight, Edward Buttenshaw, John Chandler, William Cozens, Job Heath, Joseph Ivimey, jun. Samuel Jackson, James Low, James Lowther, Stephen Marshall, Paul Millard, Samuel Moore, William Napier, John Neale, Richard Nichols, John Parr, Wm. Paxon, John Penny, Alexander Saunders, Joseph Sanders, Wm. L. Smith, Robert Stock, Gill Timms, Sam. Watson, George Wightman, Eliezer Wilkinson, and Charles Young; and that Messrs. Wilkinson and Penny be the auditors.

The *Rev. Joseph Kinghorn* rose with great pleasure to second the motion. He would recommend, as far as he had any influence, that its agents and supporters should not abuse those persons who professed the Roman Catholic faith, but should simply state what that faith was, and the results to which it led.

The *Rev. C. Birt*, of Portsea, laid claim to the resurrection of the patience of the meeting for a few moments, while he moved the last resolution, which was identified with respect and gratitude to the Chairman. Upon the principle laid down by his Rev. friend, Dr. Cox, he was proud to see the Chairman uniting himself with this aggressive Society; and, in the dress which he wore, he was happy to see a warrior preside at the meeting. Having once met the gallant Captain before, he had watched his course with grateful satisfaction, and was delighted at the thought, that he was a man raised up for a specific work. He *(Mr. B.)* derived both pleasure and confidence *from the* fact, that the Chairman not *only found encouragement*, and met with the approbation of many of the distinguished aristocracy of Ireland, but he also found in them zealous and active labourers and co-operators in the work of faith and labour of love. In looking back upon the past history of Ireland, a dark scene presented itself to view,—the people were in a state of ignorance, the aristocracy, being involved in pecuniary difficulties, had no influence; and instead of appearing as goodly pillars, they bore a greater resemblance to a petrified mass. But now a delightful spectacle presented itself to view—the people were instructed—the aristocracy were identifying themselves with the population at large, and not merely adding by their capital to its natural strength, but by their works of faith, and labours of love, promoting and advancing its spiritual improvement. He begged to move,

VI. "That the thanks of this meeting be given to Capt. Gordon, for his kind and obliging conduct, in presiding on the present occasion."

The *Rev. J. Edwards* seconded the resolution.

Captain Gordon said, that on the subject of the resolution which had just been proposed, and which the meeting had so kindly adopted, he should say nothing further than express his real and conscientious feeling, that he did not consider himself deserving of the warmth of feeling with which they had received the resolution. He should be at all times most happy to contribute what little his limited influence would admit in the way of personal exertion to promote the interest of the Society. In the field of Ireland, he had observed the operations of the Society, and had no hesitation in repeating what he had before said, that he regarded this institution as a valuable component part of that Christian exertion, which at the present time was transforming the moral character of that country.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Thrapston, per Mr. Dyer	10	0	0
Mrs. Holland, Bristol	50	0	0
Mrs. Bayley, Whitchurch.....	0	10	0
Collections in Wales, per Rev. S. Davies	41	5	0
Rev. Mr. Weare, Enfield	1	1	1

Received by Mr. Pritchard.

A Friend, by the Rev. M. Oddy of Howorth	5	0	0
W. Shippey, Esq. by the Rev. W. Glanville.....	1	0	0
Mr. Phillips, by Mr. Pritchard..	0	10	0

MISSIONARY HERALD.

BAPTIST MISSION.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 19, 1828, at Spa Fields Chapel:

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. ISAIAH BIRT of Hackney, seconded by the Rev. F. A. COX, LL.D.:

That the Report now read be adopted, and circulated under the direction of the Committee; and that while this Meeting gratefully acknowledges the Divine goodness, in the degree of success which has been granted to the efforts of the Society, from the period of its formation, it cherishes a humble confidence that events apparently adverse, as well as those of a pleasing character, will, in the providence of God, concur to promote the cause of Christ in the world.

Moved by the Rev. W. H. MURCH, Theological Tutor of the Stepney Academical Institution, seconded by the Rev. EUSTACE CAREY:

I. That this Meeting sincerely rejoices in all the tokens of his gracious approbation with which God has been pleased to honour the exertions of kindred Institutions, and desires ever to cherish unfeigned affection and regard for all who are engaged in an enterprize, at once so arduous and so honourable.

Moved by the Rev. EBENEZER HENDERSON, D.D. President of the Missionary College, Hoxton, seconded by the Rev. WILLIAM YATES, from Calcutta:

II. That the proceedings of the Gentlemen who have conducted the business of the Society for the past year are cordially approved; and that the following be the list of Officers and Committee for the next year, with power to fill up such vacancies as may occur:—

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. J. Dyer.

Auditors—Messrs. J. Danford, W. Burls, jun. and P. Millard.

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds
C. Anderson, Edinburgh
W. H. Angas
G. Barclay, Irvine
J. Birt, Manchester
T. Blundell, Camberwell
T. Coles, Bourton
E. Clarke, Truro
T. S. Crisp, Bristol
M. Fisher, Liverpool
S. Green, Bluntisham
R. Hall, Bristol
Rev. C. Hardcastle, Waterford
W. Hawkins, Derby
J. Hoby, Weymouth
R. Hogg, Kimbolton
R. Horsey, Wellington
T. Horton, Devonport
W. Innes, Edinburgh
J. Jarman, Nottingham
J. Kershaw, Abingdon
S. Kilpin, Exeter
J. Lister, Liverpool
J. Millard, Lymington

Rev T. Morgan, Birmingham
W. H. Murch, Stepney
J. Mursell, Leicester
W. Nicholls, Collingham
S. Nicholson, Plymouth
Dr. Newman, Bow
J. Payne, Ashford
R. Pengilly, Newcastle
R. Pryce, Coate
P. J. Saffery, Salisbury
S. Saunders, Liverpool
Dr. Steadman, Bradford
M. Saunders, Howarth
M. Thomas, Abergavenny
T. Waters, Worcester
J. J. Wilkinson, Saffron Walden
Rev. T. Winter, Bristol
Messrs. B. Anstie, Devizes
J. M. Buckland, Hackney
W. Burls, Edmonton
J. Deakin, Glasgow
J. Deakin, Birmingham
J. Dent, Milton
J. Fletcher, Tottenham
J. Hanson, Hammersmith
C. Hill, Scarborough
T. King, Birmingham
J. Lomax, Nottingham
W. Pollard, Ipswich
B. Shaw, Clapham
J. Sheppard, Frome.

CENTRAL COMMITTEE.

Rev. I. Birt, Hackney
C. E. Birt, Portsea
J. Chin, Walworth
W. Copley, Oxford
Dr. Cox, Hackney
R. Davis, Walworth
T. C. Edmonds, Cambridge
W. Giles, Chatham
T. Griffin, London
W. Gray, Northampton
W. Groser, Maidstone
J. H. Hinton, Reading
J. Ivimey, London
Rev. J. Kinghorn, Norwich
I. Mann, London
C. T. Mileham, Newington
G. Pritchard, London
J. Upton, London
Messrs. W. Beddome, London
G. Blight, London
J. Foster, Biggleswade
W. B. Gurney, London
J. Gutteridge, Camberwell
J. Marshall, London
S. Salter, London

Moved by the Rev. JOHN BLACKBURN, one of the Secretaries of the London Christian Instruction Society, seconded by the Rev. THOMAS MORGAN, of Birmingham:

IV. That the thanks of this Meeting are especially due to the Ministers who have travelled and advocated the cause of the Mission; as also to the Auxiliary Societies, Ladies' Associations, and all other friends who have kindly aided the Society:—that they be requested to continue their exertions, and to connect with them fervent prayer that the supply of the Spirit of God may render them increasingly beneficial.

Moved by the Rev. ISAAC MANN, of London, seconded by the Rev. JOHN STEPHENSON, Wesleyan Missionary from Barbadoes:

V. That the respectful acknowledgements of the Society be presented to the Trustees of this Chapel; to the Rev. Rowland Hill and the Trustees of Surrey Chapel; and to the Rev. J. H. Evans, for the obliging loan of their respective places of worship on the present occasion.

Moved by the Rev. SAMUEL NICHOLSON, of Plymouth, seconded by the Rev. DANIEL CLARABUT, of Tring:

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 18, 1829.

Moved by JOHN BROADLEY WILSON, Esq. Treasurer to the Society, seconded by the Rev. JOHN DYER, Secretary:

VII. That the Chairman, W. B. Gurney, Esq. be requested to accept our respectful thanks for his kindness in presiding over the proceedings of this day.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following letter has lately been received from Mr. Robinson, the pastor of the Lal Bazar Church in this city.

Calcutta, Jan. 23, 1828.

"In my last, I informed you that seven persons had been baptized this year, and that we expected another. In this we were not disappointed; the person alluded to was baptized on the last Sabbath in December. Since I wrote last, we have lost three members by death. One of them came to her end by her clothes catching fire. She was alone when the accident occurred; and being a paralytic, she was unable to help herself. When the persons with whom she lived entered the room, she appeared to have been dead some hours. Another, a country-born man, who was in the army, died at Burdwan. I have not heard any particulars; but from his general character, there is every reason to hope well of him. Another, one of our eldest members, (she having been baptized full twenty years,) did not give us much pleasure in her end. She had for many years been a woman of some repute in the church; but it seems, that the enemy was permitted to gain some advantage over her at last, and to bring a dark cloud over the closing scene. Another old woman, the first member who died last year, made a very happy exit. As often as I visited her, she appeared patient under her sufferings; resigned to the will of God; simply, but firmly trusting in Jesus, and even wishing to depart. We have also lost another, whose end was attended with some interesting circumstances. He was one of those whose names were entered on the church book as missing. Perhaps this statement needs an explanation. When I took charge of the church, it was not possible to ascertain the precise number of members; as there had been no regular entry of their names. I made out, therefore, a list of names in the best manner I could; but when I came to read it over to the church, and to inquire for the persons, it appeared, that some were dead, and that others had disappeared, and no one could tell where they were, or whether they were dead or alive. It was therefore agreed, that they should be entered as missing. Of this class were John de Sylva and his wife. Nothing had been heard of them for a long time; but a few months ago, I received a letter from Mr. Fenwick containing an interesting account *of our poor brother's death. It seems,* that he and his wife had retired to Sylhet, which, I believe, was their native place; where they entered into the service of an English gentleman, with whom they lived till poor John was called away. Mr. Fenwick knew nothing of them till he received a note from the gentleman, requesting his attendance at the funeral of a native Christian. Then he discovered who they were, and learned from John's wife, such particulars as fully authorize the conclusion, that he both lived and died like a Christian. The gentleman also with whom they lived, has given them a very excellent character. All this is very encouraging, and shows, that native Christians, though often weak and needing the superintendence of their more established brethren, can sometimes stand alone, and even adorn the Christian character in these circumstances. It says much for the piety of this poor couple, that though under the eye of no pastor, absent from all the means of grace, and enjoying the company of no Christian friends, they not only acted as it becomes Christians, but even maintained a spiritual frame of mind. Poor John was personally known to me when I was in Bengal before. He bore a Portuguese name, because he had, previously to his joining us, become a Roman Catholic; but he was a native of Bengal, and, I believe, born in the district of Sylhet. About the year 1815, our Serampore brethren sent several native brethren to preach the gospel in Sylhet. John, though not much of a preacher, accompanied them; as it was natural for him to wish to visit his native place under such circumstances. They met with considerable encouragement, and several natives were baptized; but as the native brethren did not permanently settle there, the converts were of course left to themselves, and there is too much reason to fear, they have fallen away. One of them, however, has been discovered by Mr. Fenwick, who writes concerning him, that he has hitherto lived "a life of blamelessness and good repute." There is then encouragement to scatter the good seed, even where it cannot afterwards be attended with all the care which could be wished; for that which is thus left to itself, is not always lost. One cannot but regret, however, that a part of the country, where success was obtained with so little labour, should have remained so long uncultivated.

The number of members in the Lal Bazar church, including all who are absent, was at the end of last year one hundred and two, of whom only five, besides myself, are Europeans. Our members are all poor; there is not one among us who can be called a person of property; there is not one who receives a genteel salary, or who makes a genteel appearance. Not less than seven-

teen of our members are wholly supported by the church; and there are others in very needy circumstances. Those whom the church wholly supports, are the blind, the lame, and those who through age and infirmities are unable to support themselves. In this country there are no parishes; those therefore, who are unable to work, and have neither property nor friends to support them must subsist on private charity, or perish. Many, no doubt, die for want; but Christianity teaches even the poor, to relieve those who are poorer than themselves. As the majority of our members understand the native language better than the English, both languages are always used at the Lord's table. A prayer is offered in each language, an address is given in each language, and a hymn is sung in each language. At church meetings also, both languages are used; and whenever a member is received, the confession of his or her faith, which is of course delivered in one language, is translated into the other. Questions put to candidates, and the replies given to them, must also be translated.

We received at our last church meeting, two Scotchmen, whose names are not in the above list. One of them was restored after exclusion; the other is a sailor who had been baptized at Serampore on his last voyage to India. As he is now settled in Calcutta, he wished to join us, and we gladly received him; for though a poor man, he seems to possess much sterling piety, and we hope useful gifts also. We have yet one candidate for baptism, a poor Mahomedan woman, who received her first impressions from hearing her daughter, a girl of fourteen, read the Scriptures. She read in English, and gave the sense to her mother, as far as she understood it, in Hindostanee. On Christmas day we called all the members together to hold a general prayer meeting, to humble ourselves before the Lord, and to pray for a revival. We sang and prayed in each language alternately, and an address was delivered in each language. It was an interesting season. All the European part of the church, as we usually term them, were happy to join in prayer with the native part, and the native part with the European. But I shall perhaps weary you with detail. I shall, therefore, only add, that the same number of services in each language as mentioned in former letters, is still continued."

CEYLON.

The following account from Mr. *Chater will* be read with interest, as affording delightful evidence of the union of heart existing among the servants of the Redeemer, though differing from each other in some particulars of faith or practice. We are happy to add that a very brief note, dated a month afterwards, (Feb. 15.) mentions that the voyage had answered the desired end, and Mr. Chater was about returning to his station with recruited health.

Bombay, 15th Jan. 1828.

"My dear brother Dyer,—If a hasty line I wrote to you dated 8th November, should have reached you before this, you will be prepared to see me dating to you from this place. I have the pleasure to inform you that I have had to sing of mercy and goodness from the time of leaving Colombo for this place, to the present moment. So far as I can judge at present, the end of our trip to Bombay will be fully answered. I did expect we should have been at our station again about this time, but the physician and all my friends here and in Colombo advised me to stay here as long as I could, and Providence seems in a manner to have compelled me to follow the advice so many have given me, no suitable opportunity of returning to Ceylon before the 5th of February having occurred. On board a vessel that sails from this port on that day, I have taken a passage. Through rich mercy my strength would be equal to writing you a long letter at this time, but I have not the documents at hand for sending you my usual annual account; a few general statements therefore, till I again reach my station, must suffice. Though the pleasing information I have to send is not unmixed with that which is painful, I am happy to say, that on this occasion I have more of the former than the latter to communicate. In November, five of those who have for some time been earnestly making the inquiry, 'what must we do to be saved?' put on Christ by baptism, and sat down with us at the Lord's table. Four of them are from among our school masters, and the fifth is the daughter of our old friend Alvis, of whom I have often had to make mention in my letters to you. In a future letter I hope to give you some particular accounts of most or all of these, that will be gratifying to those who like the inhabitants of heaven rejoice over one sinner that repenteth. In addition to these five, at least six more were candidates for baptism when I left home, and probably some or all of them have ere this been received into the church.

But now I must add the painful that has been mixed with the pleasant. At the same time that we had to receive five new members, we had the painful task of excluding three old ones, for disorderly walking. Concerning these, however, we by no means despair. They know the way of salvation, and we trust will yet be reclaimed and walk worthy of the Lord, whose name and cause they have on this occasion disgraced. I shall add no more concerning Colombo for the present, but fill up this side by informing you in a very brief manner of the Lord's kind dealings with myself and dear companion since we left our beloved home till the present period.

As far as Allepie we had Mr. and Mrs. Norton, with their two little boys, for fellow passengers. Just before reaching Quilon we were very near being run down by a ship of 800 tons burden. But the Lord preserved us. At Quilon, Mr. Norton and myself went on shore and spent a pleasant day with the Rev. T. Spring, chaplain of the place. Mr. Norton's station we could only look at from on board the ship, as the captain had little to do there but land Mr. and Mrs. Norton and their baggage. I went on shore with the captain at Cannanore, not expecting to meet with any child of God there. And though it was Mrs. C.'s last abode, previous to our marriage, no one seemed to be left there now whom she knew. But before I had been on shore half an hour, two kind notes were brought me, one for myself from Captain W., H. M. 54th regt. and one from his lady for Mrs. C. inviting us to spend the time with them while the vessel staid in that port. Mrs. C. was prevented going, but I spent the day with them, and few of my days have afforded me more happiness than that. And it was with mutual regret we parted so soon. Capt. and and Mrs. W. would have given any thing in their power to have had me stay over the next day, which was the Sabbath. But the vessel sailed the same evening, and we were obliged to separate. When we reached Mangalore, another port at which the Captain had to land some cases, we found two ladies and some children who had been brought from the wreck of an 800 ton ship that had been run on a reef of rocks near the Laccadives, whom we took on board to convey them to Bombay. And as there was then some hope of saving something from the wreck, our captain, much against the will of his passengers, stood for the place where it was. On the third day after standing from the land we had very squally weather, and carried away our foretop mast and main gallant, and being far from the wreck, relinquished the pursuit. Thus we were again rescued from our fears and dangers, and *seem to have been kept out of* a tremendous storm that was then raging at and near Bombay, in which the lives of about 500 natives, and an English lady and her child were lost. Had we not gone out of our course toward the wreck, it seems highly probable we should have been just in the midst of this storm. After this we had a narrow escape from fire. The cuddy lamp had been cracked and bound together with string, which being soaked with oil caught fire and blazed up in the most furious manner. Through a kind providence the flames were soon extinguished, or we must soon have all perished. Into such imminent danger were we so often brought during this short passage, and yet so mercifully preserved. O that we could suitably praise the Lord for his goodness, and for all his wonderful works to the children of men! Before we had time to come on shore here, we received a kind invitation from the Rev. Henry Davies, senior chaplain, to spend the time of our stay at Bombay under his roof. Had we been their own brother and sister, Mr. and Mrs. Davies could not have shewn us greater kindness than they have. But we had not been long here before our dear American friends heard of us and claimed us as their guests; for at least part of the time. After spending eight days therefore, at the parsonage, we took up our abode with Mr. and Mrs. Garrett; in whom we find also a kind brother and sister. Mrs. G. was the widow of our dear brother Newell, who spent months under my roof at Colombo. We were to have spent some time in the house of Mr. Graves, but it has so turned out that we are still with Mr. Garrett, with whom it seems probable we shall remain till we embark for Ceylon. We have so sensibly felt the goodness of God to us, and the kindness of our friends in what I have related, that I could not well avoid giving you this short account of it; and still the half has not been told you. The American Mission here has been well reinforced by the arrival of Mr. and Mrs. Allen, Mr. and Mrs. Stone, and Miss Farrar. O when will our feeble mission in Colombo have to rejoice in a reinforcement too! I trust very soon, and that it may is my daily earnest prayer."

HOME PROCEEDINGS.

HAILSHAM, SUSSEX.

The Hailsham Missionary Society was formed June 7th 1826, when the Rev. Henry Townley kindly presided.

The collectors commenced their interest-

ing employment on the 27th of July following, and to me their success is highly gratifying. I cannot refrain from expressing my gratitude to God that the Great Head of the Church has been pleased to dispose many in our neighbourhood, who do not abound in the riches of this world, to cast their mites into the Treasury of the Lord.

On the 16th Inst. we had our Anniversary, when our beloved brother Carey and several other ministers addressed the meeting, to the great delight, and I hope profit, of those that were present.

W. D.

Hailsham, May 23.

Contributions received on account of the Baptist Missionary Society, from May 20 to July 20, 1828, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Boxmoor, Subscriptions, by Mrs. Carey	8	0	0
Western District, by Rev. R. Horsey	112	15	0
North of England, by Rev. R. Pengilly:			
Sunderland, two years ... 26 2 4			
Maryport ... 11 3 11			
	37	6	3
Kensington Gravel Pits, by Rev. W. Southwood	2	5	8
Brighton, by Rev. W. Bailey	12	0	0
Kingsbridge, by Rev. J. Nicholson	4	11	6
New Mill, &c. by Rev. D. Clarabut	22	19	2
Rye and Battle, by Mr. Carey	8	0	0
Shrewsbury, Auxiliary Society, by Rev. M. Kent	5	0	0
Canterbury, Subscriptions, &c. by Mr. Christian	22	8	0
Sussex, by Rev. Mr. Mileham	25	19	6
Watford Auxiliary, by Mr. Young (Female Education)	10	19	4
Lynn, Collected by Miss Keed	2	0	0
Bessels Green, Collection and Subscriptions, by Mr. Knott	3	13	6
Barton Mills, by Mr. Secker	6	7	6
Bromsgrove, by Mr. Scroton, jun.	15	14	6
Rochdale, by Mr. Kelsall	15	17	3
Hailsham, by Rev. W. Davies (balance)	20	16	4
Buckinghamshire Association, by Rev. P. Tyler	42	15	9
Sheffield, Balance, by Mr. Lomax	29	0	0
Dundee, Baptist Church, Seagate, for Translations	5	0	0
Moneyfirth and Broughty Ferry Missionary Society, for Schools	5	0	0
Baptist Free School, Took's-court, by Mr. Kendrick	8	18	8
West Middlesex Union, Datchet, Collected by Mrs. Bailey	2	0	0
Arnsby, &c. by Mr. Cort	25	19	1
Wallingford, by Rev. J. Tyso (Translations 10s.)	23	0	7
Dunstable and Houghton, Penny Society, by Mr. Watts	11	7	6
Waterford Missionary Association, by Rev. C. Hardcastle	3	11	6
Missionary Box, by Miss Gurney, Muswell Hill	3	5	6
Eagle-street Auxiliary, by Rev. J. Ivimey (one-third)	16	0	0
Keynsham, Subscriptions, &c. by Rev. T. Ayres	8	0	0
Kent Auxiliary, by Rev. W. Groser	106	13	0
Salendine Nook, Bramley, &c. by Rev. J. Acworth (Female Education 6l. 1s.)	26	6	0
Greenwich, Baptist Friends, by Mr. Tosswill	10	6	1
Sundries, by Rev. Joseph Kinghorn	6	7	2
Camberwell, Female Auxiliary Society, by Miss Gutteridge	54	1	6
Irvine, by Rev. G. Barclay	2	18	6
Carter-lane Auxiliary, by Mrs. R. G. Marten (one-half)	20	8	3
Halifax, by Rev. C. Thompson	28	5	0
Belize, Subscriptions, by Rev. Joseph Bourn	27	18	6
Bedfordshire Auxiliary Society, by John Foster, Esq. Treasurer:—			
Bedford, Rev. J. Hillyard ... 15 0 0			
Rev. T. King ... 6 4 3			

Bedfordshire *continued:*						
Biggleswade				24	15	0
Carlton				3	1	10
Leighton Buzzard				7	0	5
Luton				70	19	2
Market Street				3	7	6
Maulden				8	16	0
Rev. J. K. Hall, Donation				1	0	0
Sharnbrook				4	3	6
Staughton				8	0	0
Steventon				3	1	2
Toddington				0	16	6
					156	5 4
Bedfordshire, Baptist Association, by Mr. Saunders					2	0 7
Gloucester, Collected by Miss Rees					4	0 0
Stroud, &c. by Mr. H. Hawkins					15	13 0
Birmingham Auxiliary, Brettle-lane, by Rev. T. Morgan					4	0 0
Friends at Fetter-lane, Collected by Mrs. Elvey					24	0 0
Church-street, Blackfriars, Auxiliary, by Mr. Pontifex					23	3 0
Ryeford, Friends, by Rev. Mr. Williams					2	0 0
Oswestry, Auxiliary Society, by Mr. Jones					5	0 0
Chatham, Female Auxiliary Society at Zion Chapel, Clover-street, by Mrs. Booth (one-half)					9	1 6
Amersham, Penny Society and Subscriptions, by Rev. J. Statham					28	18 9
Chesham, Collection, by Rev. Eustace Carey					12	14 9
Prescott-street Auxiliary Society, by George Morris, Esq. (two-thirds)					50	0 0
Woolwich, Auxiliary Society, by Mr. Meredith					38	14 0
Wantage, Collected by Rev. W. Glanvill					3	0 0
Mare Pond, Auxiliary Society, by Mr. Beddome					34	4 9
Netherlands, Auxiliary Society, by Rev. J. Muller					200	0 0
Colchester, Mr. Benjamin Nice, two years' Subscription					42	0 0
Dundee, Chapelshade Association, by Mr. Easson					2	0 0
Camberwell, Friends at, for Jamaica Schools, by Mr. A. Saunders					5	5 0
Mrs. Arnold, Bankside, for Female Education					10	4 6
Henrietta-street Sunday School					2	0 0
Ditto, Collections, by Rev. E. Carey					13	13 0
Mission Box at Mr. Arnold's Paper Mill, Hackney					0	16 0
Bow, Rev. Dr. Newman and Friends					13	1 9
Carlton-le-Moorland, Collection, by Rev. W. H. Newman					17	0 0
Norwich, St. Mary's Auxiliary Society, by Mr. Cozens				32	4	2
Pupils at Mr. Brewer's Academy				1	0	0
					33	4 2
Royston, Subscriptions, by Mr. John Pendered					9	18 0
Goswell Street-road, Auxiliary Society, by R. Cox, Esq. (two-thirds)					31	2 3
Missionary Box, Mrs. Shackell, Princes-road					0	18 6
Trowbridge, Subscriptions and Collections, by Mr. Wearing					14	18 0
Hackney, Assistant Society, by Mr. J. M. Dunn					25	10 0
Collections at Elim Chapel,	**Rev. Mr. Elveys** *(West India Fund)*				5	2 7
Maze Pond,	**I. Mann**	**Do.**			12	5 0
Dean-street,	**B. Lewis**	**Do.**			14	0 0
Poplar,	**J. Upton, jun.**	**Do.**			6	18 0
Peckham,	**T. Powell**	**Do.**			6	2 6
Church-street, Blackfriars	**J. Upton**	**Do.**			25	10 0
Oakham, Penny Subscriptions, by Mr. Cordy					2	3 0
Thrapston, Auxiliary Society, by Mr. John Baker					34	0 0
Nottingham, Auxiliary, (on account) by Mr. Lomax					30	0 0
Bath, Female School, by Mrs. Smith					15	0 0
Pupils at Madras House, Hackney, by Rev. Dr. Cox					2	2 0
Stamford Hill, Collected by Miss Wilsons					1	13 6
Little Alie-street Female Auxiliary, by Rev. W. Shenston				10	10	0
Sunday School				1	7	6
					11	17 6
Dorman's Land, by Rev. T. Chapman					7	10 0
Missionary Box, Miss Williams, Campden Hill					1	1 0
***Lion-street, Walworth, Female Auxiliary,* by Mrs. Chin (two-thirds)**					60	0 0

Little Boy in Hackney Sunday School, by Mr. Smith				0	3 0
East-lane, Walworth, Female Auxiliary Society, by Mrs. Steward				13	12 0
Juvenile Contributions				0	13 6
Collection at John-street Chapel, June 18	63	8	8		
Surrey Chapel	83	9	8		
Eagle-street	5	0	1		
Annual Meeting, Spa Fields	96	7	9		
				248	6 2
Westerham, Female Society, by Rev. T. Shirley (Female Education)				7	13 0
Sevenoaks, Subscriptions, &c. by ditto				20	2 6
Maze Pond, Female School, by Mrs. Gouldsmith				15	0 0
Norwich, Ladies' Association, St. Clement's, by Rev. Jas. Puntis				8	9 4
Crayford, Female Auxiliary Society, by Mrs. Smith				5	0 0
Loughborough, Collection, by Rev. Wm. Yates				18	11 6
Whitchurch, Salop, Subscriptions, by Mr. Bayley				1	11 6
Elgin and Morayshire, Missionary Society, by Rev. Mr. M'Niel				5	15 6
Manchester, Subscriptions, by Rev. John Birt				19	18 0
Kingsthorpe and Ecton, by Rev. W. Gray				3	13 4
Northamptonshire, Ministers' Meeting, by ditto				7	0 0
Shooter's Hill, Friends, by Mr. John Williams				1	0 0
Perthshire, Missionary Society, by Rev. John Newlands				20	0 0
Bristol, Auxiliary Society, (on account) by Mr. R. Leonard, Treasurer				100	0 0
Newcastle, New Court Chapel Auxiliary, by Rev. G. Sample				26	0 0
North East Cambridgeshire Auxiliary				4	0 0
Liverpool, Auxiliary Society, by W. Rushton, Esq.				74	15 6
Legacy of Mrs. Sarah Price, late of Hammersmith (J. Hanson, Esq. and Rev. T. Uppadine, Executors)				88	10 0
Small Subscriptions at Fen Court, by Mr. Stanger				1	11 2
Thetford, Norfolk. Collected by a Lady				0	14 0
Upper Holloway, Subscriptions, by a Female Friend				1	1 0
Joseph Gutteridge, Esq. Denmark Hill	Donation			50	0 0
William Manfield, Esq. ditto, by ditto	Do.			10	0 0
W. B. Gurney, Esq.	Do.			50	0 0
Mr. Joseph Gurney	Do.			25	0 0
A Young Friend, by ditto	Do.			25	0 0
Samuel Hull, Esq. Uxbridge (for Schools)	Do.			10	0 0
James Lomax, Esq. Nottingham	Do.			5	0 0
Friend to the Mission	Do.			2	0 0
An Old Friend of the Society	Do.			0	10 0
Friend, by Rev. Thomas Griffin	Do.			2	0 0
Rev. S. Green, Bluntisham, Profits of publications	Do.			2	8 6
Mrs. F. Hall, for Kingston School	Do.			5	0 0
Margate, by Rev. J. Payne, Collection at Mr. Denham's				4	17 9

TO CORRESPONDENTS.

Parcels, containing Magazines, &c. have been received from Mr. Joshua Cook, Mr. Blyth Foster and Mr. Hanson.

A friendly Correspondent from Bristol wishes us to urge upon all Ministers who preach and collect for the Society, the great importance of forming Penny a Week Societies wherever they go. Undoubtedly, the universal adoption of this useful expedient would go far to relieve the Society from the present pressure on its funds.

S. N. is informed, that whenever accounts of "Home Proceedings" are forwarded in time, they are invariably inserted. We have before announced, that the Conductors of Auxiliary Societies are at perfect liberty to have the particulars of their receipts inserted in the *Herald*, if that be preferred to the *Report*.

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THE

BAPTIST MAGAZINE.

SEPTEMBER, 1828.

A Discourse on the Importance of Scriptural Views of the Character of Christ.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

If the importance of a subject may be estimated by the attention it excites, and has long excited, among serious and enlightened men, it must be acknowledged that the person and work of Christ, as exhibited in the Holy Scriptures, and maintained by the Christian world, are subjects which demand the calmest inquiry and most serious discussion. In all periods of the Christian Church, and in all communities where Christianity has prevailed, the different opinions entertained respecting the attributes of its Author, have called forth the warmest affections, and employed the noblest energies of the human mind. Widely as different sects have verged from each other, the earnestness of their inquiries, and the sacrifices often occasioned by their opinions, not only attest their sincerity and the importance of the question, but indicate the serious consequences involved in different systems, and the duty of all to embrace and promote the truth undiminished by sophistry, and uncorrupted by tradition. Some, indeed, wish to maintain a strict neutrality on this point, contending that the distinction between the different systems is too nice to be perceived by common minds; that no criterion has yet been established whereby their opposing claims can be satisfactorily examined; and that, if we cherish the spirit and obey the precepts of Christ, it can be of no consequence whether our views of his person and work be correct or not.

But if we consult those who have thought most, and are best qualified to estimate the doctrine, we shall find them of one mind in contending for its importance. For if all parties have occasionally maintained their opinions with undue pertinacity and violence, they will all confess it is every one's duty and interest to see to it, that his views of Christ are substantially consistent with the word of God. In this respect at least, their ideas agree with the current language of the New Testament, which represents faith in Christ and the acknowledgement of his divine character, as points of essential moment in the great business of salvation.

When our Lord put that question to the Pharisees, which he still puts to us, *What think ye of Christ?* it evidently implied that the thoughts which men entertain of him may be intelligibly expressed; that there is some test by which their accuracy may be fairly tried; and that the conclusions formed on the subject involve consequences of the most serious nature. For, said he, on another occasion, "If ye believe not that I am *He*, ye shall die in your sins, and whither I go ye cannot come."

This language, certainly, had an

immediate reference to the Jews, among whom our blessed Lord had made his appearance as the promised Messiah, and by the purity of his conduct, the wisdom of his sayings, and the splendour of his miracles, as well as by his own testimony and the foresight of his death and resurrection, had verified the predictions which foretold his coming, and proved the validity of his claims. As the peculiar people of God, favoured with the first visits of their Deliverer, and the sensible demonstrations of his divine power, it was their incumbent duty to receive his doctrine and submit to his authority, as the Son of God; whence their unbelief filled up the measure of their iniquity, and brought upon themselves and their posterity, for a series of ages, the most signal ruin. But if error and unbelief were, in their case, so criminal and destructive, it doubtless becomes us to deprecate the same spirit; knowing, from the New Testament, that scriptural views of the person and offices of Christ are of vital importance, and that every deviation from the truth will endanger our faith and hope, our obedience and security. For if it be "life eternal to know the only true God, and Jesus Christ whom he hath sent," we may consider the Lord of life and glory as still saying to the world, "Unless ye believe that I am he, ye shall die in your sins."

We do not mean by this inference to insinuate, that a perfect comprehension of our Saviour's character, as delineated in the Scriptures, or the adoption of any particular hypothesis on the subject, is essential to present justification or future glory. For though the Gospel requires faith and repentance as the terms of salvation, *and is designed* by its moral influence to produce universal purity, it is nevertheless a dispensation of grace, the blessings of which are gratuitously bestowed, without regard to the merit or demerit of its recipients. And though it be certain that all who repent and believe the Gospel, and obtain the promise of salvation through our Lord Jesus Christ, are in some degree made the subjects of divine light and christian holiness, yet it must be confessed that, with respect to the generality of believers, the light that is in them shines with a feeble lustre, scarcely sufficient to render their own darkness visible; while the holiness of their hearts, though sincere and increasing, is interrupted and enfeebled by many infirmities. If then a variety of errors and imperfections may in other respects consist with genuine piety, it would be absurd to contend for the absolute necessity of perfect knowledge or entire freedom from error in one particular, where the human imagination is so liable to be deceived. And if the apostles, whose views of our Saviour before his resurrection and ascension appear to have been exceedingly confused, if not erroneous, were notwithstanding the subjects of saving faith; doubtless there may be some still, who labour under the same misconceptions, and yet so far "believe that Jesus is the Christ, the Son of God, as to have life through his name." Few, indeed, have strength of mind or opportunities of improvement sufficient, amidst the grandeur of the subject and the clashing of different reasonings, at once to perceive the true and discover the fallacious. And though some may have always believed and maintained the truth in its natural purity, while others have been embarrassed and partially misled by the plausibility of error, a close

inquiry would perhaps convince us that the soundness of the former, if not entirely nominal, has in many cases arisen from causes purely accidental, in the production of which their moral and intellectual powers had little or no share; while the mistakes of the latter, instead of flowing from moral turpitude, or a disrelish for the truth, may, in some individuals at least, be traced to a variety of unavoidable and inauspicious events. If, then, the moral defects of one man, when blended with a principle of faith and piety, do not extinguish in our breasts the hope of his acceptance, nor forbid us to own him as a christian brother, why should the mental weakness and partial mistakes of another, if possessed of the same graces, annihilate his interest in Christ, or exclude him from the divine kingdom?

But in making these remarks, God forbid that we should apologize for the perverseness of human intellect, or assume so unscriptural and delusive an hypothesis as the innocence of theological error! It is our wish simply to disclaim the indiscriminate severity sometimes used in censuring those who err from the truth in judgment, while, upon the principles of grace, candid allowances are made for those who retain it in profession, but depart from it in spirit or in practice. If, indeed, the grace of God be promised and dispensed by the Gospel, notwithstanding the imperfections of its recipients, we see not why an error of the judgment, simply considered, if not produced or accompanied by obliquity in the will or malignity in the affections, should place a man beyond the confines of hope, any more than an error of the temper or the conduct. Nor would more severity and less forbearance be shewn *in one case than the* other, were our pride less impatient of opposition, or our party predilections less powerful, than the interests of virtue and the commands of God. If, in short, the judgment be a passive power, the criminality of those who have fallen into error is not to be imputed so much to the mistakes themselves, as to the state of mind and co-operating causes under whose influence their opinions have been formed; and, of course, that criminality may exist in very different degrees, from an imperceptible prejudice to a deep and invincible antipathy, the proportions of which, in the case of any individual, the eye of Omniscience alone can discern.

But though, for these reasons, we would check the spirit of indiscriminate censure on the score of heresy, and disclaim the thought of consigning others to perdition, deeply as we deplore their errors; yet we contend that scriptural views of the person and offices of Christ are unspeakably important, and that every error is dangerous, as it affects the foundation of our faith, indicates a perverted mind, and tends to increase and perpetuate the perversion. To the man who doubts the doctrine of a moral and retributive Providence, or who, believing that doctrine, denies the authority and existence of a divine revelation, the scripture doctrine concerning Christ is a subject of the highest importance; since it proposes a fact, which, if properly established in the mind, must at once overturn all the objections of atheism, and settle the points in dispute between the deist and the christian. To the deluded votaries of paganism, to the devotees of the mahometan imposture, and to the zealous supporters of the Jewish law, the knowledge of Jesus Christ, the incarnate Saviour, will communicate a light sufficient to remove

their delusions, and be followed by a train of the most serious and lasting consequences. And to Christians of every name, "who confess with their mouth the Lord Jesus, and believe in their heart that God hath raised him from the dead," scriptural ideas of his person and character are highly desirable and important; that, holding the head, and rejoicing in the common salvation, they may think less of minor differences, and concentrate their efforts for the progress of the Gospel, and the overthrow of infidelity and sin.

If we consider, more particularly, the value of truth in general, and especially divine truth, it will be evident that the knowledge of Christ is not only desirable, but of vital moment, as it affects our rank in the scale of being, and the progress we have made in mental and moral excellence.

A capacity of knowledge, and the exertion of that capacity in its actual attainment, are obviously the first indications of a rational and superior nature, and the means of connecting us with beings of a higher rank. What then are ignorance and error, with all partial and confused perceptions of truth, but the symptoms of a weak and unenlightened mind, which confines its attention to sensible realities, regardless of its superior powers, and the chief end of its existence. If ignorance and error, so hostile to the purpose of our being, were the result of an irreversible necessity, we must observe and deplore them as calamities, which the absence of guilt alone could mitigate; but resulting, too commonly at least, from the voluntary indulgence of prejudice and passion, or the wilful neglect of instituted means, we must regard them as calamities *which* assume the character of *crimes.*

If the knowledge of truth be the only food of a healthful and improving mind, the limitation of that knowledge to a few particulars, especially of the lowest kind, is the sad proof of a fallen and degenerate spirit, and a powerful obstruction to the attainment of that mental and moral maturity which is the primary, or rather ultimate design of life. Hence so many of our race pass through the stages of their animal economy, and approach the very verge of decrepitude and the grave, while their minds continue in the feeblest state of infancy or childishness, neither enjoying the pleasures, nor performing the duties of a spiritual maturity.

In the absence of Christian knowledge, men have frequently discovered peculiar skill, or acquired eminent distinction in the transactions of commerce, the affairs of government, the pursuits of literature, and the higher attainments of philosophy and general science. But the immortal mind was formed to connect us with eternity, and to fit us for a state of superior knowledge and enjoyment in the divine presence. The most refined scholar and the profoundest politician, have therefore made but an imperfect use of their time and faculties, if, in the midst of secular pursuits and exterior accomplishments, they have neglected those principles and virtues which alone discover the realities or prepare for the beatitude of a future world. Hence our Saviour, in accordance with these sentiments, represents the knowledge of himself and life eternal as intimately combined, if not identified. It was a deep conviction of this truth which glowed in the bosom of St. Paul, when he "counted all things but loss for the excellency of the knowledge of Christ Jesus,

Lord;" when he expressed it
ıe highest object of his ambi-
"that he might know Christ,
the power of his resurrection,
the fellowship of his sufferings,
be made conformable to the
gn of his death;" and when he
red, with so much earnestness,
comprehend with all saints,
t is the heighth and depth, the
th and breadth, of the love of
st, which passeth knowledge,
s to be filled with all the ful-
of God." St. Peter, likewise,
ressed with the same sentiment,
estly exhorts us "to grow in
e, and the knowledge of our
l and Saviour Jesus Christ."
by this process the powers of
nward man will be strengthen-
and matured, while the plea-
s and pursuits of time will be
bled by a participation of those
ch are spiritual and eternal.
Barlow. T. F.

(To be continued.)

EXTRACT OF A SERMON BY THE REV. W. YATES, FROM CALCUTTA, IN AID OF THE BAPTIST MISSION, DELIVERED AT THE REV. J. H. EVANS'S CHAPEL, ST. JOHN-STREET, GRAY'S INN-LANE, JUNE 18, 1828.

ROMANS i. 28.

AND even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Idolatry is essentially the same every age, and in every place. is the same in its origin, the e in its nature, and the same its effects. It arises from the al depravity of the heart, from esire not to retain the knowge of God. This is evident n the manner in which it was duced. Men did not become eedingly wicked and devoted idols all on a *sudden*. They *e once possessed of some* true light, "because that which may be known of God was manifest in them; for God shewed it unto them:" and this light they had first to fly, before they could plunge into profound darkness. All idolaters, both ancient and modern, have degraded themselves by extinguishing in their hearts the light of nature, for "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." This was the origin of all the absurdities of heathen mythology; and this it was that led them to "change the truth of God into a lie, and to worship and serve the creature more than the Creator, who is blessed for ever."

In viewing the false systems of worship into which a darkened imagination and a corrupt heart have led men, we perceive that they are in many respects dissimilar; yet how many soever may be the species and varieties, there is a generic likeness in them all. One man worships the god which his own imagination has formed, which is altogether such an one as himself, or such an one as he could wish the Deity to be; another will fix on some sensual object of honour, wealth, or mirth, and will prostrate his whole soul before it; and a third, sinking into still grosser darkness, will "change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Still how much soever they may differ among themselves, they all agree in this, that they do not worship the true God, but choose something else more suited to the inclinations of a depraved mind.

When the Greeks and Romans rejected God, and liked not to retain him in their knowledge, what

was the consequence? God rejected them, and gave them over to a reprobate mind, to do those things which are not convenient; and the necessary result of such rejection was, that they became "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity;" they became "whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Such were the effects produced by idolatry among the ancients, and such we maintain to be the effects produced by it in modern times. We are blamed by some as describing the vices of the heathen in language too highly coloured; but what language can be stronger than that employed by the apostle? We only say that the same in its full extent is still applicable, and let those who object to it, first show that idolatry, by perpetuating its mischiefs and miseries for nearly two thousand years longer, has grown better in its influence than it was in the days of the apostle.

The object of this discourse will be, to give a description of the state of the heathen—and to consider what effect this view of their state ought to have upon us.

I. The state of the heathen is described by the apostle under two heads. They are possessed of a reprobate mind; and they do the things that are not convenient: under these may be included all the vices of their hearts and lives.

First, *They have a reprobate mind.* The term reprobate signifies disapproved, and its meaning may perhaps, in the present instance, be best ascertained by considering what sort of a mind that is which is approved. When God created man, it was in his own image, and after his own likeness; and when men are created anew in Christ Jesus, who is the image of God, they are said to put on a new nature, which is renewed in knowledge after the image of him who created it: a mind, therefore, that is approved by God, must be one that is renewed in knowledge: its views of the divine character must be correct, and those views must have a holy and transforming influence. In proportion as any one is possessed of a knowledge of the only true God, and Jesus Christ whom he has sent, he will have an approved mind; and in proportion as he is destitute of this knowledge, he will have a reprobate mind. This being the standard by which we are to judge, it will be easy to shew from the profound ignorance of the natives of India on all divine subjects, that they are given over to a reprobate mind. For the sake of illustration, we may notice their ignorance of the Divine Being, of the plan of salvation, and of an eternal world.

1. The notions of the heathen concerning God are various and discordant. Sometimes they profess that we can know no more about him than the blind do about colours; and at other times they discourse with as much boldness on the subject, as though they were acquainted with it in its full extent.

The supposition that qualities both vicious and virtuous reside in all their gods, makes sin appear very trifling in their estimation, and tends to confound all the distinctions between vice and virtue. When they look at the sins committed by them, they regard them as a piece of diversion, and this lessens in their estimation the turpitude of vice, and leads them to

ink little of those crimes which e sanctioned by such examples. he effect produced upon their actice by such views must be rnicious, as it can never be ima- ned that they will strive to be ore virtuous than the gods whom ey worship.

2. Correct views of the divine aracter are at the foundation of l true religion, and an error in ese must be attended with conse- ent errors in the superstructure which these are the basis.— ence mistaken views of God lead mistaken views concerning the an of salvation. This is strik- gly exemplified in the ideas which e heathen entertain of salvation. hey depend upon works of merit. he ceremonies performed with a ew to acquiring merit are of va- ous kinds, such as bathing in the anges, repeating the name of od, counting over a string of eads, making offerings of rice id flowers to the gods, building auts and temples, and giving mething to the poor: by one or her of these means they seek lay up a stock of merit for an- her world, and on this they place l their hopes of salvation. They ve no idea of the mercy of God ithout works, or of the forgive- ss of sin unless expiated by their fferings, or of the possession of aven except as the reward of eir merits. In all these things ey evince the most lamentable oofs of a reprobate mind.

3. Ignorance in the use of means plies ignorance of the end to be tained. When we consider the ature of that bliss after which the athen aspire, we may cease to onder at the plans which they ve devised for its acquisition. heir highest devotees aim at ab- rption in the Deity. Those who ek salvation by *their works ex- ect such bliss as shall correspond* with their merits; and the greatest felicity they can obtain by these, is a residence in the heaven of the gods for a limited duration, and an indulgence in sensual delights dur- ing that period; after which they must return to the world again, and to all the miseries which flesh is heir to. How truly may they be said to be given over to a repro- bate mind, who are thus ignorant of God, of the plan of salvation, and of an eternal world!

Second, Our text states, that in addition to having a reprobate mind, they do those things which are not convenient. Their prac- tice corresponds with the state of their knowledge, and the state of their hearts: and the total absence of holiness, and the unceasing commission of crime in their gene- ral deportment, are substantial proofs that their minds are repro- bate. It would be impossible for us to dwell on all the particular things done by them which are not convenient, as that would require us to comment on all the vices enumerated by the apostle in the context. Their lying and lust, their covetousness and cruelty, will furnish enough to illustrate the subject, and from these it will not be difficult to form an estimate of the rest.

Their *lying*.—The character of a people must always be in accord- ance with the things they believe. The Hindoos believe tales the most monstrous and absurd. The Shas- ters, which they use as their Bible, are filled with the most idle ro- mances; yet they receive these as truth; and what wonder that they who receive such monstrous lies, should be themselves given to ly- ing? This crime extends to a most alarming degree. They consider the sin to consist, not in lying, but in being detected in their lie; and even that they regard as a very

trivial matter. This sin prevails in all classes, and in all their civil, commercial, and even domestic pursuits. So much does it prevail in civil life, that in the courts of judicature it is almost impossible to get at the truth, or to administer justice. In mercantile concerns, it is their constant rule to ask twice as much as they mean to take; and, after telling many lies as to its value, and what it cost them, they will sell the article for one-third less than they at first demanded. In fact, their word cannot be taken, except in cases where their own profit is not concerned: in all other cases they give you just such an answer as they suppose will please you best. This is one of the things they do "which are not convenient;" and the inconveniences of this practice are almost endless. So are those which arise from

The free and unrestrained indulgence of *vicious appetites* and *propensities*. The sins specified are the very sins which they commit. I have gone through this chapter with the Pundits, and have found, from their own confession, that this is really the case. The crime which by the law of Moses was punished with death, is, by the institutes of Menu, sanctioned.—They are confirmed in these crimes by the climate, by their early marriages, by their laws and institutions, and by the practices of their gods and goddesses; and when these vices are confirmed by habit, maintained by law, and sanctioned by the highest authority, what wonder if they be carried to a most enormous extent? Hence the rich confine their women in their houses, like so many dungeons; hence, amongst the lower classes, fidelity between man and wife is rarely to *be found*; hence endless animosities and hatred amongst families; and the total want of reverence from children to their parents.—Who can look on all this, and not say that "they do those things which are not convenient?"

Their *covetousness* must also be noticed. If, in the language of the apostle, it is said that "the covetous man is an idolater," we shall not wonder that all idolaters are covetous. They believe that money is every thing, both for this world and the next. They can purchase every sensual indulgence for money on earth, and they suppose heaven to offer nothing better. When they are urged to become Christians, it is not uncommon for them to say, "Give us fine houses, and plenty of gold, and we will become Christians." They know that, having money, they can perform many expensive rites, and they suppose that by performing these they can rise to heaven itself; in fine, that there is no joy in earth or heaven which they cannot obtain through this sovereign medium. They will submit to any thing, however base and mean, for money. They have a proverb in constant use among them, which plainly shews their opinion on this point—"For money, men will bear a mountain; but without it they will not move a straw." It is contrary to the directions of their Shasters for any Brahmin to become the servant of a foreigner, for they call foreigners barbarians; and yet, for the sake of acquiring gain, there is not a priest among them but will acknowledge a barbarian for his master. Hence, in visiting families, they will eagerly seize on that which is not their own. They will offer up prayers to the goddess Kalee, to be assisted in their depredations on the property of others; and it is in the knowledge of him who now addresses you,

that in one instance, in which these prayers were supposed to be unanswered, the goddess herself was robbed of all her ornaments.

Lastly, the *cruelties* they practise. These, indeed, are so numerous, that it will be impossible for me to mention all. I will confine myself to the mention of a few of which I have been eye-witness. Some of these cruelties they practise on themselves, and some they practise on others. Some of them are negative, others are positive. In many cases they will see misery and distress, without moving to afford the least relief: they will see the house of a neighbour consumed, and all his property destroyed, without offering him the least assistance. But why should I mention this negative kind of cruelty? Look at their positive cruelties. Instead of visiting their sick relatives, and comforting and supporting them, they take them from their homes—from all that is dear to them—down to the banks of the river; they immerse them in the water up to their chin; they fill their ears and their mouths with mud, and so hasten their ruin. In the streets of Calcutta I have seen men fastened to a long pole, by hooks passed through the integuments of their backs, and then swing round by a rope with a swiftness which deprived them of their reason. Some have iron spits run through their tongues, or sticks passed through their sides. But the greatest of all their cruelties is the burning of widows. The son has his mother taken from her home, and after performing certain ablutions by the river's side, she is taken to the funeral pile, round which she is made to pass seven times. She is then conducted, in the coarsest manner, to her seat on the pile. Her cruel son makes himself *ready; and when the poor* widow has taken the head of the deceased on her lap, and has given the token that she is ready, he takes the torch, and kindles the pile which is at once to burn the father that begat him, and the mother that bare him. Her horrid shrieks are drowned by the shouts of the people and the noise of drums; and the multitude return home as delighted as if they had been at a feast. Behold all this in imagination, as many have done in reality, and then say if the heathen be not "given over to a reprobate mind, to do those things which are not convenient."

II. Reflections upon vices like the foregoing, ought to produce some effect upon our minds, and in pursuance of our subject, we shall now consider what that effect ought to be.

1. In the first place, we ought to learn from the state of the heathen, how evil and how dangerous a thing it is, to resist the light which God has given us. If we banish him from our thoughts, we must expect that he will cast us off from his presence. How came the Gentiles to sink into this state of moral degradation? It was through their not liking to retain God in their knowledge, from which we learn, that to banish God from our thoughts is a great sin. We all acknowledge that the Divine Being is just: and if so, the calamities into which he has suffered the heathen to fall on account of this sin, is a proof that it is an exceedingly great one. What sin can be greater than the desire not to retain even one thought of God in our minds? He must be our most inveterate enemy whose name we do not wish once to cross our minds; and on whose person and character we cannot bear to reflect even for a moment. To what a pitch of enmity against God

must men arrive, before they can say, No God! no God! Such a disposition, left to operate to its full extent, would dethrone the Eternal, and involve the universe in perpetual anarchy! When men go to such lengths of iniquity, what must be done? It becomes necessary for God to give them over to a reprobate mind, that their subsequent experience may exhibit the folly of their conduct; that they may receive from themselves the just punishment of their sin, in being made to eat the fruit of their own doings; and that their example may serve as a beacon to others, to guard against the dangerous rock on which they split. Let not any one, therefore, think it hard in God thus to give them over. You may beseech a man who is your enemy to be reconciled, but if after all means have been used, his hatred still continues so great that he cannot bear even to think of you, you must give him up, and leave him to himself. Thus God has given up the heathen to a reprobate mind, and to do the things that are not convenient.

If the not liking to retain God in their thoughts has brought upon them such miseries, then we infer that the same crime in us, who have much greater light, will be attended with consequences still more aggravated. Do we wish then to avoid, as the greatest of all evils, being given over by God to a reprobate mind? Let us take care that we retain the knowledge of him in our thoughts, that we set him always before our eyes, and dread, more than death itself, the idea of being given over to the devices of our own hearts. When convictions of the importance of religion are impressed upon us, let *us tremble* at the thought of *smothering them.* Who can say what may be the consequence, and whether God, provoked by our conduct, may not swear in his wrath, that we shall never see his rest! Let the example of the heathen impress upon us a holy dread and salutary caution.

2. While we guard against the sin which has brought upon the heathen so much darkness and distress, let us learn to be grateful for our superior situation and privileges. Some have argued, that if our greater blessings bring greater responsibilities, and the heathen can be saved by the light of nature without the Gospel, then their condition being equal to ours, we have no ground to boast of our superior advantages, or to seek their improvement. But the question is, Can the heathen be saved without the Gospel? If they can, the objection is valid. It is of no use for us here to speculate on possibilities, we must appeal to actual experience: and where was there a Gentile nation ever known, that found the way of life without the Gospel? How many ages have the nations of the East tried to find this way without success? How many years did the learned Greeks and Romans seek without being able to find it? With all their wisdom they knew not God, or when they did know him, glorified him not as God. We do not take upon us to say that no one amongst them ever was saved, but this we maintain, that few, if any, ever were; and if ever such instances did occur, they were saved in consequence of the atonement and intercession of Christ, and would have prized, above all wealth, the knowledge of the Gospel. But while we are in uncertainty respecting the salvation of a single individual from among all the Gentile nations, we are certain of the salvation of thousands, even from

single nation, where Christianity is prevailed. To argue against e Gospel because it involves reat responsibility, would be to gue against every blessing that od has bestowed upon us. It ould be to assert that non-existnce is better than existence, beause existence involves responsiility. It would be to argue that norance is better than knowledge, ecause knowledge involves reponsibility. Every thing valuable as great responsibility attached to , and by the vast responsibility ttached to the Gospel, we learn s infinite value. Instead, therefore, of despising and trifling with his greatest gift of Heaven, let us earn rightly to appreciate and use ourselves, and exert our influence send it to others, who are peshing for lack of knowledge.

Contrast your state with that of he Hindoos, and you will see that ou have great cause for thankfulness. You have a Bible, which is s a light shining in a dark place, guide your feet in the ways of eace: they have nothing but the ildest romances and fictions about ods and goddesses, in that book hich they revere as their bible. our bible excites in your mind epentance for sin, and desires after oliness: theirs sanctions sin, and xcites in the mind the most unallowed passions. Yours shews you the way of life, and the eans by which that life is to be btained; theirs bewilders them in n endless labyrinth of ceremonies, nd leaves them in utter darkness bout futurity. You have teachers o instruct you in the things that elong to your peace; whilst perect ignorance might be considered s bliss, compared with the instruction which they receive. You ave Sabbaths and the means of race; while the name of Sabbath nd all *its blessings* are totally unknown to them. You who esteem, with David, one day spent in the courts of the Lord's house as preferable to a thousand common days, may conjecture what a dreary land that must be, on which the light of a Sabbath day never dawns, and where there are no calls to remind the soul of God, its duty, and its destiny. You, many of you at least, have the hope that when you die, you shall, through the grace of Christ, be carried by angels into Abraham's bosom; but they, at the very best, can hope only for a sensual heaven, and after enjoying that, have the gloomy prospect of returning again to this world of sorrow. When we thus contrast our state with theirs, shall we not be grateful? Shall we not adore that Providence which placed us in a christian land, and that grace which placed us in a christian church? Unworthy of the name of christians, and of the blessings of christianity must we be, if such considerations fail to move us. Let us be ashamed of our ingratitude, ashamed that we have lived so much below our high vocation, and let us seek that our gratitude may in some happy proportion correspond with our exalted privileges.

3. The view given of the state of the heathen, while it leads us to be thankful for our enjoyments as Christians, ought also to lead us to pity and pray for them. In viewing ourselves as elevated above them by gospel light and gospel blessings, let us take heed that we do not look down upon them with contempt, as that would ill become the elevation to which we have been raised by grace alone; rather let us learn to look upon them with eyes of compassion, as the Saviour did upon us, when he saw us in our sins and in our blood. Though they brought all their wi-

series upon themselves, and deserved to be given over to a reprobate mind, since they liked not to retain God in their knowledge, still they are objects of pity; and it is in vain for us to excuse ourselves from the duty which we owe them, by alleging their unworthiness. We, like them, have all forsaken the fountain of living waters, and attempted to hew out for ourselves cisterns, broken cisterns, that can hold no water; and had God assigned this as a reason for not pitying us, we had to this time been in a state of hopeless misery. We are to look at what they are, and not at what they deserve. When we see persons in utter wretchedness, we pity them, although we know that that wretchedness has been owing to themselves. And what objects more calculated to excite compassion can there be, than these poor, deluded, perishing idolaters? Do we sympathize with those who are labouring under a loathsome disease? They are deeply and degradingly affected with the leprosy of sin. Do we pity the dying, when they perish far from friends and all relief? They are dying far from God, and all relief in trespasses and sin: and their death is not that of the body merely, but a death which must extend its influence through eternal ages.—Would it excite our commiseration to see thousands dying all around us, and the devastation universal? What then ought to be our feelings, when we look on the plains of India, and find that there are more than a hundred millions there dying in their sins, and that the disease of which they are perishing is extending its malignant influence from generation to generation; whilst scarcely any are to be found *who will attempt* to stop its progress? *Do* we really believe this to be the state of the heathen, and can we look on this vast field, stained with the blood of so many millions, without feeling pity?—Then we must have hearts of flint and not of flesh; for certain it is, that no scene on earth can be more touching to the sensibilities of a renewed mind. Some will say, we do indeed pity them, and deplore their wretched condition; but then the question is, do you pray for them? Do you wrestle with God on their behalf? That pity which is not accompanied by prayer is all formal. Pity without prayer is affectation, as prayer without exertion is hypocrisy. We exhort you to compassionate their case, that this divine feeling may lead you to intercede with God on their account. A few sensations of regret, and a few expressions of condolence, will be of little avail in a case like this. Unless you are brought so far to pity, as fervently and constantly to pray, your compassion will never reach the heathen. As an encouragement to prayer, let it be remembered, that sad as their case is, it is not hopeless. They are included in the covenant that is ordered in all things and sure: they are promised to Christ for his inheritance; and it is in answer to the intercession of Christ and the saints that they are to be given. Pray therefore in faith; and in all your supplications remember the labourers that are in the field, entreat for the success of the means already employed, and for the extension of those means. Many are the plans now in operation—the preaching of the Gospel, the translation of the Scriptures, the instruction offered by schools, &c. Pray, therefore, that all these may be made instrumental in turning men from dumb idols to serve the living God, and that they may be extended till the

hole world shall be filled with
e knowledge of the glory of the
ord. Much has been accom-
ished by these means already,
ut count nothing done, whilst so
uch remains to be effected. The
arvest truly is great, and the la-
ourers are few; pray ye, there-
re, the Lord of the harvest to
nd forth labourers into his har-
est; and in answer to your
rayers, it will soon be said to
im in whose hand the sickle is,
Thrust in thy sickle and reap,
r the time is come for thee to
eap, for the harvest of the earth
ripe."

4. The state of the heathen
hould induce us to make the most
renuous exertions for the ame-
oration of their condition. It is
ot enough to say to the hungry
nd the naked, Be ye clothed, and
e ye filled; we must bestow on
em the robe of righteousness and
e bread of life. We must do so
om a regard to the glory of God.
Ve know, from the eternal cove-
ant of God—from the continued
tercession of Christ at the right
and of God—from the assurance
at all things shall be put under
is feet—from the innumerable pro-
hecies and promises of Holy
Vrit; we know that God has not
iven the heathen over to Satan.
le has placed the heathen of In-
ia in our hands, that we may
ring them to the knowledge of
e truth. If God has given us
ght, let us communicate it. To
is we are bound by the greatest
bligations. Christ said to his
isciples, "Freely have ye re-
eived, freely give:"—"Go ye
nto the world, and preach the
Gospel to every creature."

Some may perhaps say, there
re so many discouragements. But
e should remember that God
oes not despise "the day of small
hings;" and *that from some* of
our saddest exercises, the most
glorious prospects may arise. How
sad appeared the state of Abra-
ham, when he was called "in hope
to believe against hope." How
sad appeared the state of the dis-
ciples when Christ was taken from
them! and yet, that removal was
the beginning of their highest joy.
And so it shall be with us; for
God hath said, "He that goeth
forth and weepeth, bearing pre-
cious seed, shall, doubtless, come
again with rejoicing, bringing his
sheaves with him."

We call upon you, by the me-
mory of those noble servants of
the Lord who have laid down their
lives in his service, to go forth in
the same glorious cause. The
primitive disciples went forth with
their lives in their hands to preach
the Gospel; and many, after their
example, have gone forth, saying,
"We count not our lives dear unto
us, that we may finish our course
with joy, and the ministry which
we have received of the Lord Jesus
to testify the Gospel of the grace
of God." Have these persons de-
voted their lives? and will not you
devote a portion of your property?
"Skin for skin, yea, all that a
man hath will he give for his life."
We call upon you, by these glo-
rious examples, to give a portion
of your property to carry forward
the same blessed cause.

Lastly, we exhort you, by the
example of Christ. "Ye know the
grace of our Lord Jesus Christ,
who, though he was rich, yet for
our sakes became poor, that we,
through his poverty, might be made
rich." He "for the joy that was set
before him, endured the cross, de-
spising the shame, and is set down
at the right hando the throneof God.
From thenceforth, expecting till his
enemies be made his footstool."
And with such an example as this be-
fore our eyes, shall we "grow weary

or faint in our minds?" Have we not received from him whatever we possess? To him we owe our lives, our souls, our all: and what are all our labours, our self-denials, our donations in the glorious work, to accomplish which the Son of God came down to suffer and to die?

Let us then "gird up the loins of our minds" to this blessed work: let us "quit ourselves like men:" let us go forward "strong in the Lord, and in the power of his might." Let us consecrate ourselves this day to his service. Let us rest assured that our labour shall not be in vain: whether we are permitted to see the result in our day, or not, the result is certain; for the time must come when it shall be said, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Amen.*

The Holy Tendency of the Doctrine of Election.

There are few truths of God's most holy word more fully and unequivocally asserted, than the doctrine of election. It is so plainly and frequently exhibited, that it appears surprising how any persons who receive the Bible as a revelation from heaven can deny it, or seek to explain it away. When Jehovah is said to have from the beginning chosen his people to salvation, and that there remains a remnant according to the election of grace, it is indeed astonishing to hear students of the Scriptures assert that God has not chosen to salvation the heirs of glory, more than those who are lost, and that in reality there is no election of grace.

The mode, however, by which the adversaries of this doctrine usually impugn it, is not so much by a candid and devotional examination of those passages of sacred writ in which the mind and will of God are presented to our view, as by railing against the doctrine itself, on the ground of its supposed immoral tendency. It is said, "Once admit this dogma—allow the fact that God has chosen one to salvation, while he has passed by another; that the purposes of God will effect their end and be fulfilled in all who are its objects; then what becomes of the interests of holiness? We may indulge in sloth, iniquity, and hypocrisy; and yet arrive at eternal glory. A doctrine so fraught with every unholy consequence cannot be the truth of a holy God."

To this libel on our holy religion it may be replied, that it is by no means confined to the doctrine of election. There is scarcely a peculiarity of divine revelation which has not been assailed in a similar manner. Out of a pretended zeal for the divine honour, its adversaries have dared to reject the revelation of his will. Vain man, who would be wiser than his Maker, has deemed those things to be hostile to the good behaviour of his fellow men, which are in reality the basis of christian holiness.—Who does not know that the same charges have been brought against the freeness of divine grace,—the atoning sacrifice of the Son of God,—justification by faith in the righteousness of the Saviour,—the influence of the Spirit of Christ on the heart of man,—the stability of the promises of Heaven,—and the unmerited bestowment of eternal glory? If the doctrine of election be thus reviled, it suffers in good company. It has only to endure the same treatment which has been

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* The extent to which the above excellent sermon has occupied our pages, compels us to defer the insertion of that preached in the evening by our venerable friend Mr. Birt, till our next Number.

unsparingly bestowed on other important truths which are the glory of the Gospel and the salvation of the soul.

It may, indeed, be said, that though this test of Scripture truth is often perverted and misapplied, it is not therefore necessarily inapplicable. It is an allowed and a legitimate test of truth, and the propriety of its application in any particular instance, must be determined solely by the merits of the sentiment to which it is applied. Now we are quite willing that the doctrine of election should be submitted to this kind of evidence. If it be in reality unholy, if it have a tendency to lead men to sin, and to live securely in violation of the divine will—let it be rejected as unworthy of the God of truth and holiness. But we are bold to maintain that these are not its fruits, that it has no tendency, when scripturally understood, to lull those who embrace it into a fatal security, or to embolden them in the commission of crime. Yea, we go further—we affirm that it is in a peculiar manner a holy truth, a doctrine according to godliness; that its real tendency is to fill the soul with aversion to every sin, to induce love to God as our Father, and Christ as our Redeemer, and to inspire us with a holy anxiety to run in the way of the divine commandments, with alacrity and enlargedness of heart. Should these assertions be borne out by proofs, it will be found there is no rational ground of objection to this great truth, and that it should be received, like every other, on the testimony of the ever blessed Jehovah, and by the light of its own evidence.

Let us first look at this doctrine as it appears in *the Bible.* Now it is a remarkable fact, that in several passages of the inspired volume it is set before us, both as a motive and a source of holiness: "He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before him in love." Eph. i. 4. Now we entreat every impartial inquirer to consider this passage: it states the *end* of election. What is that end? It is very important to consider this, since the purpose of God must stand, and he will fulfil all his pleasure. The design he has in view in his determinations shall be as assuredly accomplished as the predictions and promises of the Bible. We are elected, not that we may live in sin, not that we may wrap ourselves around with the garment of indolence—but that we may be holy and without blame before him in love. Now unless God's purposes can be frustrated, unless he does not know his own designs, and unless there be no difference between holiness, yea, the highest degree of holiness, and the depths of iniquity, we may affirm that this truth is holy, entirely holy in its tendency, to all who receive it according to the will of God.

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13. Here is the doctrine of God's election clearly stated. This passage looks even further than the former. It views the choice of God as consummated in the Christian's salvation, which shall be effected at the revelation of Christ on the day of judgment. Now if nothing except this were stated in reference to Jehovah's ultimate designs, it might be said, that since Jehovah will infallibly accomplish all his determinations, and the objects of his choice shall be ultimately saved, therefore may

we live in sin, and yet inherit that glory which shall be given to the righteous at the appearing of the Saviour. But you will observe the intermediate steps by which this process is to be effected. It is not election in the eternity which is past, and salvation in the eternity which is to come, with nothing except guilt and iniquity, immorality and crime to intervene; but it is election to salvation through sanctification of the Spirit and belief of the truth. The means are equally appointed as the end. He who lays the foundation in his eternal purposes, carries on the superstructure in a course of holy obedience, till at length the top stone be brought forth with shouting, crying Grace, grace unto it!

The operations of the infinite Jehovah are all full of the most consummate wisdom. Every step in the process of this stupendous scheme is under his regulation and guidance. He who designs to bring to complete salvation in eternity, commences the work by saving from sin in time. If therefore sanctification by the Spirit and belief of the truth be genuine holiness, then must this doctrine, so far from being licentious, as certainly have its fruits unto holiness, as its end is everlasting life.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." The same truth is here again brought before us, in connection with the same tendency. Each person in the glorious Trinity is exhibited as employed in advancing the present and final welfare of believers.—Here is the election of the Father, the redemption of the Son, and the sanctification of the Spirit. Each *of them* separately, and all of them *combined*, are necessary to advance the soul to heaven. Now the sanctifying operations of the Holy Ghost, producing obedience to the divine will, are equally requisite to carry into effect the intentions of electing mercy, as is the sprinkling of the blood of Jesus Christ. Holiness or good works is equally provided for by the doctrine of predestination, as is redemption through the sacrifice of the Redeemer; and a Christian might as well, in consequence of his being the chosen of God, conclude that he could arrive at heaven without pardoning mercy through the sacrificial blood of Christ, as without devotedness to the divine service in a course of submissive obedience to his Maker's will. What God hath joined together let no man put asunder.

Such then are a few of the express decisions of the word of God on this topic. They might be easily extended, but three separate quotations from the inspired volume, all bearing on one point, are surely sufficient to set the question for ever at rest, and to demonstrate that if any one supposes the doctrine of election has an unholy influence, he does not receive it as it is revealed in the Bible, where its salutary and sanctifying tendency are as manifest as its truth. Let the vain and haughty opposers of this doctrine beware how they resist what is so clearly revealed in the sacred oracles. Let them not dare to blaspheme what has on it the stamp of divine authority, or to denounce as an unholy speculation what proceeds from the fountain of infinite purity, whence all our holiness is derived. Did we not know the rashness of the human mind, and the weight of prejudice which often oppresses the understandings even of good men, we might well wnoder at the treatment of this most interesting truth.

(To be continued.)

REVIEW.

tement relative to Serampore, supplementary to a "Brief Memoir." By MARSHMAN, D. D. *With Introtory Observations by John Foster.* . pp. lxxi. 172. Price 3s. Parbury, en and Co.

etter to John Broadley Wilson, Esq. asurer of the Baptist Missionary iety, occasioned by "A Statement tive to Serampore, by J. Marshman, D. with introductory Observations John Foster;" including Original respondence, &c. By JOHN DYER, retary to the Baptist Missionary iety. 8vo. pp. 86. Price 2s. Wightn and Co.

ndication of the Calcutta Baptist sionaries; in Answer to "A Statet relative to Serampore, by J. Marshn, D.D. with Introductory Observaus, by John Foster." By EUSTACE REY and WILLIAM YATES. Price 8vo. pp. 104. Wightman and Co.

e Spirit of the Serampore System, it existed in 1812 and 1813; with ictures on some parts of Dr. Marsh's "Statement relative to Seramre," in a Series of Letters to a Friend. WM. JOHNS, M.D. F.L.S. F.H.S . pp. 74. Price 1s. 6d. Wightman Co.

; that is first in his own cause seemst; but his neighbour cometh and heth him." In the whole compass ntroversial writing, we believe it l be difficult, if not impossible, to a more striking and affecting exfication of the wise man's remark, is presented to us in the publicawhich stand at the head of this e. Let an intelligent Christian, ously uninformed on the subjects spute, and entirely unacquainted the characters who sustain so conous a part in this melancholy drama, mself to the serious examination of irst of these productions—assumall the while, that he is there pred, not only with the truth, but the whole truth, entire and undisd—and with what impressions will e from the perusal? Will he not—he not arrive at the astounding conclusion, that "three righteous men" have been totally and wantonly misrepresented—that the *Calcutta* missionaries are "carping, cavilling, insolent detractors"—"fabricators of malicious falsehoods"—and that the Committee of the Baptist Missionary Society, besides having aided and abetted these "upstarts" in their graceless and unnatural hostility to their venerable predecessors in missionary undertakings, are themselves a set of rapacious tyrants—"a sort of religious East India Company, far more despotic than the old secular Company;" and assuming a more absolute and heartless control over the services, the property, and the persons of their missionaries, than (thanks to Mr. Huskisson!) our West Indian slaveholders are permitted to exercise over the unhappy victims of their legal domination?

Assuredly he must:—for all this, and more than this, is insinuated (very "affectionately," and with "extreme reluctance," no doubt!) by Dr. Marshman; and asserted and asseverated, again and again, (certainly without any such amiable weakness!) by his advocate, Mr. Foster, a gentleman we believe of irreproachable integrity, and, until now, in high repute for wisdom and candour. To withhold assent, therefore, under such a weight of authority, (admitting it were impossible there could be any reply,) must surely indicate, to say the least, a very high degree of presumption. "Why, Dr. Marshman says this and that; and does not he *know*? and Mr. Foster believes it all; and can *he* be mistaken? Impossible!"

But why impossible? "*Great men are not always wise:*" neither is Mr. Foster infallible. We can easily conceive that a judicious reader of his elaborate opening address, however candid, and with the most unqualified conviction of his sincerity, may yet think it at least

E. R.

tion *is* the other part." Here we are completely at issue. It is, however, exquisite generalship, and worthy of the cause. Once prevail on the public to believe that this *is* "the conclusion of the matter"—the judgment of Cæsar, from which there can be no appeal—and the point is gained. Heat the feelings to a certain pitch, and strike while they are warm, and the work of proselytism will go forward gloriously. "Here is the ammunition: now let us take the field. You proceed in this direction; you in that; one to the east, another to the west; while our venerable chief travels post to the north. Now for the alienation of the old Societies; and now for the establishment of new ones. Should any pretend to think for themselves, and to act for themselves, and officiously cry, *Audi alteram partem!* humour their fancy, commend their prudence, land their candour, compliment them, if not upon their penetration, yet upon their correct feeling and manly independence; tell them they are *right*, that Mr. Foster allows they are *right*—perfectly right: *but*, fail at your peril to impress them with the persuasion, that ours is "the other part."

believe that *this* is "the
On the contrary, time, a
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will discover, that, in re
Committee, this is one o
fallacies ever imposed on
and the unsuspecting. Wh
be glad to know,) have t
ever published, *on the one*
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What have they done, to c
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"other part" contains? W
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surely *that* cannot be "th
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is *unimpeachable*.

em, by the aggrieved party, be de-
This consideration may have its
we proceed to notice the imputa-
h have been so unsparingly heaped
Committee."—Letter, p. 5.

ere we shall be charged with
;" and indignantly told that
nittee have gone beyond this
h of rectitude; that, covertly
and by implication, they are
certain Reviews, and articles
gence and animadversion, which
de their appearance in our own
her periodical. This we deny:
tain, that these productions, be
aracter what it may, ought not
d to the account of the commit-

(says Mr. Foster) will not be
d if the meaning be that the com-
a body, did not authorize them.
is the use of this evasion? Its
members knew that such papers
aring and appearing; in some in-
probably, they knew before their
e what they contained; in one in-
ertainly, that of the paper which
ed the perfectly unprovoked hos-
secretary had this previous know-
ey knew, or might know, that the
o issuing would be regarded by the
having their approbation; and
it became them, as men of justice,
to the writers that they would in-
a the most public manner, declare
a and the Committee's disavowal,
emn the virulent spirit and incor-
esentations."—Preface, p. lxiii.

we satisfied with the *argumen-*
hominem, we might just inquire
Foster, whether he considers Dr.
an accountable for certain fa-
as which are circulated freely,
good of *his* cause, by some, and
sly by *one* of his accredited
to the great scandal and preju-
here they are believed!) of both
mittee and the Calcutta Mis-
s? *We* do not hold the Doctor
able. *We* say, in both cases,
ery one bear his own burden."
er shall answer for himself.

ith the periodical publications to
llusion is made, the Committee of
tist Missionary Society, *as such*,
have no connexion whatever, except that, by their medium, the Missionary Herald, published monthly by the secretary, is conveyed to all their readers. Two or three of the ministers, who act as editors of one of them, are also members of the Committee; but this involves no consultation or privity, in respect of the articles which shall appear in its pages."

"The delinquency of the Committee, however, appears, in Mr. Foster's estimation, to be rather *negative* than *positive*. They should have stated publicly what part of the prevailing crimination they knew or believed to be unjust; and their declining to do this 'was acting a part from which the most determined enemy, who possessed the least of justice or generosity, would have revolted.' This official and public declaration, if I understand rightly, ought to embrace every thing said or written concerning Dr. Marshman, precisely distinguishing how much, if any, was authorized by the Committee, and how much must be left to rest upon the unsupported testimony of the relaters! I really feel it a waste of time to make a formal defence against such an accusation; but as some readers may be as ignorant of the constitution, business, and employments of a Committee, as Mr. Foster owns himself to be, I offer for their sake the following considerations:—

"1. All that is reported concerning Dr. Marshman is not known to the Committee. Several matters of the 'prevailing crimination,' specified in the 'Statement' before me, were first brought to my knowledge by reading them there.

"2. The Committee have taken no such measures in their own vindication. Statements have been circulated as injurious to the character of some of its leading members and friends as any directed against Dr. Marshman, which they have left quietly to expire.

"3. It has long been the practice to transact business relative to Serampore only at the quarterly meetings of the Committee, from which alone any document of the nature required could emanate.

"4. It will be supposed that, on points of such delicacy, there is a considerable diversity of opinion among the members of the Committee themselves; so that, while there has been a remarkable unanimity on the great points of the question, nothing of the sort could be expected, if *particulars* were entered upon.

"But supposing none of these obstacles existed:—imagine that the Committee were furnished with an accurate specification of all the writings and sayings on which their judgment was required—that the few brief hours during which alone they can assemble were, by some happy coincidence, left wholly

unincumbered, no other business, foreign or domestic, from the East Indies or the West, claiming their attention—and that, moreover, what is equally probable, the members present were of one mind as to the degree of blame attaching to each particular of the indictment we suppose to have been laid before them—what would the result be? Why, that they must appear before the public as the *accusers* of Dr. Marshman and his colleagues, since of course whatever they did *not* disavow, would be regarded as established by their authority. But this is a position they never would voluntarily take; the whole bent of their endeavours has uniformly been to avoid even the remote semblance of it.

"It never occurred to me that a committee could possibly be supposed responsible for reviews, or articles of intelligence inserted in works over which they have no more control than Dr. Marshman himself. But when I was apprized of the publication of an article which might be supposed, from its contents, to be prepared with the privity of the committee, I took immediate steps, in the most public manner, to disclaim it;* assured that my doing so would be approved by them. This disclaimer has since been repeated; and it is cheerfully left to every impartial reader to determine whether the charge thus made against the committee be well founded, and whether the course prescribed for them by Mr. Foster could have been adopted with the least propriety."—Letter, pp. 9—11.

We trust this will be more than sufficient to clear the committee from the aspersion of wishing to avail themselves of any dishonourable advantage, in defence either of their personal conduct, or of the interests of the Institution which they have the honour to represent. A word or two in justification of ourselves, and we will proceed at once to a consideration of the main points of this unhappy controversy.

From the circumstance of the Reviews, and the other articles relative to Serampore, being *anonymous*—(alas! poor KENT!) Mr. Foster chooses to represent the writers as "labouring, certainly very hard, but very appropriately *in the dark*." And then, as by a sudden inspiration, he ventures to *prophesy!*

"And in the dark it may safely be predicted that those labourers will be desirous to remain, after Dr. M.'s exposition shall have had a little time to produce its effect. No man could be more charitably willing than he, that they should have the benefit of that concealment."—Pref. p. v.

Now, really, we have no desire to throw ourselves on Dr. Marshman's charity: and it so happens, that the very announcement of this ill-fated prophecy has had the singular effect of disproving its pretensions. In the majority of instances, the writers, instead of "remaining in the dark," have already "come to the light." Whether they have acted advisedly, is no question of ours. But on what principle a Reviewer shall be *required* to append his name, or why he should be stigmatized for declining such an unusual procedure, we have yet to learn. Reviews (as, surely, Mr. Foster ought to know!) are always anonymous; and they are consulted, not simply as the opinion of the writer, but as the sentiments of the Journal in which they appear; the Editor or Editors of which are presumed to be known. Mr. Foster has been in his time a very extensive Reviewer, and probably in the course of years, has manufactured some sharp sentences: but did he ever feel himself called upon to affix *his name* to his reviews? He would laugh to scorn the very proposition: and yet he has the modesty to complain that the reviews of the Serampore publications are *anonymous!* Good man! We can imagine what a strain of brilliant sarcasm would have issued from his pen, if by possibility he had chanced to have been the object, instead of the *author* of *such an accusation;* and by what contemptuous epithet he would have designated us, *if we had*, spontaneously, deviated from the beaten track. However, if it will afford either Dr. Marshman or his friend the slightest gratification, we have no objection, for once, to let them into another of these profound secrets:—the Review of Dr. Marshman's first pamphlet, which appeared in our Numbers for November and December last, was written by Mr. IVIMEY! From inter-

* In the Missionary Herald for March, 1828.

lence, Dr. M. must have known
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investigation will embrace two
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ted: viz.—the relation which
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n the Baptist Missionary Society
senior missionaries at Serampore:
points at issue between the lat-
the junior missionaries, princi-
Calcutta. To the first of these
ll direct the attention of our
in the present Number; re-
for the next the consideration
econd topic of inquiry, and such
ing observations as the subject
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ne one hand, it is maintained by
rshman and his associates, not
at there does not, but that there
id, exist between the Society
elder missionaries such a con-
, as that the latter should be
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of any funds except those sent
ngland, or subject, in the ma-
nt of the mission, to the inter-
of the Committee at home.

t pains (says Dr.M.) have been taken
ent us as having, in every thing, made
s subordinate agents to our brethren
, as having surrendered to them all
the product of our labour, and made
s responsible to *them for its entire*
ion. For the application of what-
s they sent us, we did, of course,
make ourselves their responsible agents. But that we made ourselves responsible to them for the funds we might originate ourselves, or surrendered to them the least of our proper right in them, is as far from truth, as the east is from the west."—Statement, p. 31.

On the other hand, the following extracts from the pamphlets before us, from the Periodical Accounts, and from some letters not hitherto in circulation, shew that such a connection *did* exist:

Aug. 5, 1794, Mr. Carey writes to the Society—

"I now inform you, brethren, that I can subsist without any further assistance from you. *It will be my glory and joy nevertheless, to stand in the same near relation to you, and to maintain the same correspondence with you, as if I needed your continued supplies.*"—P. A. Vol. I. p. 90.

April 25, 1796, Mr. Thomas writes to the Society—

"We are both very thankful for the resolution of the Society in our behalf, in case we should request them to supply us again with money. We resigned our salary, whilst yet poor, *not with the least idea of becoming independent of the Society*, but to enable it to extend its benevolent exertions in other parts of the world."—Ibid p. 302.

Nov. 1796, Dr. Carey writes Mr. Fuller—

"We shall be glad to follow the plan advised by you, for receiving assistance from England, and giving our mite in return *as a gift to the Society.*"—Vindication, p. 13.

Dec. 1796, he says to the same friend,

"What we do shall be done *as a contribution to the Society.*"—Ibid.

Previous to his removal to Serampore, he states as an objection—

"I have engaged in an indigo concern, *with the design of providing for the mission*, to relinquish which would be a loss of 500l." MS. Letter.

Sept. 1797, Mr. Fuller writes to Mr. Carey—

"For the sake of ease and order in paying and receiving monies, it is the desire of the Society that you should be considered as their treasurer in India. All our remittances will be to you. Keep a regular

account of debtor and creditor with us, and send it us every February or March, which will arrive in July or August. *Whatever donations you give, set yourself down debtor*, and receive the donations of others. MS. Letter.

Dec. 1799, Dr. Carey, in anticipating possible objections to a plan of Mr. Ward's, for investing in government securities at Calcutta, the sum of 3000*l.* to meet the expences of the Mission, says—

"'You might also fear that it would be *taking the reins too much out of the Society's hands*, and that however well you may be satisfied at present with the conduct of your missionaries, some unhappy circumstance may arise which may cause you to repent putting the purse into the hands of the missionaries. This however would not be the case; the treasurer in India is not the missionaries but *the society's treasurer, and consequently must be responsible to them.*'

"In January 1800, he addresses Dr. Ryland, thus: 'I shudder at the heavy expenses to which we shall necessarily subject *our brethren in England*, and can only say they are unavoidable.' He mentions particulars of expenditure amounting to about 1300 rupees, and adds, 'besides our support which I think cannot come under 750*l.* a year.

"A letter signed by Carey, Fountain, Marshman, and Ward, addressed to the society, in January 1800, contains the following paragraphs:

"'On a very attentive survey of the expences we must be at merely to preserve existence, we are convinced that it is impossible to live for less than 500*l.* a year, even if we have no rent to pay; but *here* the rent of houses is a very heavy article, and would amount to nearly 120 rupees per month for us all. We have therefore on mature deliberation determined to purchase a house. Accordingly we have purchased a large one, with nearly two acres of land, for 6000 rupees; the hall of which is large enough for a commodious chapel. Here with very little additional expence there will be room for all our families, and from hence may the gospel issue and pervade all India. We have paid down 2000 rupees of the purchase money out of the money brought out in dollars; for the other 4000 we are to pay 12 per cent. interest *till we can get money from you to discharge it.*'

——'At any rate, however, a pretty large *and immediate assistance,*' (is necessary) '*that we may* pay our debts and exist. We *intend to* teach a school and make what we *can of our* press. Our present exigencies *stand thus:*

Due to Mr. Udney for Kidderpore	2400 rupees.
Due to Dr. Carey, for ditto.	1000
Expences of priating 1000 copies of the Bible	4000
Purchase of a house	6000
	13400'

"In February of the same year (1800,) Dr. Carey writes to Mr. Fuller: 'I have been much distressed because of the great expense to which we shall necessarily subject *our dear brethren in England*, especially as it will so far exceed their calculations. Yet I really think it to be impossible to pay more attention to economy than we do, for all our brethren and sisters are of one heart in this respect. We have bought a house for 6000 rupees, which is not more than the amount of about four years rent for houses. Our regular expences, including servants for the printing, will be 400 rupees per month, or 4800 a year. To answer this we have given notes to several persons, on the house of Pinhorn & Co. viz.' (Here he specifies the persons and amount to each, and adds,) 'We have in drawing so great sums exceeded the powers given to us, but I trust we shall be excused when you are informed,' &c.

"Of the same date is the following joint communication to the society, on the same subject, from Messrs. Carey, Fountain, Marshman, and Ward:

"'We account it a most sacred duty to study the strictest economy, and are also about to open a boarding school for our own common support..... meanwhile we hope to keep our eye steadily on the great object of our mission, making it wholly a public concern, that no idea of private emolument may pollute the mind of any of us, and intending to procure an usher as soon as is meet, that the attention and time of no one of *us* may be absorbed thereby.

"'The house we shall buy in your name, nominating ourselves trustees in behalf of the Society. The advantages of having a settlement *your own property* in Serampore, are much greater than perhaps you imagine. *Here* you have it your own *in perpetuam*, but this is the case in few other places in India.'

"In April 1801, Dr. Carey writes, 'We are waiting with considerable anxiety to hear *whether our dear Society approve or not* of the steps we have taken in purchasing the mission house, keeping an English school for our support, &c. &c. of all which we have given them an account. The purchase was a heavy expense, but will be far cheaper and more convenient than hiring houses; and as the whole Bible (Old and New Testament) will be printed for nearly the sum which it was supposed it would require to print the Testament alone, I hope our dear friends

be able to answer the bills drawn this
.'

In December 1801, the brethren Carey, shman, and Ward, write thus :"' At the ning of the year we owed 4000 rupees h we borrowed of a friend when we hased our house ..... At this time pportunity offered of drawing on you, h, though highly disadvantageous, we obliged to make use of, and accord- drew for 1133*l.* 6*s.* Soon after that lrew again to the amount of 2600 rupees. *enabled us to discharge our debt*..... xcellent house adjoining to ours was on , and we have purchased it for 10,000 es, all which we have paid, except 0 which is to be paid in about four ths more. We made ourselves trustees the Baptist Society in the purchase of house, as we had done for the house we hased before. Thus, dear brethren, *have property in Serampore worth more* 2000*l.*, besides the printing press.'

Dr. Carey, writing on the same subject he following month, January 1802, am- es some of the foregoing particulars : ith this you will receive the account cur- t for the past year, and will thereby see : our Lord has abundantly prospered us emporal things, so that we have the pros- t of a sufficiency, by our own labour, to ply the wants of the mission, even though hould be very considerably enlarged. r present premises were too small, and already occasioned a great expence in sting additional buildings, and we were ome anxiety to know where to make more rgements, when a house adjoining to our mises, with 13¼ bighas of land belonging it, was offered to us for 10,000 rupees. *dollars brought out by Mr. Short, with e money which we borrowed for the purpose, bled us to purchase it : so that the Society e now two of the best houses in Serampore.* have made ourselves trustees for the ptist Society in England, in both these chases.'

' Thus, also, the brethren, Carey, Marsh- n, Ward, Chamberlain, and Felix Carey, in a united letter in August 1803 : ' The rd has given two good houses, with exten- e premises, to the mission.' The word *ssion*, it is evident, must have been used this last quotation, synonimously with the m *Society* in those which have preceded

At the close of this letter is an account receipts and expenditure ; and another of ts and property, including house, print- stock, library, &c., leaving a balance in our of the mission of more than 16,000 ees.

" One month after the date of this, Dr. rey writes to Mr. *Fuller as follows : 'ours by the Admiral Gardiner was duly ived, with the books, &c. and since that,* the dollars by the Carmarthen. These dollars will be applied to the paying Mr. Udney, and Captain Wickes (who is now here), and to the purchasing a burying-ground, which we needed very much. This assistance lays us under new obligations both to God and to you."

" Mr. Fuller, in December 1804, writing to his friend Mr. Sutcliff upon this subject, observes : ' *Our* property there, (Serampore) is estimated at 4708*l.* 15*s.*' There can be little doubt, therefore, that Mr. Fuller viewed every thing as pertaining to the society, and thus he used the word ' our' as equivalent to ' mission' and ' society ;' expressions which we have noticed already.

" Additional property was purchased in 1805. The following paragraph will shew the purposes for which it was designed, and on whom the payment devolved. It is taken from a letter bearing the signatures of Carey, Marshman, Ward, Biss, Moore, Rowe, and Felix Carey ; and is dated August 6, 1805 :

" ' The school under the care of brother and sister Marshman, is increasingly flourishing. In the hope of still further increasing it, as well as of engaging in any new employment which may help the mission, we have bought the adjoining ground and buildings on the other side of our first premises. This purchase has involved us in an additional debt of 14,000 rupees, which Mr. Maylin, whose name will occur hereafter, has lent us at 10 per cent. *We hope you have received the letters in which we requested dollars to this amount, and that no delay will attend the sending out of this sum.* It has given us pain to put *you* to this expence, but we have done it with a sincere desire for the success of the great work in which we are engaged.'

" At the close of this year, the state of account transmitted from Serampore shews a balance in favour of the mission of above 57,000 rupees ; mentions 18,515 rupees as received from England in the year ; and values the premises at above 37,000 rupees, and the other property at above 25,000."— Vindication, pp. 14—18.

" I am very unwilling (says Mr. Dyer), to recur again to this question, and had really supposed that the extracts from the Periodical Accounts, and correspondence, inserted in the Appendix to our report for 1827, would have precluded the necessity of doing so ; but, as both Mr. Foster and Dr. Marshman have laboured to make it appear that all the assertions, so constantly made on this subject, were merely the result of an ' affectionate carelessness'—that ' they could not, of course, be understood' by Fuller and his companions, ' as implying that any surrender had actually been made,' since such an interpretation ' would have appeared to them contrary to common honesty,'—I must trespass on the reader's patience while I enable

him to compare these singular representations with the fact.

"1. I have before me a printed copy of 'Regulations for the use of the out-stations, agreed upon at a meeting of the brethren at Serampore, October 7, 1805,' which contains the following paragraph:—'The buildings and property of every kind at each station are to be considered not as belonging to the individuals at the stations, but as missionary property, *belonging to the Society in England*, and under the management of the brethren at Serampore; so that nothing of this kind can be sold or alienated without the consent of the latter.'

"2. A similar printed paper (without date), indorsed by Mr. Fuller, 'Letter addressed to the Junior Brethren,' enacts as follows:

"'Every missionary station to have the disposal of any surplus arising from their labours, after they have supported themselves, for *missionary purposes alone*; that is, either to enlarge the mission under their care, *or remit it to the Society*, observing, however, the fundamental rules on which the mission is founded.

"'The fundamental rules of the mission, are equality of labour and private supplies, the prohibition of private trade, and the esteeming of all property at each station (private allowance excepted) *the property of the Society*, sacred to God and the missionary cause. As long as these rules are observed at a station, so long we shall think it our duty to continue in union with that station—but no longer.'

"3. When, in 1807, a proposal was made to the Serampore brethren, by Dr. Buchanan, to unite in a scheme for forming a 'British Propaganda,' they declined it, among other reasons, for this, '*The press, and the premises on which the missionaries reside, did not belong to the missionaries, but to the Society. To alienate them, therefore, without their consent, appeared to the missionaries a deed replete with ingratitude, injustice, and fraud.*'" —Letter, pp. 52, 53.

Dr. Carey, in a letter to Mr. Fuller, Dec. 25, 1808, in relation to this propaganda scheme, says, "We protested against it, and declared we could not do any thing *which implied our responsibility* to any society *but the Baptist Society in England.*"

"Dr. *Marshman* to Dr. Ryland, March 25, 1812. 'The funds which are constantly passing through our hands are of three kinds.' [1st. The Translation Fund.] 'The *second fund* arises from the contributions of *the friends* of religion in Britain to the mission, added to the interest of 20,000 rupees left to the mission by Mr. William Grant, nearly five years ago. This is wholly devoted to the support of missionary brethren at various stations, such as Mr. F. Carey, at Rangoon, Messrs. Chamberlain and Peacock at Agra; not a farthing of it is ever spent at Serampore.'

"'We are merely agents for the Society in England, to whom we send a debtor and creditor accompt of its expenditure.'.... 'The third and only fund from which we can take a rupee to repair our loss, is that which belongs to the station at Serampore, which arises from Mr. Carey's salary, the profits of the school, and any little sum which may arise from the printing office, to which indeed we do not look as a source of gain, sufficiently happy in making it an instrument to diffuse abroad the light of revelation. From this are drawn the expenses of the numerous families at Serampore.'..... 'Whether the sum required to replace it [the printing office] be 70,000 or 60,000 [rupees] it must come from the same quarter as before, or from the goodness of our friends.'

"Dr. *Marshman* to Dr. Ryland, May 8, 1812. 'We shall not feel at ease till we hear from you after you have the news. It is the first shock that we principally fear; for when you come to weigh things you will find that *your affairs* are not in a desperate situation.'.... 'Nor are you without ground for both gratitude and encouragement relative to *your means in this country*. True, we have nothing to boast of here, and indeed nothing beyond what is necessary for carrying on the work of God. But this is a great deal. *Your property at this moment in India is worth not less than ten thousand pounds*, which the following list will shew:

"Premises at Serampore, worth at least	£5000
Property in the printing office remaining; presses, punches, and melted metal	1500
Mr. Grant's Legacy left to the support of the mission, the interest only applicable thereto	2500
Property in the Mission House, No. 34, Lal Bazaar, Calcutta	1000
N.B. The remainder purchased jointly with our little private property.	
Money in the chapel, lent by us time after time, in order to rear and finish it	2000
N.B. This now runs at interest, and we hope in some future day the congregation will be able to clear it off.	
Money in hand belonging to the Out-Station Fund, including what we are to receive from Messrs. Rolt and Fernandez	1500
Carried forward	£13,500

Brought forward	£13500
Property in the Mission House at Rangoon	500
Property at Digah, near Patna	500
Bungalow, &c. at Goamalty	100
Bungalow, &c. at Catwa	100
Outstanding debts belonging to the school, (in general good)	3000
Library, Museum, &c.	1500
In various works in the press and partly printed off, Brother Carey's Bengalee Dictionary; 2nd edition of Brother Ward's Work, 600 copies; 2nd edition of Confucius; an edition of Rippon's Hymns, &c.	1200
	£20400

Full £20,000 *sterling instead of ten, not a farthing of which belongs to us, but all to you for the work of God.* I do not include the various editions of the scriptures lying by us for distribution. These belong to *neither us nor you*, but to the *church of God and the religious public*, for whom we are stewards.' &c.—Vindication, p. 19, 21.

"But (asks Mr. Dyer) did the 'upright men' to whom these '*casual expressions*' were addressed, take such an advantage of their brethren as to infer that they really meant what they said?

"1. Mr. Fuller, writing to the Rev. John Owen, Secretary of the Bible Society, April 23, 1808, remarks, in reference to Dr. Buchanan's Propaganda Scheme, 'I need not say that the missionaries could not accede to it, for if there had been no other objection, it would have been alienating 5000*l.* of which they were only trustees.'

"2. In a 'brief statement of the Baptist Mission,' dated Kettering, July 27, 1812, signed Andrew Fuller, Secretary, and circulated by thousands through the kingdom, it is stated, 'the annual expenditure of this mission, at home and abroad, exclusive of the translations, amounts at present to five or six thousand pounds. It has not cost the public, however, upon an average, during the twenty years of its continuance, more than two thousand per annum; and out of this there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the society.'

"3. A memorial presented about the same time to the Rt. Hon. Spencer Perceval, signed on behalf of the Committee of the Baptist Missionary Society, by Andrew Fuller, John Sutcliff, and James Hinton, varies a little in stating the amount. 'To form and sustain an establishment adequate to the purposes above stated (i. e. translations, schools, and preachers), the society has *necessarily incurred* a *very* heavy expence. *The value of their property*, now at Serampore and other places in India, is of a very considerable amount, not less than £10,000; and the annual charge of conducting the mission is, on the average, not less than £8000.'"—Letter, p. 54.

We might also, were there not already a superabundance of evidence, refer to the petition from the society to the legislature, inserted in our Magazine for May 1813; in which the same principle is distinctly recognized.

And yet we are to be told, in the face of all this, that the missionaries purchased the premises at Serampore "*from the product of their own labour!*" That is to say, as it is now explained, that though they were purchased in the name of the Society, and principally with the dollars, &c. sent from England, and with bills on the Society's agents, yet subsequently the missionaries *repaid* the sums thus advanced! Very sagacious, truly! But who authorized the repayment? who accepted it? We know what would be thought in England, if the acting managers of a concern were to apply *their* resources to tangible property, and the supplies furnished by the sleeping partners to daily expences, and then *claim* the said tangible property! Or if, though the whole concern were in the first instance indebted to the advances of the latter, the former should, on becoming rich, return the amount, and say, "Gentlemen, we can do without you now; and as your money has all been absorbed in current expenditure, there is not a *pice*—(we beg pardon, but the word is so familiar!) there is not a stick belonging to you, remaining; for though it cannot be denied that the premises and the stock were originally purchased with your money, yet we have applied much more of our own property in your service, and, consequently, we are now perfectly independent." We think, on such a statement as this, the most inveterate sleeper would become wide awake, and indignantly reply—"But who authorized all this? We were never consulted! It seems, instead of treating us as *partners*, you have used us as *tools!*"

There is one circumstance which, perhaps, more than any other, shows how

literally Mr. Fuller understood the surrender of their property to the society; *viz.* a direct proposition, in 1802, that the Society should "*make a present to each missionary of one year's produce of his labours.*" Now was the time, then, we should think, for the missionaries to have turned round, and said, "What! make us a present of *our own!* Make us a present of that to which we are *entitled!* Make us a present of that which we *never surrendered* — at least, never surrendered *to you!* True, we have given it to *the cause of God!* What, then, beloved brethren, are you God? or his vicegerents on earth, that you claim [the privilege of presenting us with] what is his?" But *Mr, Fuller was alive then!*

But surely they resented the implication, that the product of their labours was *at the Society's disposal!* Not they: Though they unanimously declined the proposition, one called it "honourable;" another esteemed it "lovely:" and a third professed to "feel the *kindness* in the most sensible manner"!!! We believe such a proposition from the committee, after Fuller's death, would have met with a very different reception. The *wording* of the proposition is copied from Mr. Ward's reply. Dr. Marshman called it at the time "*the provision for our families, which your kind solicitude for us induced you to offer.*" *Now* he calls it a suggestion from Mr. Fuller, that "*we should set aside* a year's income." These are trifling differences; but they sufficiently indicate the sentiments entertained respecting the same transaction, at different periods of time.

Another proof of the intimate relation subsisting between the Society and their missionaries at Serampore, is derivable from some of their own statements, separate from the question of property.

"In August 1805, seven brethren at Serampore, viz. Carey, Marshman, Ward, Biss, Moore, Rowe, and Felix Carey, write thus to the Society:

"'Every form of social union is liable to abuse and decay; and there are cases in which all written rules are ineffectual to *preserve them* from abuse. We are however *inclined* to think that some regulations *as great first principles*, regulating in all cases the conduct of the missionaries, *securing the ultimate decision and government, and the property here, to the Society in England, are desirable.* Missionaries here may be under temptations which can never affect the Society at home. After we have received your advice on this subject we will act accordingly. If you should think it necessary to make the great principles of our union more clear and solemn, *we will draw up what we think necessary, transmit it to you, and leave it for your final amendment and ratification.* After all our anxieties, we know that 'unless the Lord keep the city the watchman waketh but in vain.'"

"To the same purpose may also be adduced a letter from Dr. *Marshman* to Dr. Ryland, of June 24, 1806.

"In a democracy like ours where every member must have his weight, the temper and qualifications of the youngest missionary become a matter of serious importance, since he may one day become the most influential man in it, and the salvation or destruction of it may, in a certain degree, depend on him. Hence a youth having in him the seeds of an ambitious, a litigious, a passionate, an obstinate, or an indolent temper, although these may now be hidden, may prove a curse to the mission, as time and opportunity will not fail to ripen these, and bring them into action. Hence we think the greatest care and circumspection necessary with regard to our own children; (we have the fullest reliance on you, respecting European missionaries) lest we should be mistaken. We may mistake as to their having grace, as they are brought up in the form of sound words, and much more respecting their disposition and qualities. Hence to elect an untried youth into the mission might be fraught with the most pernicious consequences; while on the other hand, to deprive the mission of the labours of a pious youth would be injuring the cause of God. We have therefore thought that we can very properly employ such, for a time, as assistants to the mission, principally at outstations, and let them have the same allowance as ourselves, or perhaps greater..... Nothing would be denied them but that for which they are at present unqualified, *direction.* If, after a course of years, they should discover talents, and a spirit for the mission, and withal choose it with all their hearts, the missionaries can elect them into their body, and *request you to confirm their choice.*"

"In a letter which may be found in the Periodical Accounts, Vol. II. p. 285, it is observed: 'We have been thinking much about *the children of our family* who are growing up into life, and I am glad that we all agree in our judgment about them!.....

"We have not yet come to any conclusion,

but have talked of some such plan as the following. 1st. That all the children be under the direction of the family till they come to a certain age, &c. . . . . 3d. If the Lord should bless any of them with his grace, and endow them with ministerial gifts, they may be called forth by the church, and assist the mission by preaching the Gospel where a door may be opened. 4th. If after labouring in the ministery a certain number of years they shall choose to sacrifice all wordly prospects for the mission, and should be found to possess prudence, zeal and judgment, proper to be incorporated into the mission family, that we should choose them in preference to any other persons, *and write to the Society recommending them as proper objects of their choice.*"—Vindication, p. 25, 27.

The above was from Dr. Carey to Mr. Fuller, dated June 30, 1802. The following, from Dr. Marshman to the same friend, about a fortnight after, is equally in point:—

"While you are using the utmost caution at home, we are contriving a plan for the previous trial of those who may be admitted *from our own family;* the outlines of which are, That after twenty, they shall remain three or four years in a state of probation, that their piety, talents, and natural temper may be more fully developed; after which, on being approved, a testimonial signed by *all* the brethren, *shall be sent home to you, with a request, that they may be elected solemnly to the work of the mission, and the management of all its concerns.*"—P. A. Vol. II. p. 288.

Now, what is this, we would ask, but *a distinct recognition* of the Society as a kind of "board of controul," to which the resident East India Company appealed, to confirm and ratify their proceedings? Nor were these idle professions, or sentences "dropped in affectionate carelessness." They were accompanied by a practical exemplification of their intentions, in the formal request that *Felix Carey*, the son of the Doctor, might be so elected — that the choice of the missionaries might be confirmed and ratified by the Society! Accordingly, at a meeting held at Kettering, the following October, their choice *was* confirmed: it was "Resolved — That Felix Carey be considered a missionary of this society."

In course of time, *another of* "their *own family" was chosen by the* missionaries to the "Serampore Union," as it is now called; and Mr. Ward, on his visit to this country, urged the committee to *confirm this choice* — an important concession, surely, of the right of the committee to interfere. The committee, however, though told that their recognition of Mr. John Marshman would produce great satisfaction at Serampore, *did not* confirm the election; and this, unless we are greatly mistaken, constitutes their UNPARDONABLE SIN!

It would give us great pleasure, would our limits permit, to present to our readers a few specimens of the correspondence on both sides. We are satisfied they would then perceive at once, by the difference of style and expression, which party *felt* that they were acting righteously, and which betrayed the most anxious solicitude to make out a case. But all the special pleading in the world cannot convert wrong into right. Mr. Foster has certainly strained every nerve: but "*that which is crooked cannot be made straight.*"

An attempt has been made to persuade those friends to the mission who are but partially acquainted with the history of the Society, that the present committee have deviated from the sentiments entertained, and the line of conduct pursued by their venerable predecessors. But nothing is more untrue. It has been trumpeted about, with all the magniloquence of a king's herald, "Fuller we knew, and Sutcliff we knew, and Ryland we knew, but who are you?" As if, on the death of the first two (the last being perchance superannuated!) a new race of men had sprung up, of mushroom celebrity, to revolutionize the whole concern! Happily, however, Dr. Ryland was *not* superannuated. "The old man, of whom they spake, was yet alive;" "neither was his eye dim, nor his energy abated.' As we shall refer more particularly in our next to his hearty concurrence with the committee, and his dying protestations against the conduct of those who maligned them, we shall content ourselves on the present occasion with the following impressive remonstrance from

the pen of good Mr. Saffery, in a letter to Mr. Ward, dated Oct. 2, 1822.

"Your letters frequently refer, in the language of invidious eulogium, to characters as dear to us, as they can be to the warmest hearts in India. Think, then, with what emotions we see the names of Fuller, Sutcliff, and Ryland, thus covertly enlisted on your side, as champions to make war on the Committee. But do you not know, my brother, that *one* of these men still lives—lives to *act* and *feel* in *concert* with the Committee, while he is almost bowed to death itself with depression arising from the jarring interests of Serampore? And are you not convinced that, had the other two been living, you would not have ventured upon the line of conduct that you have pursued? Such is my conviction; and such is the conviction of all with whose sentiments I am acquainted. It cannot indeed be otherwise, while we recollect how frequently Fuller was telling us that all the property at Serampore was the Society's, and that he as frequently remarked, how great that property was. But you will say "the Society has a right of *property* in the premises at Serampore." Let me ask of what use this is to the Society, while you are pertinaciously pursuing measures wholly at variance with such a right? This, at least, is my opinion. You tell us that you have given up the *right of property* in these premises, and vested it in *the Society;* but what right of property has the Society in premises for which it has not the nomination of Trustees? No, not one of them, I believe—that nomination is with you only—you also nominate *yourselves*, and you are *Trustees in possession*. Moreover, I think that in the declaration of which you make *such a boast*, you were no more disposed to obtain the concurrence of other Trustees *in India, originally put* in by *yourselves*, than you were to confide any thing to the Committee. I believe that I am not mistaken in saying that the said instrument is *not* the declaration of *all* the persons to whom the property was first entrusted, but of *the Serampore brethren only!* Nay more, this perpetuated family of *four* persons, cannot be dispossessed, unless their successors were to become wicked enough to appropriate these premises to merely civil purposes! perhaps not then! In their choice of coadjutors, when a vacancy occurs, *they cannot be controlled—they will let none interfere*—they only *in succession* are to determine who is eligible. If these *four* members should be reduced to *three*, and *two* of these *three*, thinking it right that this union should continue no longer independent, should return *to the bosom of* the Baptist Missionary Society, or should '*betray its independence* to *any body of men whatever*,' the one member who differs from them shall be competent to elect *two* new colleagues. (See the twenty-third Article of your union.) To set this matter clearly before you, if Dr. Marshman were to die, and you and Dr. Carey were to change your mind, and to 'attempt' to 'betray this union' by again becoming one with the Baptist Missionary Society, Mr. John Marshman would be 'competent', to consider *both* of you as having '*withdrawn*,' and at once to elect new colleagues! This is one of the many absurdities you have exhibited in your eagerness to get rid of an *imaginary domination!*"

In these circumstances, it may fearlessly be asked, Could the committee have acted differently? Could they, without betraying their trust to their constituents, have consented to maintain missionary stations, without any share in their direction — without even a veto on the management of a gentleman, whose appointment to the office they could not conscientiously confirm? Or could they vote away a proportion of their income to a body of men who would immediately make a further appeal to the very parties by whom the Society itself had been hitherto supported — nay, who had already been diverting the streams of Christian benevolence from their wonted channel? On the contrary, had they adopted either proposition, they would have been unworthy of their office, and have obtained the renown of crippling their own resources, to make peace with a restless and dissatisfied rival. For their resolute resistance of such encroachments, they deserve, and will doubtless receive, the cordial approbation of the Christian community.

(To be continued.)

A View of Inspiration; comprehending the Nature and Distinctions of the Spiritual Gifts and Offices of the Apostolic Age. By ALEXANDER MACLEOD. 12mo. pp. 583. Price 7s. 6d. boards. Glasgow: Waugh and Innes. London: Westley and Davis.

(Continued from p. 360.)

We proceed to introduce another extract, on the style becoming the Chris-

tian ministry, from the sixth chapter —On the Gift of Tongues. After saying that being able to speak in foreign languages was abused, to feed the pride and vanity of many of the Corinthians, and remarking on the folly of those preachers who affect high sounding words, though in the common business of life the most accomplished physician, and the most learned and eloquent attorney, make themselves understood by their employers, the author proceeds—

"Want of simplicity in a preacher's style arises from a deficiency in character. 'Perverseness in the tongue is a breach in the spirit.' Who can imagine that Paul, who had 'continual heaviness and sorrow in his heart for his brethren, his kinsmen according to the flesh,' would use an unnatural, affected, rhetorical style, in beseeching them, with many tears, to 'submit themselves to the righteousness of God?' Does he not even inform us, that the wisdom of words would make the cross of Christ of none effect? Alter the style, and though the doctrine be not corrupted, the effect is lost. Than the language of the Bible, nothing higher or more elaborate is intelligible, or perhaps ever will be intelligible, to the bulk of mankind. When, indeed, the style in which truth is presented to the mind is more complex and laboured than the medium through which truth is daily contemplated, the medium itself, like an atmosphere abounding with unusual meteors, becomes an object of observation and inquiry. He who eagerly desires to fix his exploring eye on a new phenomenon, wishes to behold it through a pure untroubled atmosphere; and he who would most successfully enlighten and persuade his hearers, must address them in language which they perfectly understand, however little may accrue from this to the praise of his eloquence, or of the classic purity and elegance of his expression.

"A man cannot more evidently preach himself, than by shining forth in the pomp of a highly rhetorical and splendid diction. A faithful man, therefore, however sublime and comprehensive his conceptions may be, or however rich by nature in the endowment of a commanding elocution, will, for Christ's sake, labour to acquire the habit of bringing both his thoughts and his language to a level with the apprehension of the poorest of his hearers; with the extent of whose vocabulary the practice of visiting 'the fatherless and widow in their affliction' has made him acquainted. He will aim at simplicity in language, *for the same reason* that he will aim at truth in doctrine; lest, in regard to the most important branch of his ministry, 'he fall into the error of the wicked.' Mahomet, that great impostor, rested his claims to inspiration on the beauty and sublimity of his style and composition. Peter describes the corrupters of the primitive churches, as 'speaking great swelling words of vanity.' The false teachers who, at Corinth, headed a faction against Paul, were evidently men of a superior and persuasive eloquence. The eloquence of Paul was not of the kind which they possessed, and which the Greeks admired. Compared with his adversaries, both themselves and their admirers did not hesitate to pronounce 'his bodily presence weak, and his speech contemptible.' Rich, perhaps, in the eloquence which human wisdom teaches, but poor in Scripture knowledge, the man who seeks his own glory may still be heard holding forth his uninstructive effusions to an undiscerning multitude of rapturous admirers. They whose country is nourished by the king's country—whose carnal views and interests are in unison with those of their oracle, (and this may happen under any name) are ever ready to shout, as they are dazzled with the splendour of what they see and hear, 'It is the voice of a god, and not of a man.' pp. 245—247.

We must really tear ourselves from the volume, leaving nine-tenths of its beauties in perfect silence. We cannot resist the temptation, however, of transcribing one passage more; it is on the dependence of even inspired men on the Holy Spirit for the success of their ministry.

"Without the operation of God on the minds of the gifted men, the mere possession of gifts would have been ineffectual for the service of the gospel. They were as dependent on divine aid, as if they had received no gift at all. For though the kind and degree of inspiration with which any was endowed as an adequate outfit, qualified him for a specific ministry; yet the actual exercise and fruit of his gift, in all time following, were as God should be pleased to vouchsafe his grace. It has often been remarked, that the sickness of Epaphroditus and Trophimes, and the frequent 'infirmities' of Timothy, shew the inability of the apostles to remove diseases upon all occasions. The same facts equally prove their dependence on God in the ministry of the word. To his continued operation, accordingly, as grace distinct from the gifts which were thereby exercised, Paul often refers the ability of the gifted men to serve Christ in the Gospel. 'He that wrought effectu-

ally in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles.'

"The mind of man is naturally weak, timorous, unstayed, disturbed by various passions, ever prone to rely upon itself, and to depart from God. Its suggestions, even in its search after truth, are liable to be modified by the emotions of the hour; as cheerfulness or gloominess, failure or success, health, sickness, temperance; while hope, fear, love, jealousy, and hatred, are apt to see in every thing what they feel in themselves. Who does not experience, even though delivered by the grace of God from the enslaving power of innate depravity, that divine things, like objects seen through a telescope, lie remote from our natural apprehensions? To discern, to grasp, to retain and feel the force and sweetness of heavenly things, lies not in the power of unaided nature. Your past experience will not suffice for future service and enjoyment. You must again apply the glass to your exploring eye, through which you formerly beheld the objects you desire to contemplate anew, as well as in order to make fresh discoveries. You must know 'what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.' Inspiration required this. 'Out of weakness they were made strong.' As an expiring fire is rekindled, and its heat augmented to intensity; so the soul that had languished, cleaving to the dust, disconsolate, inert, meditating danger, failure, defeat, ruin—became replete with joy, life, light, and energy; as when a bottle, which was shrivelled in the smoke, is now bursting out with new wine; or as when the earth, after drought and barrenness, is refreshed and adorned with verdure and beauty." pp. 323—325.

In taking leave of a volume which has greatly pleased us, we have a few words to say to our readers, and one or two to the author.

To our readers we would say, that if they read only for amusement, if they are fond of the light effeminate productions of the present day, and do not choose to connect thinking with reading, this work is not suited to their taste. But if they would understand the religion they profess, and aim to be well acquainted with scriptural divinity, they cannot too soon purchase, or too diligently read, the volume we have *now introduced* to their notice.

To the author we would tender our warmest thanks for his valuable book, and say that we hope to meet him again in the walks of scriptural literature. We are glad that he has included in his present volume many of the best passages in his work which we referred to in the commencement of this article, divested of every thing like a controversial aspect. May we be allowed, with all due respect to Mr. Macleod, to say, that in a few instances his discussions are weakened in their force by their diffusiveness; and that, in the event of a second edition, which we hope will be soon published, the volume should be accompanied with an index, and the errors of the press somewhat more carefully corrected?

The Roman Catholic Claims a Question not of Religious Liberty, but of Political Expediency: an address to the Protestant Dissenters of Great Britain, assigning reasons why, (in reference to that subject,) they should maintain the most strict neutrality. With an Appendix, containing the Letter of the Pope to the Arch-priest Blackwell, against the Oath of Allegiance in 1607. The Protestation of the English Roman Catholics in 1790; copied from the Original in the British Museum; and Proceedings of the "British and Foreign Unitarian Association," May 28, 1828. By Joseph Ivimey. pp. 48. Wightman and Cramp.

This pamphlet contains five sections. I. The Question stated. II. Sentiments in relation to the Roman Catholics, at the Revolution of 1688. III. Historical proof of the Subjugation of the English Roman Catholics to the See of Rome, in the reign of James the first. IV. Historical proofs that the Roman Catholics of the present day are Subjugated to the See of Rome. V. Opinion of Lord Colchester, Lord Somers, and the Rev. Dr. Furneaux; and concluding remarks.

The information given by the esteemed author in these sections is highly important. And though we cannot pledge ourselves to the correctness of all the *inferences* which are here drawn, we recommend the *facts* to the grave con-

n of all our readers. But fully
ng with the leading sentiment
ported, that we being Protes-
senters should maintain "the
ct neutrality," we must forbear
ering into the discussion.
llowing extract will, we doubt
cceptable to the reader:—

t not the Roman Catholics, before
admitted to political authority, to
ed so to renounce their allegiance
piritual head, that they might be
ive a pledge of their entire alle-
the political head of these nations?
at is requisite to constitute that
t the Legislature determine.
celebrated Lord Somers has said,
o adhere to *the church of Rome*, I
e good Catholics! and those who
the court of Rome I hold to be
nemies and traitors to the realm of
and totally unfit for any trust, in
other Protestant country."*
not aware whether such a distinc-
exists among the English or Irish
atholics or not, as that made by
nt statesman, between persons ad-
the *church* of Rome;' and others
ere also to the *court* of Rome;'
this be practically demonstrated,
ould admit that those whom he
d Catholics' might be safely en-
th political authority; seeing there
; in sentiments which are purely
that interferes with the most un-
bjection to the chief magistrate.
ments of the Moravians who ac-
a connection with their bishops
ia, and of us, the Protsetant dis-
who do not acknowledge the *religi-*
nacy of the king, are by no means
the most entire recognition of the
upremacy of the monarch, as we
exemption from the operation of
laws, but those which interfere
rights of conscience. Let the
d Irish Roman Catholics solemnly
pon oath, that their vicars apostolic
intry, and Jesuits of Stoneyhurst
ooth, and the various Roman Ca-
ops, owe no kind of subjection to
siastical superiors, but what re-
ligious sentiment; that there is
their creed which would suffer
nterfere with the consciences of
dissent from the church of Rome;
proof of their sincerity in these
let their ecclesiastics agree, and
of the laity signify their approba-
tion, that the prelates and clergy shall be as much under the power of the British government as the clergy of the church of England; amenable to, and liable to be degraded by the civil magistrate, and then I take it for granted there will be no insuperable objection to their being relieved from the operation of those tests which our forefathers, especially the great statesmen at the Revolution, deemed indispensable for the safety of this Protestant kingdom." p. 32.

In a note, p. 35, Mr. Ivimey relates some curious and highly interesting facts which fully exonerate the *United Committee* from any participation in the apparent favour shewn to Roman Catholics at the commemoration dinner.

We are obliged to the author for the letter from the Pope in 1607, forbidding the English Catholics to take the oath of allegiance; and also for the labour of copying the singular document entitled, "The Protestation of the English Catholics," &c. This pamphlet ought to be carefully read by Protestant Dissenters.

Apology for the Modern Theology of Protestant Germany, or a Review of the Work entitled "The State of the Protestant Religion in Germany, in a Series of Discourses preached before the University of Cambridge, by the Rev. Hugh James Rose, M.D. of Trinity College, and Vicar of Horsham, Sussex." By Dr. Karl Gottlieb Bretschneider, Chief Counsellor of the Consistory, and Superintendant General at Gotha. Translated from the German, by the Rev. Wm. Alleyn Evanson, *M.A. Lecturer of St. Luke's, Old-street.* London. pp. 88. Palmer.

This pamphlet contains hard words, and, on one side at least, hard arguments. The German reviewer is evidently not unacquainted with the tactics of his part, and applies them with no inconsiderable skill; but his English translator completely takes away from him the armour wherein he trusted, and, as it appears to us, leaves him in an entirely defenceless condition. We have not had an opportunity of seeing the discourse of Mr. Rose, but from the contortions, tergiversations, and violence of the apologist, we conclude that

* Tracts, vol. iii. 236.

they must contain an extraordinary measure of pungency, in combination with many an unwelcome reference to the theological subtleties and perversions of certain modern divines in Germany.

In the appendix to this translation, which contains some powerful and spirited observations, Mr. Evanson states,

"During the progress of these sheets through the press, I have had the gratification of perusing Mr. Rose's reply to the apologist in the 'Christian Remembrancer' for the months October and November, (current) and I unfeignedly declare, that so gentlemanly, temperate, and masterly a refutation it has seldom been my good fortune to read."

We quote also Mr. Evanson's concluding paragraph:—

"Admitting, however, that the apologist has unwittingly told us *some* truth, he has not told us *all*. In vain does he assert that his 'Evangelic Protestantism' is lord of the ascendant; we *know* that it is on the decline, and though he politely designates such men as Tholuck, Strauss, Henxtenberg, and Schleiermacher, &c. as 'blind zealots for all the theologumena of the symbolic books;' as 'men insignificant and contemptible, fit only to be classed with the open denunciators of all rational theology;' or as Zimmerman says 'with the frenzied self-crucifiers of Switzerland;' yet we *know* that such men are *rising* in public estimation; that, through their means, a better order of things has commenced, and is in active progress in Germany; that the religion of Luther is again becoming the religion of Lutherans; that the doctrines of the fall, original sin, atonement by the death of Christ, justification by his righteousness and sanctification by his Spirit, doctrines which are the soruce and spring of all Christian ethics, as well as of peace and joy to the repentant soul; that these, which are the *Church doctrines* (because they are Bible doctrines) of the Church of England, are again becoming the doctrines taught from the pulpits and professors' chairs, once occupied by the glorious reformers of the sixteenth century. May the blessing from on high crown the efforts of all those who would hasten a consummation so devoutly to be wished by every subject of the Redeemer's kingdom."

LITERARY NOTICES.

Many of our friends having expressed their wish that a handsome edition of the Rev. Abraham Booth's invaluable work, entitled "Pædobaptist Examined," &c. with the answers to Dr. Williams and Mr. Peter Edwards, should be reprinted, we have the pleasure to inform them that arrangements have been entered into with Mr. Ebenezer Palmer, of Paternoster-row, who has undertaken to publish the above works, printed on a very superior paper, with a good type, in three volumes 8vo. The publication will be superintended by a Sub-Committee of the Baptist Fund, and it is hoped that the work will be ready before the end of October.

DR. RIPPON'S SELECTION.—Dr. Rippon has enlarged the *twenty-seventh* edition of his Selection of Hymns, by interspersing among them about 150 more, *original* and *selected*; including numerous Doxologies, in the usual, the peculiar, and the less common metres; but so as *not to increase the former price of the volume*. To accommodate the purchasers of the late editions, the interspersions and Doxologies may be had *alone*, of all the booksellers, price 8d. stitched; or fine paper, neatly and differently covered, 10d. or 1s.

Dialogues between a [Roman Catholic] Priest and his Parishioners, in three parts.

INTELLIGENCE.

FOREIGN.

AMERICA.

Letter from the Rev. Professor Chase to Mr. Ivimey.

Newton (Mass.), July 29, 1828.

Rev. and Dear Sir,

I have been intending to write you a long *letter; but* it is out of my power at present.

The Columbian College at Washington is likely to emerge from its pecuniary embarrassments. Its friends in different parts of the Union are coming nobly to its relief. The Presidency, vacated by the resignation of Dr. Staughton, is to be filled by Dr. Chapin, an excellent man, who was Professor of Moral Philosophy in Waterville College.

Professor Woods has been elected Presi-

nsylvania University, at Lexing-
e State of Kentucky ; and he
enter on the duties of his new
October. A wide and important
efulness is open before him.
y speaking, our colleges and other
, and our churches, are in a pros-
e. A new brick edifice, sufficient
ommodation of seventy or eighty
as been built this summer, by the
f the Newton Theological Insti-
d it will be completed in a few
l the rooms in the other edifice
ady occupied. Never before was
pressive a cry as at present, from
ter, "Come over and help us;
we must have, able and devoted
of the New Testament." Never
ad so great occasion to pray the
e harvest to send forth labourers.
ed be his name! he is multiply-
and sending them forth, and en-
us still to pray and to labour.
fectionate regards to your family,
ver, yours most sincerely,

IRAH CHASE.

DOMESTIC.

Recent Deaths.

ay, July 25, 1828, Mr. William
of Camden Town, departed this
eventy years. He had been fifty
onourable member of the church
Keppel-street, London, and more
een years a useful deacon. He
ed in a family grave in Bunhill-
Thursday, the 31st of July, and
owing Lord's day his funeral ser-
reached by his pastor at Keppel-
a Mark xii. last clause of the 25th

urday, July 26, 1828, died at
idley, near Trowbridge, aged 83,
Joseph Clift, who had been for
y years the esteemed pastor of the
urch in that place. His end was
nd the doctrines which he preach-
living were his support in the hour
tion :—
a bright evidence of grace
s whole life appeared and shone."
n Tuesday, Aug. 19, the Rev.
Williams, upwards of twenty years
ted pastor of the church at Wad-
ill, Bucks.

OF THE STEPNEY ACADEMICAL INSTITUTION.

Baptist College at Stepney is prin-
debted for its *establishment* to the liberality of the late William Taylor, Esq. who gave the purchase money for its freehold property, and by his will bequeathed the dividends on 1000*l.* Bank stock, to be applied to its support. A reference to the annual reports will shew that many individuals have liberally contributed to carry into execution the design of the pious founder, and that from Stepney have proceeded many ministers who are occupying important stations in the church of God, with various degrees of acceptance and usefulness. Hitherto no appeal has been made to the public, for the enlargement or alteration of the premises, though the necessity of such alteration has been long and deeply felt by its successive tutors and committees, and is now strongly enforced by the ministers who have been educated in the Academy.

"When it is stated that the sleeping apartments (some of which are merely passage rooms) contain each from two to four beds, without any separation, and that the studies are not so divided from each other as to admit of retirement; that some of them are only partially, and others not at all lighted; it will need no arguments to shew that the arrangement of the premises is not adapted to promote either the comfort or proficiency of the students, and that some alteration is absolutely necessary for the purposes both of devotion and study.

"The Committee, after mature deliberation, have decided on the propriety of each student being provided with a separate study and bed room.

"To accomplish this desirable object, they have determined to convert the present apartments, now inconveniently occupied by studies, into dormitories, and to erect new studies, a dining room, and library, on the site of the building which has been hitherto used for a small chapel, but which is by no means fit this purpose. A more eligible part of the premises is appropriated to the erection of a neat and desirable place of worship in connection with the Institution.

"The expenditure contemplated is from 2000*l.* to 2500*l.*, a small sum when compared with that incurred by other institutions to effect a similar object; but which it is fully believed will secure these important and necessary improvements.

"The Committee appeal with confidence to the public, and more especially to their own denomination, for their cordial support. They are happy to be able to state, that the internal arrangements of the College are in a state of great practical efficiency, and are such as to encourage the best hopes of those who are anxious to employ a holy, zealous, and educated ministry, for the wider diffusion of divine truth."

The Committee having obtained towards this object more than 1800*l.* the enlarge-

ment of the premises has been commenced. They look with confidence to the religious public, to enable them to discharge the whole sum, so that no burden shall remain on the Institution.

Subscriptions for the accomplishment of this object will be received by W. B. Gurney, Esq. Treasurer; Rev. W. H. Murch and Rev. S. Tomkins, Tutors; the Rev. Edward Steans, Secretary; and by any of the members of the Committee.

ASSOCIATIONS.

EASTERN WELSH.

The Eastern Welsh Baptist Association was held at Merthyr-tydfil, Glamorganshire, on the 3d, 4th, and 5th of June, 1828.

Tuesday afternoon they met at two o'clock. Brother D. Evans, of Cadexton, prayed. Then the accounts from the churches were received, by which they learned that they were in peace, that the Lord had blessed the ministry, to gain many souls to the truth during the last year; that their dear brother David Phillips, of Newtown, has finished his course in death; and that their brethren Benjamin Williams, Goetre; William Morgan, Lantrisent; Jesse Jones, and Hugh Jones, have been ordained to the work of the ministry. Then brother J. Lewis, of Llanwenarth, preached from Isaiah xlix. 6. and concluded in prayer.

At seven, brother J. Evans prayed; brother T. Thomas, Newcastle Emlin, preached from Psal. cx. 3. and brother D. Jones, Liverpool, from 2 Thess. iii. 1. and concluded by prayer and singing.

Wednesday, at seven, brother J. Michael, New Works, prayed; and brother D. D. Evans, Pont-rhyd-yr-yn, preached from Matt. xii. 43—45.

At ten, brother D. Davies, Swansea, prayed; and brother S. Davies, of Clonmel, Ireland, preached in English from 1 Thess. v. 25; and brother C. Evans, Caerphilly, in Welsh, from Mark xvi. 16.

At three, brother T. Williams, Cwmdwr, prayed; brother W. Jones, of Cardiff, preached in English from Rom. vii. 14.; and brother J. Jones, Newtown, in Welsh, from Prov. xiv. 27.

At seven, brother J. Lawrence prayed; brother J. Roberts, of Cowbridge, preached from Isaiah xliii. 21; and brother D Evans, Dolen, from Acts ix. 15, and concluded in prayer. Praises were sung several times at the different meetings: all these meetings were held in a field, for the audience were *very* numerous.

Thursday morning they met at eight o'clock in Sion chapel. The meeting was commenced with prayer by brother R. Edwards, Maes-y-berllan; and after deliberating upon many things relative to the state of religion among them, and agreeing upon the following resolutions, brother J. Jones, Bridgend, concluded by prayer, and thus they separated in peace:—

Resolved—

1. To print the Circular Letter, drawn up by brother D. Saunders, Merthyr.

2. To receive the churches formed at Nebo in the county of Monmouth, and Ilan in the county of Brecknock, members of their Association.

3. To exhort all the churches belonging to their Association to establish a fund among themselves, for the purpose of defraying the expenses of building meeting-houses, and of supporting missions, &c. in order to avoid the trouble and inconveniences to which ministers and churches were subject by their present system of travelling about to collect; and all their churches were requested to consider the utility and the necessity of the plan, and to bring forward their determination at their next Association.

4. That it would be desirable for all the Sunday schools conducted by the Baptists in the principality to be furnished with the same sort of books, and that on the cheapest terms possible; and that our brethren, J. Jones of Newtown, D. Saunders of Merthyr, and H. Jones of Cardiff, be appointed to correspond with the brethren which the other Associations may appoint, with a view to the formation of a plan to bring this design into operation.

5. That the churches meeting at Dolen in Radnorshire, at Lysfaen in Glamorganshire, at Langian in Carnarvonshire, and Porthyrhyd in Carmarthenshire, should be permitted to collect in their churches towards liquidating the debt remaining on their places of worship.

6. That their next Association be held in Cowbridge, Glamorganshire, at the usual time; when the brethren D. Richards, Dolgilley; J. Jones, Newtown; C. Evans, Caerfilly; D. Evans, Doley; and T. Hinton, of Bristol, will be expected to preach.

State of the Churches:—Baptised 741, Restored 175, Received by letters 27. Total 943.

Died 122, Excluded 189, Dismissed 9. Total 320.—Clear increase 623.

BERKSHIRE, &c.

The Berkshire, Gloucestershire, Oxfordshire, Warwickshire, and Worcestershire associated Baptist churches assembled at Astwood, May 27 and 28, 1828.

Tuesday evening, five o'clock, brother Howlett read, prayed, and delivered an in-

idectory address. The letters were read, ilch happily realized the expectations exssed last year, and presented much cause humble gratitude for the universal peace the churches, the very pleasing additions most of them, and the pledges given that spire the ardent hope that a more copious assing will not be long withheld. The pression of the necessity of divine influ e evidently pervaded the letters, and the vent wish was expressed that it might come more deep and general, and that the next letter addressed to the churches ght be the means of diffusing such an pression, as the certain forerunner of a more abundant prosperity than has ever t been witnessed. It was agreed to remmend to all the churches, that they ould keep this object in view in all the nthly missionary prayer meetings, and at the first Monday evening (or the first nday evening, where more convenient,) the month of August should be appro ated to united and special prayer for the t-pouring of the Spirit. Brother Jayne ho is about to remove to Road in North ptonshire) addressed the meeting, and ed in prayer.

At eight o'clock, the Circular Letter, itten by brother James Smith, "On the itpouring of the Holy Spirit," was read, proved, and ordered to be printed. The ulations of the Association Fund were cussed.

Wednesday morning, at half-past six lock, brethren Wright, Breeze, J. Price d Howlett prayed.

At half-past ten o'clock, brother Hinton gan by reading the Scriptures and prayer, other Pryce preached to parents, from bes. vi. 4. "And ye, fathers, provoke not ur children to wrath, but bring them up the nurture and admonition of the Lord." other Copley preached to youth, from hn i. 13. "Which were born, not of blood, r of the will of the flesh, nor of the will man, but of God;" and concluded the rvice.

Evening, six o'clock, the Scriptures were id and prayer offered by brother White. other Coles preached from Ps. cxviii. 15. The voice of rejoicing and salvation is in tabernacles of the righteous." Brother Taylor closed the services of the day.

At eight o'clock the rules of the Associaon Fund were revised, and it was reved that it is desirable that all the miters and messengers of the churches be sent at the distribution of the Associan fund except the recipients, five to conute a quorum.

The following resolutions were also pass:—

1. That this meeting deeply feels abunt cause for gratitude to God that the repeal of the Corporation and Test Acts has at length been obtained, since one of the chief occasions of the profanation of the Lord's Supper is thereby removed.

2. That the most cordial thanks of this meeting be respectfully presented to Lord John Russell and to the Right Hon. Lord Holland, for moving the repeal of the above mentioned acts in the House of Commons and the House of Lords, and for the prosecution of the object, which, by their firmness, energy and eloquence, was so gloriously achieved.

3. That the Secretary be requested to convey the above resolutions to Lord John Russell and to the Right Hon. Lord Holland.

4. That the above resolutions be printed in the World newspaper.

Thursday morning, at seven o'clock, several brethren had an interesting meeting appropriated to conversation and prayer.

The next Circular Letter to be written by brother Copley, "On the Practical Uses of the Doctrine of Divine Influence."

The annual meeting of the Auxiliary Foreign Missionary Society to be held at Burford, on Tuesday, Sept. 16.

The annual meeting of the Home Missionary Society to be held at Campden, on Easter Tuesday, 1829.

The next Association to be held at Hook Norton, on the Monday and Tuesday in the Whitsun week, 1829. The Association preacher, brother James Smith; in case of failure, brother White; the second preacher to be chosen by the church at Hook Norton.

State of the Churches:—Received by profession 93, by letter 8, by restoration 4. Total 104.

Dismissed 13, Dead 20, Excluded 5. Total 38.—Increase 66.

ORDINATIONS, &c.

WIGAN.

On Wednesday, the 11th of June, Mr. George Crook was set apart to the pastoral office of the Baptist church assembling in Lord-street, Wigan. At half-past two, P.M. Mr. John Crook, of Boroughbridge, commenced the service by reading the Scriptures and prayer; Mr. Edwards, of Bolton, stated the nature of a Christian church, and received the confession of faith; Mr. Fisher, of Liverpool, offered up the ordination prayer, accompanied with laying on of hands.

In the evening, Mr. Holmes, of Newton, read the Scriptures and prayed; Dr. Steadman gave an affectionate and impressive charge from 2 Cor. ii. 14; Mr. Fisher preached to the church from Ephes. iv. 13.

and concluded with prayer. The services of the day were peculiarly interesting, and the divine presence appeared to be enjoyed.

ULEY, GLOUCESTERSHIRE.

On Wednesday, July 9, 1828, Mr. Benjamin Francis, late of Bradford Academy, was set apart to the pastoral office of the Baptist church at Uley, Gloucestershire, formerly under the pastorate of the Rev. Wm. Catton, now of Chipping Norton.

The Rev. Wm. Yates, of Stroud, commenced the services by reading and prayer; the Rev. D. D. Evans, of Pont-rhydyrun, described the nature of a Christian church, advocated the principles of dissent, and afterwards received Mr. Francis's confession of faith. The Rev. D. White, of Cirencester, offered the ordination prayer; Dr. Steadman delivered the charge, from 2 Cor. ii. 14; the Rev. Wm. Winterbotham addressed the church from 1 Thess. v. 12, 13; and the Rev. Mr Lewis (Independent) concluded by prayer.

Met again in the evening. The Rev. J. Jackson, of Gloucester, read and prayed; brother D. D. Evans preached from Matt. xii. 43—45; and afterwards Dr. Steadman, from John iii. 30; and the Rev. Mr. Griffiths (Independent minister of Cann) concluded with prayer.

ADDLESTONE.

July 10, 1828, the Rev. R. Grace was publicly recognized as the pastor of the Baptist church meeting at Addlestone, near Chertsey, Surrey. The Rev. Mr. Wilmshurst opened the services by reading and prayer; the Rev. Thomas Tilly, of Portsea, (Mr. G.'s late pastor) described the nature of a Gospel church and prayed the ordination prayer; the Rev. G. Pritchard proposed the usual questions and preached the sermon to the people, from Mark ix. 50; the Rev. J. Ivimey gave the charge, from Acts xiv. 1—3; the brethren Hawson, Fuller, and Wilmshurst engaged in the devotional exercises of the day. Many, we trust, could say, "It was good for us to be there." The Rev. Robert Bowyer of Byfleet preached in the evening.

HENRIETTA-STREET, BRUNSWICK-SQUARE.

On Thursday, July 10, 1828, the Rev. Thomas Thomas, late of the Stepney Academy, was ordained to the pastoral office over the church meeting for divine worship in Henrietta-street, near Brunswick-square, London. The morning service was commenced by the Rev. J. Elvey, who read a portion of the Scriptures and prayed; the Rev. J. Hargreaves described the nature of a Christian church, and asked the usual questions; the Rev. J. Dyer offered the ordination prayer; the Rev. W. H. Murch gave a most able and interesting charge, from Col. i. 7; and the Rev. R. Davis concluded with prayer.

The evening service was commenced by the Rev. R. H. Smith (Independent), after which the Rev. I. Mann, A.M. delivered a most impressive address to the church, founded on Heb. xiii. 17. and concluded the service with prayer.

The attendance was good, and the interest excited great.

TOWERSEY, BUCKS.

Wednesday, July 30, 1828, a new Baptist meeting-house was opened at Towersey, near Haddenham, Bucks. Mr. Terry, of Risborough, preached from Ps. xcii. 13—15; Mr. Aston (Independent), of Wingrove, from Ps. lxxii. 16; and Mr. Howlett, of Burford, from Phil. ii. 15, 16. Messrs. Tyler, Wiffen, Sugden, and Cateaver engaged in the other services of the day. The Gospel having been preached there for twenty years in a cottage, it afforded great pleasure to witness a neat, commodious place of worship, calculated to accommodate an increased congregation and a large Sunday school. The place has cost about 140*l.*; towards which the friends in the small village, and the collection on the day of opening, have contributed nearly 70*l.*

The Rev. James Hargreaves has resigned the pastoral charge of the church in Little Wild-street.

The following sums, resulting from the profits of this Magazine, were voted to the widows whose initials are subjoined, at the recent half-yearly meeting of proprietors:—

M. M.	£4	S. L.	£4
H. M.	4	A. B.	4
A. E.	3	M. G.	4
H. B.	3	A. D.	3
A. C.	4	C. S.	4
M. A.	4	S. W.	4
E. B.	4	E. B.	4
M. C.	4	M. C.	4
S. S.	4	M. G.	4
M. W.	4		

NOTICE.

On Wednesday, the 3d inst. the annual meeting of the Welsh and English Baptist Education Society at Abergavenny will be held in the Baptist chapel, Frogmore-street, when the Rev. I. Mann, M.A. of London, is expected to preach. Public service to commence at eleven o'clock in the forenoon.

IRISH CHRONICLE,

SEPTEMBER, 1828.

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ld that some of the political Roman Catholics in Ireland ridicule the
which are made to propagate and extend the principles of the Reforma-
that country. If any have been influenced by political motives while
e professed protestant zeal, they will doubtless experience disappoint-
et the attempts to educate the children of the peasantry in Scriptural
ge will not be in vain: nor can the public reading of the Scriptures be lost
it is a mean which God has always blessed: to such instrumentality the
tion in Europe in the sixteenth century is mainly to be attributed. Let
ilarity between the humble exertions and the effects produced by the
aders of the Scriptures, and the following statement of a judicious modern
e observed:—"It was about the year 1150 that several parts of the con-
ad become pervaded by men, chiefly of the poorer and laborious classes
who were forming themselves into little religious communities, distinct
e established Catholic church, and *who had the Scriptures with them in*
nacular languages, and were intently and critically comparing the tenets,
and conduct of the papal clergy, with the precepts and instructions of
ngelists and Apostles."

lish historian, *Reiner*, says, "one of the main causes of their progress was
y had translated the Old and New Testament into the vulgar tongue. I
m," he adds, "a rustic who could repeat all Job word for word, and
ho knew perfectly the New Testament." It was their reproach to the
clergy, "It is rare to find a *doctor* among you who knows by heart
apters together of the New Testament; but we have scarcely any man
n who cannot repeat it in their own language!"*

tatements made by our superintendants of the number of chapters com-
to memory by the children of our schools would exceed credibility, were
r the evidence upon which such statements rest. The following four
ddressed to Mr. Ivimey, contain honourable testimonies from gentlemen
opish counties of Clare and Limerick, as to the utility of the Irish
, and of the schools, and will be read by the supporters of the Society
asure.

Committee feel much indebted to those friends in Wales who so kindly
their agent, the Rev. Stephen Davis of Clonmell, in his late visit: it will
that he collected upwards of 110*l.* in the principality. The general
ons of approbation in all parts of the United Kingdom which have been
n behalf of the Society, very much encourage the Committee to hope
funds will still be supplied, notwithstanding the Treasurer has not
t in hand to meet the expenditure of the present quarter.

Committee, anxious to increase the number of acceptable and zealous
s in the service of the Society in Ireland, and who may also be suitable
e occasionally as efficient collectors, have engaged at their last meeting
. John Franks, late of Newport, in the Isle of Wight, who is to take up
lence at *Thurles*, where there is a small congregation, and to itinerate in
ns and villages of the vicinity.

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tory of England during the Middle Ages. Vol. v. p. 121. By Sharon Turner.
dition.

From Thomas Mahon, Esq.

Ennis, June 16, 1828.

MY DEAR SIR,

AMONGST the many means the Lord has been pleased to order for the spiritual improvement of this ignorant country, I know of none for which we have more cause to be thankful than the exertions of the Baptist Society, proceeding upon the strictly scriptural principle of making known to every creature, through the written word, the glad tidings of the everlasting Gospel. We might have anticipated that the blessing of the Most High would have been shed upon its labours, and so, in fact, are we now able to testify, that wherever its operation has been unimpeded, its efficacy and suitableness to the wants of this country have been fully developed. Many, who (as far as we can see) would never otherwise have heard of a Saviour's love, have had their attention directed to it through its exertion, and peace and good order have generally resulted amongst those who have had the benefit of your schools. It is true, your Society has met great opposition—but what society, having scriptural objects, has not experienced some portion of similar aggression? Should we not rather anticipate and expect, that in proportion to the spirituality of the proceedings of each, so will be the opposition of the enemy; but be of good cheer; be assured the people of this country are most anxious to avail themselves of the benefits of your Society, and though they may for a season be held in bondage, under the relentless tyranny of their priests (the only obstacles to the circulation of divine truth), their minds are too rapidly opening to submit much longer to the pressure, and the cords by which they are bound must soon give way. It would be grievous indeed, at this interesting crisis, that any circumstance should prevent your Society's perseverance here. "The fields are white for the harvest," and may the Lord give it the means of extending its work and labour of love.

I remain, my dear Sir,
Your faithful and obedient servant,
THOMAS MAHON.

From J. Colpoys, Esq.

Ballycan, June 16, 1828.

DEAR SIR,

It may perhaps be the wish of your Society to hear something of the state of the *schools* they have patronised in this part of *Ireland*. Under that impression, I am anxious to state to you the effects of those you have established here, as well as what has been done by your Irish Scriptur
The opposition of our Roman
priests, and of their bishop (who
this neighbourhood), have been
unceasing, and they have compell
their flock, by their threats and
to withdraw their children from
carr schools; still, however, the
many of them are so convinced
fits to be derived from a scripture
tion, that they continue to send
schools, in spite of all the threats
and both parents and children are
to hear the word of God read and
that all our Testament readers at
Tuesday and Friday at one of th
and at my house every Lord's d
the Scriptures read, and also atte
ing lecture and prayer every Sa
when our kind and pious friend
favours us with a visit, his arri
made known, and a considerab
attend in the evening to hear
These are, in my humble opinion,
tifying consequences of the estab
your schools here.

Permit me to say, that you
very fallacious estimate of the
ferred on this country by your
your readers, and your schools,
it merely in the number of child
ing the schools, or of the numb
who gladly admit your readers
houses, or flock to hear your
You will be so good as to recoll
these are done in defiance of th
the Roman Catholic clergy, of th
of early education, and even of
cution of the nearest friends and
of the violence of which no
an idea who has not resided in th

With sincere and fervent pra
God and Father for the success
in which your Society has so
gaged in various quarters of the

I remain, dear Sir,
Yours very faithfully
J. C

From A. Ormsby, Esq

Birdhill, June 1

DEAR SIR,

Imagining that it may be sat
your Society to receive from me
ment of the progress my school
has made, notwithstanding the
opposition it has met with fro
mencement, several years back,
sent moment, I have the pleasu
you that it is increasing, and fro
and evident benefit perceivable,
dren (some of whom have

d of God committed to memory),
ry sanguine expectation of great
g done in this sadly benighted
hood, as not only the children,
of their parents, though Roman-
notwithstanding the threats of
ors, constant in their attendance,
Mr. Thomas or other ministers
the glad tidings of the glorious
our Divine Redeemer, which is
done at my house, the congrega-
itimes amounting to nearly one
ersons; and what makes it more
, that the attendance of the chil-
ite voluntary, as no compulsion is
withstanding the unfounded asser-
eir pastors.
nber of children in this school are
ighty and ninety. When I found
l increasing, imagining my old
use would be too small, I built a
modious one at my own expence,
so as to have the boys and girls
and they have a very respectable
siding constantly at the school,
as matron and schoolmistress, as
aught domestic employments out
hours, to fit them for service, &c.
se readers that occasionally visit
ve regular stationary appointments,
, and will still do much more good
ing that spirit of inquiry that is
ncreasing among the lower classes,
t in God will still continue, to the
of many of the poor deluded mul-
whom this spot is surrounded.

I am, Sir,
our obedient humble servant,
A. ORMSBY.

From the Rev. W. Young.

Clare, Ennis, June 14, 1828.

AR SIR,
wish my opinion as to the system
y the Baptist Society in Ireland, I
at pleasure in being enabled to
t as far as I am acquainted with
tions, it has my hearty approba-

Bevan, Esq. to Rev. W. Thomas.

Comas, June 6, 1828.

. SIR,
n Ryan, one of your Itinerant
Readers, has just left me, after
visit to this neighbourhood. He is
fly a highly-gifted poor man, and
in the Scriptures;" the facility
h he refers from one part of the
e to prove another, is quite as-to-
He is a great credit to you, and I
bring many souls into his Master's
I have been so pleased with the
f your Society, that I have placed
a large school, just built and furnished by me, under their auspices. As I am become a subscriber to your Society, though a native and resident of this unfortunate land, I never could believe, till I became a little more thoughtful on the one thing needful, of the melancholy state of my poor suffering countrymen; they are sunk in the very lowest degree of ignorance and superstition, and the tyranny of the priests is quite dreadful. I have been frequently told, that they thought it a greater sin to eat meat on a Friday, than to kill twenty people. In fact, the power of the priests is quite absolute, they think themselves bound implicitly to obey any orders, without daring to question their authority.

Patrick Gunning has passed two days here: he appears very zealous in the cause, and in general the poor people listen to the readers with attention. I will conclude with thanks for sending those spiritually-minded men to me.

A. BEVAN.

From the Rev. Stephen Davis to the Secretaries.

Haverfordwest, July 15, 1828.

MY DEAR SIRS,

I have transmitted herewith my last remittance from Wales to our respected Treasurer, and hope to be on the water to-morrow on my return to Clonmel. The following is the amount obtained at the respective places (including Waterford),* and particulars shall be forwarded for the Report as soon as the list can be prepared.

My labour and fatigue during this tour have certainly been considerable. I have also met with various disappointments and untoward circumstances, and my unacquaintedness with the Welsh language has been a great disadvantage; but the kindness of the ministers and people wherever I have been has been very great, and demands my particular acknowledgment, and has endeared the land of my fathers more than ever to my heart.

I have seen manifestations of zeal for the conversion and spiritual edification of mankind, in various places in England, Scotland, and Ireland, but I never saw them to such an extent as in this country. The number of our ministers, and their devotion to their work is surprising; and the manner in which the people crowd to hear the word of God, and dwell upon the words of the preacher, is most delightful. Never did I see such an assembly as at the Association at Merthyr, assembled to hear the Gospel in the open

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* For the account, see the List of Contributions on the next page.

field upon a week day, (though, alas! I may see an equal, or an increased number every Lord's day in Clonmel, attending the Roman Catholic chapels.) I feared I should scarcely be able to make them hear, but I have reason to believe the greatest part did so, and understood what I said; but the effect of an English sermon bears no comparison to one in the Welsh language, delivered in their own peculiar energetic manner; and I have no doubt there is a blessed work progressing among the people, though it is attended with circumstances, in some places, which I consider very equivocal, and which ought not by any means to be encouraged.

It afforded me much pleasure to be permitted to declare the glad tidings of salvation and to plead for Ireland, in the place at Carmarthen where my venerated grandfather used to dispense the word of life. My son preached there also, in my hearing and that of several of our relations, on his way to Ireland.* One worthy old minister, and several old members of churches in different places, introduced themselves to me, who had been baptized by my grandfather; and some who also remembered to see him baptize my father and one of my uncles, above fifty years ago; and many to whom the name of my venerated uncle, Benjamin Francis, of Horsley, is peculiarly dear. Indeed, my visit has produced a sort of resurrection of these endeared names, and the ministers have evidently felt a pleasure in telling their congregations to whom I was related; so true is it that "the memory of the just is blessed." Christian affection is not dependent upon the life of the individual. Nor can it be questioned that their memory has been profitable to the Society also, for I should not have obtained what I did in some places but for their sakes. O that the spirit of the Elijahs may rest upon the Elishas of the family!

I should have visited several other places, but was afraid the collections would not justify the unavoidable expence, and various domestic circumstances make it particularly desirable for me now to return home. I rejoice that with what I collected in London last year, I have obtained for the Society about 900l.; I hope, however, to continue with my family for a longer season at a time than has been usual of late. I much wish our brethren through the country would take up the cause of Ireland, and when the Lord's cause prospers in that interesting, but long neglected and priest-ridden country, as it does in Wales, we may in all probability cease our exertions entirely, and consider it more than the beginnings of the latter day glory.

S. DAVIS.

* Mr. L. Davis, Jun. is a student at Bristol: he supplied Clonmel while his father was in Wales.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
J. B. Gurney, Esq. from the profits of the Youth's Magazine..	25	0	0
Mr. Phillips	0	10	0
Part of a Collection at Wild-st	2	4	0
Collected per Rev. M. Fisher of Liverpool.....	55	0	0

Received by Mr. Ivimey.

A Friend, by the Rev. T. Griffin	2	0	0
Ditto, by the Rev. Mr. Glanville, Wantage	2	0	0
Collection at Saffron Walden, by Rev. J. Wilkinson.....	7	5	10
For the Rye and Sussex School, by Mrs. Jarrett.....	5	0	0
Collections at Cotton End, Bedford, and Sharnbrook, by Rev. Wm. Grey of Northampton..	11	0	0
A Friend at Chesham, by Rev. Mr. Tomlin	0	10	0
Collected at Lewes, after sermons by G. Pritchard	7	3	0
Rev. Mr. Jackson.....	1	0	0
Two Friends.....	0	10	0

Collected by the Rev. S. Davies.

Haverfordwest	9	6	6
Pembroke Dock	1	2	1
Tenby	8	8	6
Narberth	1	1	0
Carmarthen	9	5	9
Carleon	6	3	6
Caerphilly	1	6	3½
Merthyr Tydvil	11	10	0
Brecon	5	0	0½
Mayseberllan.....	1	4	0
Cumsarnthe	10	1	3½
Aberaychan	1	14	3½
Pontypool	5	15	1½
Newport (Monmouthshire)	3	7	6
Cardiff	12	0	0
Cowbridge	1	10	0
Llanelly.....	3	0	4
Cardigan	10	5	0
Llangloffan	4	10	0
Solva.....	1	1	2½
Newport (Carmarthenshire).....	2	11	0
Newcastle Emlyn	0	13	0
Tabor	0	10	0
And at Waterford	4	13	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 10, Thavenhagh Street, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

JAMAICA.

By recent intelligence from Kingston, we learn that our friends in that island have formed an Auxiliary Society, with the design of aiding as far as possible, the operations of the Parent Institution. The meeting, which was most numerously and respectably attended, took place in the chapel occupied by Mr. Coultart and his congregation, in East Queen Street, Kingston. Several magistrates and members of the House of Assembly were present, and great interest appeared to be felt in the proceedings of the evening. This interest was not a little heightened by the kind and friendly part taken by our Wesleyan brethren, one of whom, the Rev. James Barry, occupied the chair, and several others, in connexion with the Missionaries from our own Society, addressed the large assembly, in moving and seconding the various resolutions.

The Report read on this occasion, was drawn up by our senior Missionary, Mr. Coultart. It comprehends a brief, but judicious and faithful account of the origin and objects of the Parent Society, and of the *success which* has been *granted to its labours*, both in the East and in the West Indies. We copy that part which refers to the latter portion of the great field; persuaded that our readers will be gratified at the thought that this opportunity was afforded of stating such facts and making such a direct and manly appeal as to the tendency of Missionary operations, in the presence of several respectable members of the most influential body in Jamaica.

"In the West Indies, to which we now direct your attention, the Baptist Missionary Society has but recently commenced its operations. Though on this island there have been very many persons professing themselves of the Baptist persuasion for the last thirty years, and greatly needing as well as earnestly soliciting the instruction which it is the object of the Society to afford, we were long preceded by our highly esteemed friends the Wesleyans, who are laudably forward in every good work, and also by the Moravians, whose praise is justly in all the churches: and we now rejoice to see coming into this wide and interesting field Missionaries from the General Baptist Society, and from the Scotch Society for Propagating Christian Knowledge; and to hear that the Church Missionary Society has recognized some of its zealous members on this island as a corresponding committee, to advance that noble cause in which it is the privilege of the whole Christian world to unite.

"The object of the Society in establishing a Mission here, is in every respect the same as that which first induced it to send its Missionaries to the East—to disseminate the knowledge of the true God, and of the sacred duties he enjoins, among all who should become the hearers of the agents it might employ.

"In 1814, the Rev. John Rowe was ser

out to occupy an important station on the north-west end of this island; but a wise and mysterious Providence removed him in a short space of time from the sphere of his labour, to that state where the good receive the reward of their toil.

"Mr. Henry Tripp next visited that part of the colony, and was supported by a respectable proprietor in that quarter, who had earnestly solicited his labours for the benefit of his negroes. Mr. Tripp gave the highest satisfaction to that gentleman until his removal, occasioned by relative and personal affliction. The society there greatly increased in numbers, and in knowledge, and piety, during his faithful exertions.

"Mr. Burchell has now the superintendence of that society which Mr. Tripp left, and has been the instrument of collecting a large congregation at Montego Bay also, from which a church has been formed of 780 members. He has also commenced a new interest at Ridgeland, where the Society has lately purchased eligible premises for a Missionary station.

"At Falmouth, Mr. Mann has a church of nearly a hundred members, and is labouring zealously with the cheering prospect of considerable success.

"Within the last few years, Mr. Godden, now deceased, collected a very attentive congregation in Spanish Town, and formed a society of some hundred members. That society is now favoured with the affectionate care of Mr. J. M. Phillippo, by whose diligence a chapel has been erected to accommodate the increasing numbers who flock to hear. The premises were purchased and paid for by the Society in England; but to the erection of the present chapel the respectable inhabitants and the members of his society have liberally contributed. At Old Harbour there is a promising society rising up under Mr. P.'s superintendence. In Spanish Town and there, the members amount to five or six hundred. The Sabbath schools at Spanish Town contain 140 children.

"At Mount Charles, in St. Andrew's, a house and land have been obtained for the purposes of this Society. There a numerous congregation meets on the Sabbath, and between one and two hundred members sit down at the Lord's Supper. Mr. Baylis, the resident Missionary there, is very laudably extending the sphere of his toil, and visiting other destitute places in the neighbourhood.

"With Annatto Bay, very melancholy thoughts associate themselves in our minds. On the Society's premises there, its first valuable missionaries sleep the long and *unbroken sleep*, which is not to be disturbed *until* the last congregating of the *nations* to be judged. In 1824, Mr. and Mrs. Phillips settled at the Bay, and were highly respected and useful during their very short career. A church of forty or fifty members, chiefly from Kingston, was formed then, and to that number was added about fifty more during Mr. P.'s ministry. Mr. Flood is now stationed there, and has already met with many kind friends among the respectable and liberal inhabitants of the parish of St. George. We earnestly hope that by his prudence and piety he may retain the respect he has already acquired, and at the same time promote with due diligence the objects of his important mission. The church there consists of 300 members. There is also a Sabbath school, in which Mrs. Flood is suitably engaged; and the attendance is pleasing and encouraging.

"At Port Maria, there have been for six or seven years many poor people in need of a judicious and faithful instructor. The Society has lately sent Mr. J. Burton to that part, who has taken a house there and commenced his labours, looking to the Lord of the harvest for the success he desires.

Your attention is now directed to Port Royal, where preaching was commenced in a private house, in 1822. The numbers attending in that ancient and wretchedly demoralized place, induced the Society in England to purchase a house on an eligible site, and fit it up for the accommodation of the increasing and attentive congregation. That has recently been enlarged; and, through the divine blessing on the labours of Mr. Knibb, there is every prospect of a crowded and attentive congregation, even after the considerable enlargement, though the town is very small. There is a Sunday school now established there, which would no doubt be very prosperous, would Mr. K.'s other duties permit him to give it constant attendance.

"There are now two churches in Kingston; Mr. Tinson having removed from the vicinity into the centre of the city, where he has a neat place of worship, and an increasing congregation. Mr. T.'s flock, the object of his arduous labours and constant solicitude, will now be more prosperous, we have reason to hope, since it is separated from the noxious and multiform material which formerly marred it. In his new place he has re-commenced his Sabbath school, which at present answers his most sanguine hopes.

"It is interesting to take a retrospect of the church which meets statedly within these walls. Eleven years ago, it was composed of a small number, compared with the present; that number being in appearance and practice a great contrast to the now large, attentive, and orderly body. We began in a very small and inconvenient place, erected for a place of worship, but by those who

had scarcely an architectural idea beyond laying one brick upon another. This place was enlarged during the brief days of Mr. Kitching, whose name, as a faithful and useful missionary, is still cherished with Christian affection. In 1822, we came to this more eligible building, where we have, through the kindness of Providence, enjoyed without intermission our Christian privileges, and advanced some little in the attainments and enjoyments of a Christian church. We were the only church of this denomination for years: now we see four others that have been formed with its members. When we review these churches formed from this, and think of the numbers removed by death, and other circumstances peculiar to this country, (say 500 at a very moderate computation,) and when we reflect on the numbers still in attendance and in communion, we are compelled to say, 'What hath God wrought!'—'The Lord hath done great things for us, whereof we are glad.'

"The school belonging to the church meeting here is in its present prosperous state a source of considerable pleasure. Nearly 300 boys and girls are in constant attendance, and the first classes are in possession of such useful and scriptural knowledge as will, with the divine blessing, be of immense benefit to them through their future days. The Sabbath school is tolerably well conducted by two or three of the members, who are truly to be commended for the interest they feel in its continuance. Both adults and youth are reaping the benefit of their zealous labours.

"We have thus hastily glanced at the different stations which the Society occupies in Jamaica, and at the success which has attended its labours in this island, as well as at the object it has in view in such an occupation of the stations as has been named; and we now close this report with asking the enlightened and liberal part of the community what cause it has to deprecate the existence of such a society?—what cause to allege against it or its Missionaries covert designs and base practices, which the lowest of mankind would spurn, (unless we may except such as condescend to employ themselves in the groundless aspersions now circulating.)

"The Society and its Missionaries have given proof sufficient, we presume, to reasonable and unprejudiced minds, that they have had no other object in view, during their fourteen years' continuance in this sphere of labour, than the instruction and salvation of men, which God has commanded all Christians to promote. It has already expended many thousand pounds in sending Missionaries to this island, in their support *here, and in the purchase of premises* and *the erection of suitable places for the worship of God—and what has been* the reward of the Society, for its care, and toil, and expenditure? The only reward received or looked for is the success which follows the preaching of the gospel and the instruction of the poor. God has condescended to own and succeed with his blessing the labours of this Society's agents: he has deigned, through them, to impart to hundreds of the varied classes addressed those moral perceptions and spiritual energies which have led them to despise and shun the vices so predominant in these parts of the world—vices, the most hateful to God and most degrading to our race. These are the only rewards which Christian societies seek: in the enjoyment of these all have already participated, and confidently anticipate still greater success, on the ground of that infallible revelation, which declares that 'the kingdoms of this world' shall 'become the kingdoms of our Lord and of his Christ.'"

By the returns made on this occasion, it appeared that the total number of persons in connexion with our Mission in Jamaica was 9895: viz. Communicants, 5742, Catechumens, 4143.

The following extract will afford more particular intelligence respecting our station at Kingston.

From Mr. Tinson, dated Kingston, March 3:—

"Brother Coultart's chapel is still numerously attended, and many, we hope, are earnestly enquiring what they must do to be saved. Respecting our other church in Kingston, I trust we are not left without witness that God is with us. We have added about ninety to our number during the last twelve months, and there are others who appear much concerned for the salvation of their souls. We have for some time past had prayer meetings, to pray more especially for the effusion of the spirit upon our churches, and I do think the Lord is giving us some intimation of our prayers being heard.

"Since writing to you last, we have had an interesting day at the re-opening of our chapel, which had been shut up for some weeks to erect galleries. It was re-opened the 24th ult. Brother Coultart preached in the morning a very instructive and interesting discourse from Gen. xxviii. 16, 17. After which, he gave a short but clear account of the economy and government of our churches, and shewed from the Scriptures, the duty of all united in church fellowship to contribute as far as they were able, towards the support of the minis-

which they enjoy. About 40*l.* were collected after the service. Brother Flood preached in the afternoon from 2 Cor. iv. 6. and brother Burton in the evening from Matt. xiv. 34—36. The place was crowded all day, and the amount of all the collections was 65*l.* 14*s.* 2*d.* and a gold ring, which some one gave in the evening, probably for the want of money. Yesterday we baptized 37, and received them into the church, the names of whom, we hope are written in the Lamb's book of life. May the Lord enable them to walk worthy the profession they have made.

"Our chief object in erecting galleries so soon, has been to render the place more cool, as well as make provision for an increasing congregation. Many who attended for a time, discontinued on account of the heat, which at our union meetings, such as the weekly and monthly lectures, Missionary and school prayer meetings, &c. was frequently in the pulpit above 100 degrees of Fahrenheit. To preach in such an atmosphere you will readily allow was greatly to endanger health. We have now taken away part of the floor, and made a complete chapel of it, which will accommodate 1000 people. This alteration has been attended with considerable expense, the people here have strained every nerve, and are still exerting themselves to the utmost. But we want help.

"I believe I informed you in two of my former letters, that it was thought advisable by my brethren that I should go to America and beg for the purchase money, with a view at the same time of recruiting my health, which, Providence permitting, I am about to carry into effect speedily.

"My health renders it necessary for me to leave my present arduous duties for a time, and this is recommended as the best plan both for the mission and myself. Now to shew you that I am not acting thus, without due consideration, I will transcribe the recommendation which brother Coultart has written to my case, and which is signed by the names I shall copy. 'We consider it our duty on behalf of the church, to testify, that its members are a poor people and incapable of doing much towards the support of their esteemed pastor, who, for the last five years has laudably exerted himself in the duties of a school to relieve them, and the friends of the Baptist Missionary Society at home, from the onus of his support. His health being impaired by the discharge of such varied and arduous duties as those of a school and church combined, we with the church unite in recommending a visit to the continent of America; that he *may acquire* by the blessing of God, health *and strength for his future* labours, and aid *his poor and affectionate* people in the liquidation *of their heavy* debt.' Signed 'James Coultart, Kingston; James Phillippo, Spanish Town; William Knibb, Port Royal; James Flood, Annotta Bay; Edward Baylis, Mount Charles; J. Burton, Port Maria.' I could not send the case to our brethren in the west end for signature; but in a letter I received from brother Mann last post, he thus writes on the subject—'We will not cease to pray for you, that he who was Abraham's God, may be the breaker up of your way, and that you may speedily return laden with their bounty, and in the fulness of the blessing of the gospel of Christ.'"

HOME PROCEEDINGS.

CORNWALL.

The annual services of the Auxiliary in this county were held in the month of July, when Messrs. Birt of Portsea, and Copley of Oxford, kindly attended as a deputation, and employed their energy and eloquence in advocating the cause of the Baptist Mission.

Public meetings of the Associations composing this Auxiliary were held at Truro on the 8th, Redruth 9th, Falmouth 10th, Helston 11th, and Penzance 14th of July. Sixteen sermons were preached for the benefit of the Mission; eight by Mr. Birt, at Truro, Grampound, Chacewater, Falmouth, Redruth, Gwennap Pit, and Helston; and eight by Mr. Copley, at Falmouth, Flushing, Truro, Penzance (Jordan chapel and Queen-street), and Penryn.

Our thanks are due to the Methodist brethren for the use of their chapel at Helston, and the obliging offer of their spacious chapel at Gwennap, should the weather be unfavourable for preaching at the Pit; and likewise to the Independent brethren, for the use of the chapel at Penryn.

The eighth anniversary of the County Auxiliary Society was held in Jordan chapel, Penzance, on the 14th of July. In the afternoon, at a missionary prayer meeting, which was well attended, brethren Beddow, Bond, May, Clarke and Shoveller, engaged in imploring the divine blessing. In the evening the public meeting was connected with that of the Penzance Branch Association. On this occasion Thomas Ellyett, Esq. of Portsea, fulfilled the duties of Chairman with great ability and zeal. The business of the Penzance Association having been briefly attended to, the Secretary read the eighth report of the County Society, from which the following passages are extracted:—

"Your Committee cannot forbear expres-

delight, that considering the limited extent of your Society, and the confined resources of the churches of which it is composed, the Cornwall Auxiliary does not come behind in its support of the Parent Institution. Its receipts for the year ending July 1827, were 163l. 19s. making in seven years a total of 1342l. 16s. 2½d. The receipts for the current year will, it is confidently expected, equal or exceed the amount of the last year.

"Your Committee rejoice that the exertions of Sunday school children, in favour of the good cause, have been considerably increased.

"They are also happy to express their persuasion, that the interest of their constituents in the operations of the Parent Society, and their attachment to its excellent and long-tried principles, were never so great as at the present moment. That the Baptist Missionary Society should be opposed by the god of this world, and subjected to severe and afflicting trials, cannot be considered surprising. No strange thing has befallen it in such a visitation. If any of its friends, forgetful of its principles, have gloried too much in men, is not paternal love manifest in every trial which recals them to humble dependence on that God who will not give his glory to another? Viewing the afflictions of the Society in this light, it becomes 'thrice dear for all its sorrows;' and will doubtless, 'when tried, come forth as gold.'"

The resolutions were moved and seconded by Messrs. Beddow and Spasshatt, Copley and Bond, Burchell and Birt, May and Lane. In the course of the evening an extra subscription was proposed by our zealous friend Mr. Spasshatt, and promptly carried into effect. The glowing zeal and impassioned eloquence of the speakers produced a powerful impression on the assembly; so that "the multitude were of one heart and of one soul," as to the grand object for the promotion of which they had been convened.

All the services of this anniversary have been animating and delightful. The labours of our highly valued brethren Birt and Copley have been truly acceptable; and throughout their interesting tour, the Great Head of the Church has afforded the most evident indications of his presence and blessing. E. C.

BIRMINGHAM.

July 31, 1828.

The various meetings connected with this Auxiliary have been held during this and the *preceding* weeks, *and the result has* proved highly gratifying and satisfactory to the friends of the Institution. At Cradeley and at Bromsgrove circumstances rendered it necessary to hold the anniversaries about three weeks ago, and the kindness and zeal which the friends in those places have long cherished towards the Mission were apparent in collections, which, for their circumstances, may be deemed liberal.

On Lord's day last, July 20, sermons were preached in aid of the missionary cause—at Coventry, by the Rev. J. Dyer; at Birmingham, by the Rev. Messrs. E. Carey and S. Saunders; at Bilston and Cosseley, by the Rev. F. Franklin; at Bretle-lane, Netherton, and Coppice, by the Rev. S. Green, and at Dudley and Providence, by myself.

On Monday evening, July 21, the annual meeting of the Coventry Branch Society was held in the Rev. F. Franklin's meeting-house, which was crowded with a respectable audience, who evinced a deep interest in missionary undertakings. The proceeds of this branch during the year amount to upwards of 100l. On the following evening the anniversary of the Auxiliary was held in Mount Zion chapel, Birmingham, in which the Rev. T. Thonger officiates. This large chapel was well filled, and the appeals made on that occasion by the various speakers, among whom were the Rev. Messrs. E. Carey, J. Dyer, S. Saunders, J. A. James, T. East, T. Waters, and S. Green, produced a deep impression and lively interest in favour of the mission. Trials and afflictions have befallen the conductors of this mission, but all who were present at this meeting must have felt, that notwithstanding any imperfections which may have attended the frail beings whom the Lord condescends to employ in his work, either at home or abroad, the interest which true Christians feel in the missionary cause does not suffer the slightest abatement. When the Secretary of the Parent Institution had distinctly referred to the pecuniary inconveniences which the Society feels, in consequence of the late proceedings in Jamaica, and appealed to the meeting, whether any of our agents abroad should be recalled for want of funds, the Rev. J. A. James rose a second time, and with much feeling and energy stated, that he was not aware of the embarrassments in which the Committee were involved by the circumstances which had been mentioned, that immediate efforts ought to be made to relieve them of this burden, and that he would pledge himself for 10l. if the meeting would raise 100l. extra for this purpose. This kind and gene-

rous challenge was immediately accepted by Mr. T. King, the former treasurer of the Parent Society, by Mr. Owen Johnson, our treasurer, Mr. Wm. Lowe, and Mr. J. Deakin, who came forward with donations to the same amount: an anonymous friend immediately handed 10l. to the platform, others followed with 5l. and smaller sums, and upwards of 100l. was thus contributed in a very short time by about twenty persons. And many individuals who had placed their contributions on the plates as they were handed to the seats, felt disposed to increase their offerings at the doors of the chapel, so that the collection of the evening amounted to nearly 50l.

The pecuniary contributions of this Auxiliary for the past year, including the generous donations of its steady friend Mr. J. Deakin, are about 825l.

The amount of contributions is gratifying; but far more gratifying is the warm and devout attachment expressed towards the missionary cause generally, and the Baptist mission particularly, as it affords a pledge of continued, and I trust increased exertion, on behalf of a Society, which has been the honoured instrument in effecting much for the spiritual benefit of the heathen, and which, it is devoutly hoped, it may please the God of grace still to own and bless, that it may have the pleasure of sharing, with kindred Institutions, the delight arising from a view of the progress of Immanuel's cause, who is evidently going forth conquering and to conquer.

T. MORGAN.

DEPARTURE OF A MISSIONARY.

Our esteemed Brother, the Rev. William Yates, left town for Gravesend, accompanied by the Secretary, on the 12th ult. and embarked the next morning, on board the Lady M'Naghten, Capt. Faith, for Calcutta. His short visit to his native country, as well as the homeward voyage, has been very beneficial to his health, and we trust he will be permitted, not only to resume, but long to continue, his important labours in the Missionary cause. It may not be improper to add, that by arrangements made before Mr. Yates left Calcutta, his visit to England was accomplished without any charge on the funds of the Society.

SCOTTISH MISSIONARY SOCIETY.

We have just been favoured, by the Directors of the Scottish Missionary Society, with a copy of the New Testament, and of the Pentateuch, translated in the Turkish language, by the Rev. John Dickson, their Missionary at Astrachan, and printed in that city by John Mitchell. These translations are in what is termed the plain Turkish idiom, and in executing them, it is stated that essential assistance was derived from the version of Hali Bey, published at Paris by Professor Kieffer, under the auspices of the British and Foreign Bible Society.

The fact that the word of God is thus prepared in an intelligible form, for the many millions who wear the Ottoman yoke, acquires great additional interest from the political dangers which at this moment threaten that mighty empire. May it not be hoped, that the events to which we refer are symptoms of the approaching downfall of that terrific and awful imposture which, for many ages, has extended its baleful influence over so large a portion of the human race?

Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1828, not including individual Subscriptions.

FOR THE MISSION.

			£	s.	d.
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer :—					
Birmingham, Collections at Public Meeting			48	7	8
A Young Lady, from funds at her disposal			2	0	0
Extra Contributions at the close of the Public Meeting, July 22			111	2	0
Sundry Subscriptions			7	7	0
Cannon-street, Collections, Subscriptions, &c. including sundry donations 85l. from Mr. John Deakin			196	0	10
Bond-street, Ditto Ditto			142	9	2
Newhall-street, by Rev. John Poole			4	3	3
Arley Hall, by Mr. Mowbray			2	0	0
Bilston, Penny Society and Collection	9	9 6			
Less expences	1	13 4			
			7	16	2

Birmingham Auxiliary, *continued:*—						
Bridgnorth, Subscriptions and Collections	24	11	0			
Less expences.....	2	7	9			
				22	3	3
Brettle Lane, Collections, &c.....				5	12	9
Bromsgrove, Collections, Penny Society, &c.....				27	18	8
Coppice, Collection				1	0	0
Coseley, Do. and Penny Society				8	6	9
Ditto, Providence Chapel				2	17	3
Coventry, Collections and Subscriptions.....				103	9	1
Cradley, Do. Do.				17	10	7
Dudley, Do. Do.....	15	8	11			
Less expences.....	0	17	0			
				14	11	11
Henley in Arden, Collection.....				2	10	0
Kidderminster, Collection and Subscription				14	2	0
Netherton, Do. Do.....				10	12	6
Tewkesbury, Do. Do.....				61	12	6
Wittenhall Do. Do.....				10	12	11
				824	6	3
Previously acknowledged, and sundry expences....				165	3	7
						659 2 8
Liverpool, Auxiliary Society, (on account) by W. Rushton, Esq.						100 0 0
Westbury, by Mr. John Wilkins, *(West India Fund)*						2 0 0
Committee of the Youth's Magazine, for Educational purposes, by W. B. Gurney, Esq.						25 0 0
Towcester, Collection and Subscription, by Rev. J. Barker.....						5 4 0
Aylesbury, Friends, by Mr. Reynolds						2 0 0
Colchester Subscriptions and Collection, by Rev. J. Statham						32 0 2
Little Wild-street, part of a Collection, by Mr. Paxon						2 4 0
Eldon-street, Moorfields, Ditto, by Rev. J. B. Shenston						2 0 0
Ashwell, Herts, Moiety of Contributions, by Rev. Thos. Towne						4 7 3
Hammersmith, Collected by Miss Gurney.....				3	8	6
by Mr. Mundy				3	11	6
						7 0 0
J. N. Coffee, Esq.				Donation		1 1 0

Wales, South East District of the Eastern Association: viz.—

Hengoed, Church	2	2	0	Abersychan, Mr. W. W. Phillips	1	1	0
Rumney, Collection	0	9	0				
Merthyr :				Tredegar :			
English Church Collection..	3	7	7½	Collection at the Ann. Meeting	11	12	1½
Ebenezer.....	1	0	0	A Friend.....	1	0	0
Rev. T. Harris	0	10	0	Mr. J. Williams	1	1	0
Mr. D. Evans.....	0	5	0	T. Griffiths	0	10	6
G. Morgan	0	2	6	R. Jones ..	0	5	0
D. Williams	0	5	0	T. Parry ..	0	5	0
D. Davies	0	2	6	J. Llewellyn	0	5	0
W. James	0	2	6	W. James	0	2	6
W. Jones	0	5	0	Mrs. S. Williams	0	5	0
R. Lambert.....	0	2	6	Bethesda.....	1	1	0
H. Charles	0	5	0	Hengoed.....	1	14	0
W. Perkins	0	5	0	Castletown	1	0	0
— Morgan.....	0	5	0	Do. Mr. W. Williams	10	0	0
Bridge End, Collection	1	0	0	Cadixton.....	0	10	0
Carmel, do.	0	10	6	Caerphilly	1	1	0
Ynysbrach, do.	0	10	0	Ponthier :			
Blaenygwent, do.	1	0	0	Sion Chapel, 1d. a week.....	1	1	0
Cowbridge, do.	1	0	0	Mrs. Jenkins ..	1	1	0
Treves, do.	0	6	6	Mr. W. Jenkins	1	1	0
Columston do.	0	7	0	Mr. J. Jenkins	1	1	0
St. Mary's Ch. do.	0	10	0				
Penlline, do.	0	5	9				
Hendredenny Hall, Mrs. Williams, *2 years*.....	1	0	0				

Pontrhydyran:				Abergavenny:				
Penny a week	2	2	0	Rev. W. Thomas	1	1	0	
Mr. W. Conway	1	1	0					46 9 6
Snailbeach, Penny Subscriptions					3	7	2	
Small Donations					1	12	10	
Rev. Mr. Lakelin, 2 years					1	0	0	
								6 0 0
Thrapston Auxiliary Society, by Rev. S. Green:*								
Collection at Irthlingbro', Rev. J. Allen, April 21, 1828					3	9	1½	
School Box at Ditto					0	12	1½	
Collection at Woodford, Rev. H. Toukin, April 22					2	10	0	
Collection (part of) at Thrapston, and small Subs. April 23					8	13	8½	
Collection at Aldwinkle, Rev. D. Parkins, April 24					3	7	6	
Collection at Oundle, Rev. J. Chadwick, April 25					1	5	1	
Subscribers to Thrapston Auxiliary:—								
Attenborough, Mr.					0	10	6	
Baker, Mr. John					1	0	0	
Baker, Mrs. Islip					1	0	0	
Blunsom, Mr.					0	10	6	
Bateman, Mr.					0	10	6	
Green, S.					0	10	6	
Hill, Messrs.					1	0	0	
Hogg, Rev. R.					2	0	0	
Lewin, Mr.					1	1	0	
Stevenson, Mr. and Family					1	6	0	
Tebbutt, Mr. Sanders					1	0	0	
Profits of Sale by Young Ladies, for West India Schools					3	13	6	
								34 0 0

* The amount (£34) acknowledged in our last Number.

TO CORRESPONDENTS.

Several volumes of Baptist and Evangelical Magazines, Reports, &c. have been received from the Rev. Joseph Tyso, of Wallingford, and Thomas, of Temple Coombe.

Packages of Pincushions, &c. designed as rewards for the negro children in Jamaica, have arrived from Stirling, kindly forwarded by Miss Jean Grant; and from Aldwinkle, Northamptonshire. The latter parcel, we understand, was prepared by a little girl, eleven years of age, belonging to the Sunday school in that village. Such proofs of benevolent interest in the welfare of others, at so early an age, are highly gratifying.

A large case, containing articles of taste and utility, designed for sale in Calcutta, for the benefit of the Female Schools there, and furnished by the liberality of Ladies at Cambridge, by Mrs. Edmonds, arrived too late to go by Mr. Yates, but it shall be forwarded by the earliest opportunity.

Mrs. Coultart has obtained £40 in Kingston towards the erection of a Female School, which is felt to be a most desirable object, as the result of a Bazar, the materials for which were kindly supplied by Ladies in Bristol and elsewhere. Mr. C. wishes us to mention this, in the hope that Ladies in other parts of the kingdom may be induced to follow this pleasing example.

Treasurers of Auxiliary Societies, and other Friends who may have money in hand for the Society, are requested to remit the same without delay, as payments are coming due in this month (September) far exceeding the amount of the balance in hand.

A Country Friend expresses his earnest desire that Missionary Boxes were more generally introduced, having witnessed the beneficial effects in the district where he resides. Any number required will promptly be furnished, on application at the Mission House, at the low price of 1s. 6d. each.

Friends desirous of making arrangements for the anniversaries of Auxiliary Societies, and other similar services, are respectfully informed, that our esteemed Brother, Mr. Carey, is fully engaged through the present month, and for a great part of October.

Just published, the Annual Report of the Baptist Missionary Society for 1827, with a List of Contributions, &c. To be had at the Baptist Mission House, Fen-court, Fenchurch-street, London. Price to Non-subscribers, One Shilling.

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THE

BAPTIST MAGAZINE.

OCTOBER, 1828.

MEMOIR OF THE LATE REV. W. HEIGHTON, OF ROAD, NORTHAMPTONSHIRE.

THE memory of the just is blessed, and it is the part of piety to collect and record the names of those who, through faith and patience, are now inheriting the promises. Real worth often lies concealed from public notice. It seeks the shade of the fig tree for the exercise of its graces, rather than the sunshine of popular observation and applause.

The subject of this memoir was one of the excellent of the earth, retiring and retired:

"Along the cool sequestered vale of life,
He kept the noiseless tenor of his way."

Mr. Heighton was born at Achurch, Northamptonshire, Sept. 2, 1752, the day the style was altered, which place he spent the early part of his life. His parents belonged to the Established Church, and their son was trained up to an attachment to its forms and services. Little information is supplied respecting the childhood and youth of our friend, though it appears he discovered an early fondness for books, and by the usual course of education pursued at that time, he became acquainted with the rudiments of the English Grammar, and acquired the elements of general instruction. When fourteen years of age, his friends removed to Pytchley, near Kettering, the same county, and which removal formed an important era in the history of his life. Though he knew it *not, God was thus* preparing the way for his conversion and subsequent call to the ministry. Possessing good natural abilities, by reading and study, he greatly added to his information, and by his amiable disposition he gained the esteem of all who knew him. When eighteen or nineteen years of age, he frequently went to Aldwinckle church, to hear the late Dr. Haweis. The evangelical preaching of this clergyman was attended with the happiest effect, and under the divine blessing, became the means of his conversion to God. The particular circumstances accompanying this change are not known, nor is it of importance to ascertain whether by terror he was driven, or by love he was drawn, to the cross of the Redeemer. It will be sufficient to observe, that from this period religion became his chief pursuit, and Christ the only foundation of his confidence. Too much stress may sometimes be laid upon the means and manner of conversion; to the humble and timid the work itself is rendered doubtful, if unattended with the extremes of alarm and hope. This however is to set limits to the process of divine operation, and goes very far towards prescribing a rule by which the Holy Spirit shall effect a moral transformation of the character. No doubt in many cases the deepest distress, succeeded by the highest joy, form the beginnings of piety, but in others the seed springs up and grows we know not how, the still small voice is persuasive and effectual, even when the wind, and the

tempest, and the earthquake have all been sent in vain.

About this period Dr. Haweis was very much from home, and the distance being considerable, Mr. Heighton discontinued his attendance at Aldwinckle, and placed himself under the ministry of the Rev. Mr. Brown, pastor of the Baptist church at Kettering, which church he joined in the year 1777. He now begun and conducted a prayer meeting in a private house at Pytchley, and at this early period of his religious career, his prayers were distinguished for their fervour and devotion. As he grew in grace, his devotional exercises were still more *characterized* by spirituality and ardour; in prayer he seemed to have escaped from earth, and inhaling the air of heaven, he left the impression deep on the mind of his hearers, that truly his fellowship was with the Father, and with his Son Jesus Christ. No one could unite with him in these exercises, without feeling that he was at *home* at the footstool of mercy, and eminently desirous that others should rise to the same spiritual elevation. Nor did this flame of holy devotion abate with the advance of life: when he had reached that period at which he trembled with weakness, and was wearied with pain, he yet in prayer appeared to forget the troubles of the way, and poured out his soul to God with a fervency not often excelled, perhaps seldom equalled. As the church at Kettering became more acquainted with him, they judged him to possess gifts for the ministry, and some of the friends used occasionally to walk home with him, for the purpose of eliciting by conversation the state of his own mind on this subject. The result was, *they* invited him to exercise his *gifts*, which he did, much to the satisfaction of the church, and in 1784, when the venerable Andrew Fuller was pastor of the church, he was called to the work of the ministry. Shortly after he complied with an invitation to preach at Winnick, a village in Huntingdonshire. He obtained his certificate for preaching at the quarter sessions at Huntingdon, the 12th of July, 1785, which was about the time he removed to Winnick. In 1786 he was married to Miss Mary Townsend, a union which tended much to his comfort, and continued through the period of his life. In the autumn of 1786 he came to reside at Road, and was ordained pastor of the church October 4, 1787; Mr. Fuller and Dr. Ryland preached on the occasion. At the time Mr. Heighton settled with the people, religion was in a low and declining state; but under whatever discouragements he entered upon the pastoral duties, it soon became evident that this was the place intended by his Master for him. With steady and unwearied effort he pursued the object of his ministry, the church gradually increased, and the Lord gave testimony to the word of his grace.

In 1793, the congregation had so far improved, as to render the addition of a new gallery necessary; and as the meeting-house was larger, such also were the congregation, till at length it became desirable to take down the old place, and in 1802 one twice the size, capable of holding between four and five hundred people was erected. Road itself is a small village, hence the chief proportion of hearers came from the villages adjacent, and it was a sight peculiarly interesting at the close of public worship, to behold the congregation departing in different directions to their respective homes, cheerful in their countenances, and

appy in their minds, and perhaps
ose who travelled furthest to and
om worship the most thankful
nd delighted to have a name and
place in the house of God.
here were seven of the neighbour-
g villages where our friend was
ccustomed to visit, either on the
abbath or the week evening, and
reach the unsearchable riches of
hrist. His labours were his de-
ght, and he was never more happy
han when in one of these villages,
urrounded by the listening multi-
ude, he pointed them to the Lamb
f God which taketh away the sin
f the world. In two of these
laces, and as the result of his
inistrations, separate churches
re formed, and the ordinances of
eligion statedly enjoyed. In four
thers members reside, and in one
neat place of worship is erected.
The formation of the separate
hurches at Milton and Blisworth
vas in the most friendly way, and
hough painful to part with es-
eemed and valued members, yet
s it tended to the enlargement of
he cause, every facility was af-
orded, and the most honourable
lismission readily granted. Mr.
Heighton himself took an active
art in the proceedings at the form-
tion of the new churches. By
hese events the number of mem-
ers at Road was much lessened,
ut the congregation scarcely sus-
ained any perceptible diminution.
It was apprehended a considerable
eduction would have been made
n the salary, as several who left
were among the principal subscrib-
rs, and this to our friend, whose
alary at its best was exceedingly
imited, would have been seriously
elt, and especially as he had now
rrived at that age when growing
weakness and debility rendered the
comforts of life more necessary.
It is, however, mentioned to the
honour of the *church at Road*, that
it came forward to meet the defi-
ciency, and so kept its revered
pastor from sustaining any pecuni-
ary inconvenience. And it would
be well if matters of this nature
entered more into the consideration
of deacons and churches. It is
too often the painful fact, that the
deficiencies of salary are left to
find their level in the disappointed
hopes and curtailed comforts of the
minister and his family, without a
single effort made, or even a regret
or wish expressed by the people.
But so it should not be, and as it
is a subject on which the minister
himself cannot interfere, without
entrenching on the rules of deli-
cacy, it is kindly suggested that
the officers of the church, to whom
its pecuniary affairs belong, should
arise and bestir themselves, and
plead the cause of their pastor.

Mr. Heighton was a labourer in
the vineyard. On the Sabbath he
preached twice at home and once
in the neighbourhood, once on a
week evening at his own place,
and once or twice in the adjacent
villages; to save souls and to glo-
rify Christ were objects near his
heart, and to secure their attain-
ment he was instant in season and
out of season. Nor did he spend
his strength for nought. During
his pastorate, 173 members joined
the church, many of them preceded
him to the realms of glory, while
others live to revere his memory,
and anticipate the period when
they also shall be absent from the
body and present with the Lord.

For two or three years before
his decease his natural strength
abated, but the vigour of moral
principles and spiritual affections
continued undiminished. Subject
to great pain, and the infirmities
attendant upon old age, he felt and
said that the time of his departure
was drawing nigh. It was his
privilege to contemplate death as a

conquered enemy, and dying as going home. He was laid aside from his beloved work several months, and during his confinement and weakness, though he talked little, his mind was tranquil and stayed upon God. On Dec. the 1st, 1826, the writer of this memoir visited him, and found him in bed. On the past day, and through the night, he had suffered great—almost excruciating pain, but was now a little relieved. Upon inquiring the state of his mind, he replied, "Much the same as when you were here before. I have no great joys, no great fears; my hope is fixed on the Rock of Ages. I feel I must come to Christ as a poor sinner. I delight (he said) in the character of God," and repeated "I delight in the character of God." I remarked, "You delight in him as much as a holy being, as you do as the God of love?" "Oh, yes, (he said) I wish to be like him." "You are not afraid to die?" "No; sometimes (he said) the pains affright me;" and quoted from Watts—

"The pains, the groans, the dying strife,
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay:"

and repeated with great emphasis

"Death of deaths and hell's destruction,
Land me safe on Canaan's side;
Songs of glory
I will ever give to thee."

After I had spent a little time in prayer, he said, "You have expressed the sentiments of my mind." On another visit, I again asked him, "Are you afraid to die?" "No," he immediately replied, "*waiting*, *wishing* to depart, no plea but Christ, he is my *foundation*, my *refuge*, my *hope*, my *joy*, my *portion*, my *all*." I said, "You have *been* enabled to serve your Master *faithfully*, and are now going to receive the reward." He replied, "A reward of *grace*, *all* of grace."

Sometime after this he had a paralytic seizure; which greatly affected his speech, and rendered it difficult to understand what he said; it was, however, quite evident that his faith continued fixed on the atonement, and that with a calm and tranquil mind he waited all the days of his appointed time, till his change came. On Wednesday, the 21st of March, 1827, the hour of release arrived:—

"One gentle sigh his fetters broke,
We scarce could say he 's gone,
Before his willing spirit took
Its station near the throne."

On the following Tuesday his mortal remains were conveyed to the silent tomb. Several ministers attended, and assisted in the funeral solemnities, and the next Sabbath, Mr. Gray, of Northampton, preached a sermon from words chosen by the deceased, "By the grace of God I am what I am," to a crowded and afflicted audience.

The life of our friend, in private and public, was a comment upon the text he selected; he felt and avowed that he owed all to the grace of God, and doubtless it was under this conviction the words were chosen, as well as to remind the preacher that what he said should be to magnify the grace of God. In adverting more particularly to his character, sentiments, and preaching, a few words will suffice. *Humility* was the habitual, not the occasional temper of his mind. He was little in his own eyes, and candid in his judgment of others. Pride and censoriousness are companions. Those who bow at the shrine of their own ideal greatness, are most disposed to overlook and underrate the virtues of their associates; thinking themselves righteous and

mpising others; while lowliness f mind creates and nurtures gen-eness, kindness, and love. To e absence of this "meek and iet spirit" must be traced the ivy, and strife, and contention hich too often appear in our urches. Individuals determined have their own way, regardless the wishes and comfort of hers, will be troublers in Israel. he church at Road has long been aracterized for its *union*, and is, in part, must be attributed to e humble and peaceable dispo-tion of its pastor.

It has already been observed, at devotion was the element in hich he seemed to live, and move, d have his being. One of his mily, speaking of him, says—My father's attachment to the use of God was uniform, and s devotions in the family on a abbath morning seemed to flow ith an unction which increased ith the engagements and duties the day. The holy cheerfulness ith which his countenance was ghted up at meeting, and his eetings of christian friends whom had not seen during the week, account of distance, I shall ever forget, while memory can o its office." There was also unction, a variety, a fervency, d a copiousness in his prayers, hich rendered them singularly lifying; and it was doubtless for is reason he was so frequently osen to take the general prayer ministers' meetings and at the ssociations.

As a preacher he was doctrinal, vely, energetic, and frequently in is addresses to the conscience, ointed and alarming. His creed as moderate Calvinism. Strenu-usly he supported the doctrines of race, and by the prominent exhi-ition of them, it was his aim to ed the flock of *God; but* he did not omit to enforce the duties and obligations either of the saint or sinner. He felt no hesitation in affirming, that while the sinner was unable of himself to believe, it was an inability of the will, and there-fore not only inexcusable, but deeply criminal. Christ, and him crucified, were his principal theme; here he felt himself quite at home: to exalt the Saviour, to magnify the cross, to humble the sinner, and to save souls, were the chief end of his ministerial exertions; nor did he labour in vain in the Lord. Not having had the advan-tage either of private or public instruction, in reference to the ministry, it is not to be expected he excelled in composition or elo-cution; he was, however, in the habit of writing much. Nor did he present to the Lord what cost him nothing. With a mind vigor-ous and active, and a life devoted and holy, he was enabled to do much for the cause of his Re-deemer; or as he would doubtless have expressed it, "not I, but the grace of God which was with me." Constitutionally reserved, he did not appear to that advantage in his pastoral visits, nor so easy and free in his communications with his people, as he was zealous and active in his public labours. Hu-man excellency has its limits, and must be described in measured language. Mr. Heighton had his imperfections, which none more lamented than himself; but even his failings leaned to virtue's side. A resident in the village for forty-one years, his consistent conduct had procured him general respect. When he was laid aside by illness, the clergyman (to the credit of his liberality,) kindly sent to say, any thing his house could supply should be at his service. By the people of his charge he was es-teemed and revered, being usually

designated Father Heighton. By the young he was particularly regarded. To them he had paid the kindest attention, and in his prayers and sermons they were the objects of his special solicitude. In his latter moments, the pains of death were soothed by the promptitude and kindness by which, in their turn, they took their station in his sick and dying chamber. He left an aged widow to mourn his removal, but not long did she wear the garments of widowhood, for she also this last April received her summons to quit this house of her pilgrimage. And are not we tending to the tomb? Whatsoever our hand findeth to do, let us do it with all our might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are going.

W. G.

ABSTRACT OF A SERMON IN AID OF THE BAPTIST MISSION, PREACHED AT SURREY CHAPEL, LONDON, JUNE 18, 1828, BY REV. I. BIRT.

EPHESIANS, ii. 22.

"*IN whom ye also are builded together for an habitation of God through the spirit.*"

The principles of the gospel ministry in all its departments—whether stationary or itinerant, pastoral or missionary, are:—1. The universal apostasy of mankind from God. 2. The mediatorial offices, work and reign of our Lord Jesus Christ. 3. That by the ministry of the gospel, under divine influence, the church is gathered together to him out of the world, rescued from the wrath to come, or conducted through grace to eternal glory.

To illustrate these principles and to enforce them on our regard, the Holy Scriptures employ many suitable and striking representations of the church, as in our text it is exhibited under the idea of a building, v. 13.

In attending to this representation we will—

I. Notice the materials of this building.

II. Attend to the foundation or plan of the edifice.

III. Regard the instruments, means or agency by which the building is conducted.

IV. Consider its design and end.

I. The materials of this building may be considered in their nature, variety, number, circumstances and worth.

1. In their nature they are of the highest order, human and angelic. However distinct these may at first appear, they have many things in common, and they are expressly associated in the church of God. Every one that is introduced to the church comes unto Mount Sion. See Heb. xii. 22, 23. It is in the church that God gathers together in one all things, both which are in heaven or on earth, chap. i. 10. And it is of Christ its head that the whole family in heaven and earth is named. Chap. iii. 45.

2. The variety is exceedingly great, it includes men of all descriptions, and angels of all orders. Rev. vii. 9—12. Men of every age, nation, kindred, or tongue; and all the angelic thrones, dominions, principalities, and powers. Col. i. 16.

3. The number is beyond all calculation. Of men, a multitude that no man can number; and all the angels, including probably all holy and blessed intelligences, through the whole creation.

4. Their circumstances are very diverse. The angels are all prepared and meet for the building,

whilst men are altogether unsuitable. They are scattered like trees in the forest, rough and unhewn like stones in the quarry, unprepared like ore in the mine.

5. The value of these materials infinitely surpasses all calculation or estimate. Who can set a value on this accumulation and extent of mind and feeling, and these existing in their vast duration? But

II. On what foundation are these materials built, and what is the plan of the edifice? In this we look for correspondence and sufficiency, and our attention is immediately directed to our Lord Jesus Christ, as the chief corner stone, agreeable to Isaiah xxviii. 16.—"Thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."

1. This leads us to contemplate our Lord in his infinite perfections, and in the immutability of his nature. The human and the angelic natures have both been tried, and the experiments have equally failed. But here is one able to sustain the persons and interests of such unnumbered millions. Well may we credit the apostle, when he says, "In him dwelleth the fulness of the Godhead bodily," Col. ii. 9; and that he is the same yesterday, to-day, and for ever.

The materials not only rest on him, but they are all united in him. He is the corner stone. In his person, relations and engagements all are united. He has united himself to our nature in a manner the most intimate, and he is the head of all principality and power. Col. ii. 10.

2. In his mediatorial engagements he is the reconciler of men to himself, and in him to God, to angels, and to each other. The middle wall of partition is extensively broken down.

3. The edifice takes its whole plan and dimensions from him. All the lines are drawn from the corner stone, and it is thus fitly framed together.

4. His excellences constitute the beauties of the edifice. He is not only the corner stone at the foundation, but also the chief stone of the corner in the edifice. He will be glorified in his saints, and admired in all them that believe. But

III. By what instrumentality, means, and agency, is this building erected? It is a work of the greatest magnitude.

1. The scale on which it is conducted is most extensive. In all parts of the earth, and also in the heavens, it requires a general presence.

2. It is a most arduous work. To collect, transform, adjust, unite, require infinite and creative abilities.

3. The period employed in its erection, all the ages of time, requires—a perpetual being.

In this work, patriarchs, prophets, apostles, pastors and teachers have been engaged; angels have been united with them, but they have acted merely as servants, and have been employed as instruments. Stupendous providences have occurred to further this work, but these have been only means. This work has commenced, is now carried on, and will be completed through the Spirit. He is the presiding, effective, continual, and adequate agent. His universal presence, his almighty energies, his holy and eternal nature, render him the all-sufficient agent for perfecting this great work.

IV. We now direct our attention to the design of this building. It is for an habitation of God. This is the tabernacle, the temple, the Zion, where he will rest for

ever, because he hath desired it. Whilst we can have no adequate conceptions of this habitation, we may justly observe

1. That it gives us an idea of perfection. It will indeed be the holy place, the tabernacle of the Most High.

2. Of vast extent. It will be the fulness of Him that filleth all in all.

3. Of most endearing love; arising from—mutual likeness—the most perfect union—and entire obligation. The Son of God will be the first-born among many brethren.

4. Of unspeakable delight.—The Divine Father will see his noblest purposes accomplished, his many great and precious promises fulfilled, and every obstacle to the communication of his most munificent goodness removed.

The Eternal Son will see of the travail of his soul and be satisfied.

The Holy Spirit will witness his gracious work completed, without spot, or wrinkle, or any such thing.

The whole church will possess infinitely more than their highest expectation had ever anticipated, or to which their warmest desires had ever aspired.

5. Of ineffable glory and blessedness. Rev. xxi. 2—23. "I John saw the holy city," &c.

IMPROVEMENT.

1. Be concerned to be built together with this church of God on the only foundation.

2. To be instrumental in carrying on the work.

3. In all our exertions to look and pray for the influences of the Holy Spirit, as Paul may plant, and Apollos water, but it is God that giveth the increase.

4. Let us live and work, and pray and die, in anticipation of the *utmost* blessedness and glories.

Amid all the weakness and imperfections of the church, the evils of the world, the oppositions of Satan, the vicissitudes of time, the ravages of death, and the wreck of nature, this building shall survive as the habitation of God, and the blessedness of the saints, for ever and ever.

A DISCOURSE ON THE IMPORTANCE OF SCRIPTURAL VIEWS OF THE CHARACTER OF CHRIST.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

(Continued from p. 397.)

THE importance of christian knowledge will be further evident, if we consider the desirableness of that inward repose and moral dignity, which nothing can sustain like clear and established views of the person and offices of Christ.

Persons entirely ignorant of revealed religion, or confirmed in infidelity, though destitute of the mental dignity and conscious rectitude which arise from sound principles and a well founded hope, may nevertheless enjoy that inward calm which is the opposite of a restless anxiety concerning truth; but when a man is firmly persuaded of the truth and divinity of the Gospel, and perceives that faith and obedience are necessary to his happiness, while at the same time his ideas of its peculiar and characteristic principles are confused and intricate, he will become the victim of a painful anxiety; and his judgment, held in suspense between different systems and contradictory opinions, will be harassed and distressed by a thousand solicitudes. Though every kind of scepticism is pitiable, I know of no condition purely mental, ex-

cept it be absolute despair, more entitled to commiseration, than the state of a serious and upright inquirer, embarrassed amidst the essentials of christian truth; when, struggling with the perplexities of his own judgment, and involved in a labyrinth of error and doubt, he has neither skill sufficient to trace its windings, nor energy enough to burst the barrier by which those windings are inclosed. Yet from this state there is no preservative, unless we repose in a blind credulity without evidence, which would be contemptible; or sink into moral apathy, treating the whole with indifference; which would be setting bounds to the progress of the soul, and sealing its perdition with our own signet: or else endeavour, by a serious and prayerful examination of holy writ, to find out the knowledge of the Lord, that the errors of imagination may be detected, and our faith established on the combined and infallible testimony of the prophets and apostles. This alone is consistent with sound wisdom, or likely to insure rational repose and moral improvement.

If, moreover, we consider the import of a christian profession, as including faith in Christ and a practical submission to his authority, it will appear highly necessary that our ideas of the Gospel should correspond with the truth itself, and be founded on clear and satisfactory evidence.

Whatever be the importance attached by the sacred writers to faith in Christ as the term of salvation, it must have a direct bearing upon this argument. For if the nice distinctions of controverted theology must be excepted, as not essential to saving faith, it at least requires the perception and acknowledgment of fundamental principles. When the nobleman of Ethiopia, on his return from Jerusalem, instructed by Philip the evangelist, wished to be baptized into the faith of Christ, Philip said to him, "If thou believest with all thine heart, thou mayest." The noble convert replied, "I believe that Jesus Christ is the Son of God:" upon which he was admitted to the sacred rite as a Christian. Faith in Christ, as the Son of God, is therefore an essential preliminary to a christian profession; without which, even the assumption of the christian name is an unmeaning form, or a palpable deception.

It is a precept of apostolical authority and universal application, "that we should be ready always to give an answer to every man that asketh us a reason for the hope that is in us, with meekness and with fear." But how can this be reduced to practice, unless our judgments are properly informed respecting the objects and grounds of faith, and the connexion which subsists between the glory of Christ in his mediatorial engagements, and the final redemption of his people? But the obvious propriety of this sentiment is overlooked by many, who not only assume the christian name as a matter of course, but profess a decided regard for the purity of the Gospel. Amidst flaming zeal and high pretensions, not a few are incompetent to answer the question, "What think ye of Christ?" or to give any intelligible account of his person and offices, neither knowing why nor what they believe concerning him. But a regard for ourselves and for the interests of Christianity, should induce all who profess and call themselves Christians to allow no efforts to remain untried, for the removal of ignorance so dishonorable and injurious to the individual, and to the church at large. Instead of being

indifferent whether we think at all of Christ, or whether our views be correct or erroneous, we should rather deem it a point of universal importance, recommended by the most forcible reasons, that we should both frequently think of the Son of God, and in thinking of him, be careful that our thoughts be clear in themselves, and scriptural in their authority.

But whatever be the importance of Christian knowledge in the case of ordinary believers, that importance is greatly enhanced in reference to christian ministers, who are set for the defence of the Gospel, and the advancement of christian holiness.

Whether persons who sustain the ministerial character are employed in evangelizing the heathen, in refuting the subtleties of infidelity, or in performing the ordinary duties of the pastoral office, scriptural views of Christ, in all his personal and relative perfections, are indispensably requisite to the comfort of their own minds, to the faithful discharge of their engagemente, and to the permanent utility of their exertions. With what propriety could any man, whatever might be his piety or his zeal, assume the character of a christian missionary to the heathen, if he were incompetent to give them a specific idea of the person of Christ, or to point out his different offices and relations in the christian economy? And to attempt the conversion of an unbeliever, whether he were a disciple of Mahomet, an adherent of the Jewish law, or an advocate for the simple theism of nature, while the persons making that attempt were undetermined whether they should represent the Author of Christianity as a mere man, or an angel, or a divine person manifest in human flesh, or the *Eternal* Father himself under another name, would be the height of weakness and temerity, from which nothing could be anticipated but failure and disgrace. With what propriety and effect might an unbeliever in such a case retort upon the christian advocate, and urge him to digest the crudities of his own faith, before he offered them to the hungry mind as divine truths; and to settle the doubts that perplexed his own judgment, before he attempted to obviate those which embarrassed his neighbours! It might indeed be possible for a person exceedingly deficient in christian knowledge, to succeed in convincing an unbeliever that the historical evidences of christianity are entitled to credit, and that its records betoken certain preternatural interpositions on behalf of man; but unless he succeeded likewise in leading his convert, by a perception of its discoveries, and a development of its peculiar doctrines, to form a distinct and scriptural idea of the real nature of Christianity as a remedial system, it would contribute little to the honour and influence of the christian church, but would only multiply its ranks, without increasing their strength or their usefulness. Neither would such a conversion establish on a firmer basis the virtue and happiness of the convert himself, but would merely substitute one set of floating incongruities for another, and exchange the scepticism of reason for the painful uncertainties of a dubious faith.

In the ordinary discharge of the pastoral functions also, a christian minister, whose views of Christ were erroneous or unsettled, would, on the same principle, find himself moving in circumstances by no means enviable or beneficial. If he were confirmed in error, and under the name and apparent sanction of Christianity, propa-

ated opinions subversive of its essential truths, he would be throwing into the scale of antichrist the weight of his talents and character, increased, perhaps, not a little, by the influence of ministerial piety and friendship. He would be dispensing to the people of his charge, from Sabbath to Sabbath, and from year to year, the water of life, deeply tinctured with a poisonous infusion; which, like a dangerous epidemic, may quickly diffuse itself through the circle of his connections, and produce in the individual and community consequences remote or immediate, from which the most resolute might shrink with dismay. But if, on the contrary, a confusion of ideas held him in suspence between different systems, and he was thence incompetent to decide which opinion out of many ought to be exhibited to his people as the true doctrine, how could he inform the ignorant, answer the inquiring, console the penitent, direct the believing, or animate the languid and desponding in the service of their ascended Lord? Such a minister, in the composition and delivery of the greater part of his instructions, if he were sensible of his responsibility, must certainly endure a series of the most painful disquietudes, which none but those who have felt them can duly appreciate or conceive. He must either divest the Gospel of its distinguishing peculiarities, both as to principle and dress, reducing it to a mere system of ethics; or, for the sake of retaining some tincture of evangelical sentiment, must sacrifice his honesty to effect, and exhibit to his hearers a medley of theological speculations similar to the chaos of his own mind. And should his inquiries, after some years of suspense, happily terminate in a favourable result, he must undergo the humiliating task of retracting opinions which he had persuaded others to believe, and be constrained to employ his ingenuity and influence to overturn an edifice of delusion, which he had before laboured with sincere, but mistaken energy, to rear. And though, like the apostle of the Gentiles, "he may obtain mercy because he did it ignorantly in unbelief," yet the vibrations of it will long exist in his remembrance, as a crisis in his moral history, the most trying era of his being.

From a state of vacillation so deplorable, and the endurance of a burden so awful in its nature, and so difficult to be borne, wisdom would advise a man to find relief in retirement and silence, till his doubts and perplexities have given place to a settled confidence, and the obscurity that produced them has been dissipated by the light of truth. But if motives of greater force should forbid a person thus circumstanced to divest himself of the ministerial character, and induce him to prosecute his instructions in the midst of theological embarrassments, the anguish of his own mind, independently of the consequences resulting from his scepticism, must sufficiently punish his temerity, and should spare him the reproaches of men happily unacquainted with such inquietudes, as well as the censures of individuals who have passed through the same ordeal, or been drawn, by his conjectures perhaps, into the same uncertainty. The christian who imbibes the spirit, and copies the example of his Lord and Saviour, in cases of this description, how deeply soever he may deplore their existence, will never indulge a censorious disposition, nor use the language of unqualified reproach. He will rather imitate his wisdom and benignity, which, instead of excluding Peter from the

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with alacrity in doing the will of God. Through the consolation which our Redeemer imparts to mourners in Zion, they become trees of righteousness, the planting of the Lord, that he may be glorified. But has any truth of revelation a greater tendency to fill the heart with more vivid joy than this? To see God as my reconciled Father, to know that his heart was fixed on my eternal welfare before the world began; that he has prepared for me a crown of life and a kingdom that cannot be moved; to have a firm and scriptural hope that in consequence of his immutable purpose the bliss of Paradise shall be mine;—these are the topics that fill with peace and joy, and enable us to realize the meaning of our Saviour's words—"In this rejoice not, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

No one who is at all acquainted with the Bible, but must be convinced that *love to God* enters into the essence of holiness. It is the requirement of the law, and the end of the Gospel. It is the fruit of the Spirit's influence, and our preparation for eternal bliss.—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Without it we can have no real piety; and in proportion as it abounds, shall we be happy and heavenly. Now is any thing more capable of ingenerating a high and ardent affection to him, than a view of his electing love to us? We shall not only see every excellency in the divine character, but all those excellencies exerted to advance our highest good. A sense of an affection which is boundless in its extent, *eternal* in its source, sovereign in its operations, and immutable in its principle, will call for a grateful affection in return. We shall feel the influence of those remarkable words—"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." And, oh Christian! when has this love to your heavenly Father been called into higher degrees of operation, than when penetrated with a sense of his regards to you! Then it is you have been able to say, "I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Obedience to the divine authority is an essential part of Gospel holiness. It is the expression of love to God in our actions and behaviour. Destitute of this, all profession is vain. All elevated feelings which lead not to this, are of no account before God. "If ye know these things, happy are ye if ye do them. Then are ye my friends, if ye do whatsoever I command you. If ye love me, keep my commandments." Such are the decisions of our gracious Saviour. Now what is so capable of inducing a habit of active exertion for God, as a consideration of the immense favours we have received from him? The obedience extorted by terror, or by the influence of legal hopes, is cold, frigid, calculating, and deficient; but that which proceeds from a sense of God's love to us, is ardent, elevated, constant, aspiring. It induces us to say, "What shall I render unto the Lord, for all his benefits towards me?

"*Then* all my servile works were done,
A righteousness to raise;
Now freely chosen by the Son,
I freely choose his ways."

Submission to the will of God is
last part of religion to which
ur attention is now directed.
thout this we can have no real
ace. Every thing in the world
full of uncertainty; nothing on
s earth is stable. Houses, lands,
alth, friends, may all be removed
m us in a moment. It is only
our wills are swallowed up in
t of Jehovah, we can have true
nquillity. Hence this resigned
irit is a subject of direct inculca-
n. We are required to imitate
r divine pattern, who in the scenes
his deepest affliction exclaimed,
Not my will, but thine be done."
ow what can be more fitted to
cite this temper, than the doc-
ne before us? Will it not lead
e child of God to say, "Has the
ternal Jehovah chosen me before
e foundation of the world? Has
prepared heaven for me, and
e for heaven? Then will he not
der every other event to advance
y highest good? Will not all his
signs promote his glory in my
st welfare, and will he not mani-
st that all his ways are mercy
d truth to those who keep his
venant and his testimonies?"

Let the appeal be made to every
ne Christian who has received
is truth on the testimony of God,
hether, when he has most cordi-
ly believed it, and by spiritual
editation has had his heart im-
ed with it, he has not felt its
lutary and sanctifying effect on
is soul? Whether the above tem-
rs have not indeed exerted their
thority there? Has he not sunk
ep in humility, and risen in spi-
tual joy? Has he not felt his
art filled with love to God, and
ve to men? Has not obedience
the will of God been his delight,
nd submission to his providence
is solicitude? Has he not felt its
ndency to elevate his mind above
e things *of time, and to fix* it on
the glories of eternity? Does it
not exert its purifying efficacy in
connection with the other discove-
ries of the divine word? Will it
not harmonize in its effects with all
the peculiarities of Christianity,
with the atonement of Christ, with
the influence of the Spirit, the pro-
mises of the Gospel, and the joys
of heaven? Why should the love
of the Son of God in dying for us
be acknowledged to have a power-
ful tendency to fill us with love to
him in return, and to inspire us
with unequivocal obedience to his
commands, and yet the love of the
Father, in giving his Son to us and
us to his Son, to secure the end of
his mediation, be supposed to be
pregnant with evil, and even terri-
fic in its consequences? Pious
men who reject this interesting
doctrine, have conjured up a spec-
tre which never had an existence,
except in their own imaginations,
and by this phantom they terrify
themselves and others. Thus they
rob God of his glory, and his chil-
dren of their consolation. By this
means they disallow the statements
of the Bible, remove from us one
of the strongest incentives to holi-
ness, and impede our progress
towards the celestial city. Ex-
posed as we are to so many ene-
mies within us and without us, we
require every incentive and argu-
ment to urge our Christian exer-
tions. We can spare no weapon
which is prepared by God to aid
us in the conflict which we wage
with earth and hell; we need to
bring every part of his truth to
bear on our spiritual foes, in order
that we may vanquish them through
the blood of the Lamb, and by the
word of his testimony. Has the
everlasting Jehovah, both in the
Old and the New Testament, ex-
hibited his electing love as a motive
to holiness, and shall we dare to
fling it from us, and tell the Eternal

to his face, that it supplies an argument for every improper practice and every unholy feeling? Oh, let us tremble at our temerity, and learn to bring our understandings and feelings in subjection to his blessed word!

Let not, then, any Christian refuse to believe this truth, or any minister to state it. When we have the word of God for our rule, and are following this infallible directory, we may advance fearlessly. What God has here revealed we may confidently announce, and his Spirit will make it effectual to accomplish his high designs of mercy. Let christians, however, beware how they receive it, and ministers how they state it. Let it not be represented, as it too frequently is by some of its injudicious advocates, but as it appears in the book of God. Let us not so exhibit it, as if it secured the end without any reference to means; as if it united together the choice of the Infinite Jehovah from all eternity, with the fruition of heaven, without providing for that holiness which meetens for its enjoyment. Let us exhibit it as the determination of God to make his people holy as well as happy; as equally bearing on their present fitness as on their future felicity. Let it be exhibited in the economy of grace, as analogous to what exists in the economy of divine providence. Here we acknowledge an universal and particular government of our heavenly Father. We view the very hairs of our head as all numbered. We believe that not a sparrow falls to the ground without his notice, and that our times are in his hands. Yet do we see every motive in operation for care, vigilance, and activity. And the reason why all this care, vigilance, and activity are requisite, does not arise from any contingence in the divine purposes, but because they are equally parts of the divine purpose with our safety, which flows from them. Thus in our salvation, not only is our final advancement to a crown of glory provided for, but our progress in religion, our conformity to the divine image, our fighting the christian battles, the alternations of hope and fear, of joy and sorrow, in proportion as we follow the divine will, or live in violation of it; our obedience to God and devotedness to his service—all form a part of the plan of heaven, and all bear us forward towards the consummation of his eternal designs. Without the one we cannot enjoy the other. And if one part of Jehovah's determinations be not fulfilled in us, we may rationally conclude we shall not share in the other. Embraced in this manner, we shall cut off all just ground of charging the doctrine with licentiousness; we shall encourage believers to active exertion; we shall advance the consolation and holiness of the child of God at the same time; we shall shew at once the sovereignty of divine grace and the equity of the divine requirements. Thus shall we exhort the Christian to work out his own salvation with fear and trembling, while we encourage him by the assurance that it is God who worketh in him to will and to do of his good pleasure.

Luton. E. D.

REVIEW.

1. *Statement relative to Serampore, supplementary to a "Brief Memoir."* By J. MARSHMAN, D. D. *With Introductory Observations by John Foster.* 8vo. pp. lxxi. 172. Price 8s. Parbury, Allen and Co.
2. *A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c.* By JOHN BYER, *Secretary to the Baptist Missionary Society.* 8vo. pp. 86. Price 2s. Wightman and Co.
3. *Vindication of the Calcutta Baptist Missionaries; in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. with Introductory Observations, by John Foster."* By EUSTACE CAREY and WILLIAM YATES. Price 2s. 8vo. pp. 104. Wightman and Co.
4. *The Spirit of the Serampore System, as it existed in* 1812 *and* 1813; *with Strictures on some parts of Dr. Marshman's "Statement relative to Serampore," in a Series of Letters to a Friend.* By WM. JOHNS, M.D. F.L.S. F.H.S 8vo. pp. 74. Price 1s. 6d. Wightman and Co.

(Continued from p. 420.)

In resuming our inquiry into the merits of this painful controversy, we are naturally led to advert to the "professed community of secular as well as spiritual interests," between all the missionaries at Serampore—a subject in itself interesting and important, and forming the appropriate link between the two principal topics proposed for the consideration of our readers.

"Every one, for many years, as fully as Carey, Marshman, and Ward, merged his interests, personal and relative, into a united compact. All lived at a common table. Servants were common. Purchases were made, and disbursements effected and recorded, upon a common principle. All accounts were kept and read at a meeting of all, none being excluded, but all permitted to pronounce with equal freedom upon every thing coming before them. Whatever any one procured in any way, except by distinct bequest, went to the common stock; not of Carey, Marshman, and Ward, nor of any one or two besides, but to the common stock of the *Mission;* to be appropriated by the joint consent of all. Each person received monthly from the hand of the Sircar, a small allowance of eight or ten rupees for clothes and incidentals; beyond which, no person was conceived to have power to command the smallest amount, no not upon an emergency, without the will of others, and the vote of the majority. The only exceptions, the remembrance of which now occurs, were the following:—Dr. Carey, being connected with the college of Fort William, had a trifling extra allowance, that he might make a suitable appearance upon public occasions; and Mrs. Marshman had an allowance monthly for each child in her school, besides that received in common with others: but these were not deemed infractions. The first was a mere trifle, and thought necessary; the second was like the first, granted by the majority, and therefore thought admissible; though it caused some uneasiness and discontent. This order of things prevailed so thoroughly, that there was a law that all the children of the mission were to be confided for education to those residing at Serampore. Widows and orphans were to repair thither, as to the centre and home of the whole mission; not as becoming dependent on the bounty of the three senior missionaries." Vindication, pp. 29, 30.

In confirmation of these assertions, Messrs. Yates and Carey produce several specimens from the Serampore correspondence, from which we can only extract the two following from Dr. Marshman himself. The first is dated 1801, and is addressed to Dr. Ryland.

"We have already signified our wish that more brethren may be sent out to help us, which we repeat with the more pleasure, as the means are now given for their support. But we cannot help reminding you again of the necessity of considering what men you send us. You perceive *we are all united in one family: whatever we procure by our labour goes into one common stock, which is managed by us, as thus united, none being greater* or less than another." Vindication, p. 30.

The following, addressed also to Dr. Ryland, in 1806, is highly characteristic:—

"'One thing, however, I must mention: brethren Carey, Ward, and myself, manage every thing at present; the other brethren, though constantly consulted, merely look on. This, however, is not legal, nor is it a good precedent. When we are dead, some Diotrephes, with a creature or two, may rise up and say, 'In the days of Carey, Ward, and Marshman, *three* out of *eight* did and managed every thing, I'll do the same.' *I therefore think that it will be far better to legalize this usurpation*, by appointing an annual committee.' He goes on to describe the manner in which this committee should be chosen; and then adds, 'The brethren at Serampore are, however, an indefinite term, and a door is open for many evils. On the demise of any one of the most active there, any one from an out station might come home and say, 'I am one of the brethren at Serampore, I will take the management into my own hands.' The rest, unwilling to quarrel with him, might suffer this: nay more, this Diotrephes might so manœuvre, that any brother likely to stand in his way might be sent to an out station." Ibid. p. 32.

Whatever may be said or thought of "the brethren at the out stations," we might challenge the most accurate delineator of the human mind to produce a more striking picture than, in this last quotation, Dr. M. has unwittingly drawn of his own ambition, manœuvring, and lust of domination. Who but himself would have *thought* of the happy expedient of packing off the discontented and unmanageable to out stations? How true is that saying, "*Out of the abundance of the heart the mouth speaketh.*"

Weary as we are, and contented even to satiety, as our readers cannot fail to be, with the constant exhibition of "MARSHMAN *versus* MARSHMAN," we shall relieve the scene by introducing to their attention a new respondent. Not content with a sweeping denial of the existence of such a union as that for which we have contended, and which, we think, the Doctor has himself fully established, he tells us, that a few months after the arrival of the brethren Johns and Lawson, in 1812, the three "distinctly informed them, that they thought no one had any thing to do with their affairs, unless elected by them a member of their body, till which time they considered their brethren who might be at Serampore, merely as probationers or guests."—Statement, p. 125.

Lawson is gone to his rest; but Johns survives to tell his own tale, a tale which, if the particulars be *true*, (and we are not aware that any one has ventured to question their *truth*,* or to impugn the *veracity of* the narrator) cannot fail to cast the deepest shadow on the motives and conduct of the principal agent.

On the arrival of Mr. Johns in India, an arrangement was made with Dr. Wallich, the Danish surgeon, that on his leaving Serampore, that gentleman should succeed him in his office; and accordingly, in about a fortnight, Mr. J. was formally introduced to the appointment, with the usual government allowance of 300l. per annum. Now, on the supposition that Mr. Johns was "*merely a guest*," or "*a visitor*," we are totally at a loss to perceive on what principle *Dr. Marshman* should appropriate this money, and *without even consulting Mr. Johns*, actually consign to Dr. Wallich

* We are not ignorant that the advocates of Serampore declaim largely on the *spirit* and *temper* of this singular production, and on the high tone of gentility and consequence assumed by the author, all which, however, amounts to nothing. It is the *truth of* the *statements* with which we are concerned, not the *motives* which dictated their publication. If the *facts* be not disproved, it is in vain to attempt to evade their force by diverting the attention to the *feelings* of the writer. The very attempt indeed only tends to rivet the conviction that the *verity* of the narration cannot be denied, and to induce from every friend to Religion the melancholy respond

"'Tis true, 'tis pity; and pity 'tis 'tis true."

Mr. Johns frankly states what Mr. Fuller told him in a letter "that while he *expected* too much he *had received too little*." The reluctance with which Mr. F. admitted any thing unfavourable to "the charming trio" gives double force to this concession, which, be it remembered, while it limits the particular application, fully recognises the general principle. It is a restriction only, not a denial.

alf of the amount of his salary for
ceeding six months!—an arrange-
natural enough, on the principle of
nmunity of interests; but to take
liberty with "*a guest,*" is surely
alleled in the history of civilized
y. For our own parts, we fancy
ould prefer being Dr. M.'s board-
is servants, his palanquin bearers
thing rather than his "*guests!*"
be asked, why did not Mr. Johns
lain of this procedure? we reply,
e best of all possible reasons: he
d the statements, which all the
besides believed, relative to a
unity of interests: consequently,
rrangement appeared perfectly
al, every thing being confessedly
to the management of Dr. M.
not only was the salary of Mr.
thus appropriated, but his private
lso, to the very last cowry, were
y consigned to "the public stock."
vas this the spontaneous, and offi-
and uncalled-for generosity of a
. Whether he would or not, Mr.
placed him, *in principle,* exactly
evel with Dr. Carey! Wishing,
ay, to balance his cash-book, he
sted Mr. Ward to furnish him with
randums of some of the sums he
aid in, the amount of which he
eglected to enter. And what was
ply? Why, the very reply, of all
, just calculated to rivet his belief
e was, to all intents and purposes,
guest, but a *bona fide* member of
happy family"—"*Brother Carey* Mr. W.) *has long been in the habit tributing large amounts, and he has asked for such a thing!*" Would our
rs have thought it possible that,
his, Dr. Marshman and Mr. Ward
Dr. Carey) should have told Mr.
that he was "only *a visitor?*"

versatility of Dr. Marshman's
ings, in relation to *the Serampore compact,* is truly admirable. On
on, he can turn to all points of the
ss, with equal facility. When
retensions of Mr. Johns are to
isted, a solemn *call* to the high
stion is the *sine qua non.* The
ination of funds" *on his* part,
be acceptance and appropriation
of those funds on theirs, shall not weigh a feather in the scale. But no sooner does Eustace Carey present himself, by virtue of *the call,* than its charm evaporates; it vanishes into thin air; and the weighty question of *union* degenerates into a sordid calculation of *pounds. shillings, and pence!*

"When Eustace Carey had been about six months in India, Dr. Marshman, taking him into his study, inquired of him how he desired to dispose of himself in the mission. Eustace Carey replied, that he came to India with no determination as to the manner or the scene of his future engagements; but wished to be so disposed of as would best promote the objects of the mission. Dr. Marshman then proposed the idea of his settlement at Serampore, and inquired further whether he could co-operate with his son? Eustace Carey replied, that as far as his acquaintance with Mr. John Marshman extended, he felt every esteem for him. At this time that gentleman was no member of the church, nor consequently of the mission; and E. C.'s reply regarded the estimation in which he held his talents, temper, and general character. In these respects, neither E. Carey nor any of his brethren ever regarded him but with esteem; and if there had been no attempt to introduce him more intimately into the mission than such recommendations would justify, it is presumed there would have been but one feeling ever cherished concerning him. Not long after, Eustace Carey being assembled in Dr. Marshman's study, with Dr. Carey and Mr. Ward, they unitedly invited him to remain at Serampore, to take the oversight of the native church, instruct native inquirers, and give attentions to such native brethren as were devoting themselves to preaching among the heathen. Upon this occasion Dr. Carey affectionately explained to him the work to which he was invited, and then fervently commended him to the divine blessing by prayer. Now would any one suppose that E. Carey, after such previous trial, and then such solemn recognition, was not a member of the Serampore union, or mission, or whatever it might be denominated? It is true his labour could produce no *pecuniary* return, and in that sense could not contribute to the 'joint stock;' but it may not be unsuitable to inquire, whether a combination of religious men, formed for the purpose of teaching and saving their fellow-creatures, might not as appropriately be estimated by a joint stock of service as of money. E. Carey certainly did not conceive any sanctuary yet remained, into which he must be initiated by some further solemnity. Dr. Marshman, writing upon this

indifferent whether we think at all of Christ, or whether our views be correct or erroneous, we should rather deem it a point of universal importance, recommended by the most forcible reasons, that we should both frequently think of the Son of God, and in thinking of him, be careful that our thoughts be clear in themselves, and scriptural in their authority.

But whatever be the importance of Christian knowledge in the case of ordinary believers, that importance is greatly enhanced in reference to christian ministers, who are set for the defence of the Gospel, and the advancement of christian holiness.

Whether persons who sustain the ministerial character are employed in evangelizing the heathen, in refuting the subtleties of infidelity, or in performing the ordinary duties of the pastoral office, scriptural views of Christ, in all his personal and relative perfections, are indispensably requisite to the comfort of their own minds, to the faithful discharge of their engagemente, and to the permanent utility of their exertions. With what propriety could any man, whatever might be his piety or his zeal, assume the character of a christian missionary to the heathen, if he were incompetent to give them a specific idea of the person of Christ, or to point out his different offices and relations in the christian economy? And to attempt the conversion of an unbeliever, whether he were a disciple of Mahomet, an adherent of the Jewish law, or an advocate for the simple theism of nature, while the persons making that attempt were undetermined whether they should represent the Author of Christianity as a mere man, or an angel, or a divine person manifest in human flesh, or the *Eternal* Father himself under another name, would be the height of weakness and temerity, from which nothing could be anticipated but failure and disgrace. With what propriety and effect might an unbeliever in such a case retort upon the christian advocate, and urge him to digest the crudities of his own faith, before he offered them to the hungry mind as divine truths; and to settle the doubts that perplexed his own judgment, before he attempted to obviate those which embarrassed his neighbours! It might indeed be possible for a person exceedingly deficient in christian knowledge, to succeed in convincing an unbeliever that the historical evidences of christianity are entitled to credit, and that its records betoken certain preternatural interpositions on behalf of man; but unless he succeeded likewise in leading his convert, by a perception of its discoveries, and a development of its peculiar doctrines, to form a distinct and scriptural idea of the real nature of Christianity as a remedial system, it would contribute little to the honour and influence of the christian church, but would only multiply its ranks, without increasing their strength or their usefulness. Neither would such a conversion establish on a firmer basis the virtue and happiness of the convert himself, but would merely substitute one set of floating incongruities for another, and exchange the scepticism of reason for the painful uncertainties of a dubious faith.

In the ordinary discharge of the pastoral functions also, a christian minister, whose views of Christ were erroneous or unsettled, would, on the same principle, find himself moving in circumstances by no means enviable or beneficial. If he were confirmed in error, and under the name and apparent sanction of Christianity, propa-

gated opinions subversive of its essential truths, he would be throwing into the scale of antichrist the weight of his talents and character, increased, perhaps, not a little, by the influence of ministerial piety and friendship. He would be dispensing to the people of his charge, from Sabbath to Sabbath, and from year to year, the water of life, deeply tinctured with a poisonous infusion; which, like a dangerous epidemic, may quickly diffuse itself through the circle of his connections, and produce in the individual and community consequences remote or immediate, from which the most resolute might shrink with dismay. But if, on the contrary, a confusion of ideas held him in suspence between different systems, and he was thence incompetent to decide which opinion out of many ought to be exhibited to his people as the true doctrine, how could he inform the ignorant, answer the inquiring, console the penitent, direct the believing, or animate the languid and desponding in the service of their ascended Lord? Such a minister, in the composition and delivery of the greater part of his instructions, if he were sensible of his responsibility, must certainly endure a series of the most painful disquietudes, which none but those who have felt them can duly appreciate or conceive. He must either divest the Gospel of its distinguishing peculiarities, both as to principle and dress, reducing it to a mere system of ethics; or, for the sake of retaining some tincture of evangelical sentiment, must sacrifice his honesty to effect, and exhibit to his hearers a medley of theological speculations similar to the chaos of his own mind. And should his inquiries, after some years of suspense, happily terminate in a favourable result, he must undergo the humiliating task of retracting opinions which he had persuaded others to believe, and be constrained to employ his ingenuity and influence to overturn an edifice of delusion, which he had before laboured with sincere, but mistaken energy, to rear. And though, like the apostle of the Gentiles, "he may obtain mercy because he did it ignorantly in unbelief," yet the vibrations of it will long exist in his remembrance, as a crisis in his moral history, the most trying era of his being.

From a state of vacillation so deplorable, and the endurance of a burden so awful in its nature, and so difficult to be borne, wisdom would advise a man to find relief in retirement and silence, till his doubts and perplexities have given place to a settled confidence, and the obscurity that produced them has been dissipated by the light of truth. But if motives of greater force should forbid a person thus circumstanced to divest himself of the ministerial character, and induce him to prosecute his instructions in the midst of theological embarrassments, the anguish of his own mind, independently of the consequences resulting from his scepticism, must sufficiently punish his temerity, and should spare him the reproaches of men happily unacquainted with such inquietudes, as well as the censures of individuals who have passed through the same ordeal, or been drawn, by his conjectures perhaps, into the same uncertainty. The christian who imbibes the spirit, and copies the example of his Lord and Saviour, in cases of this description, how deeply soever he may deplore their existence, will never indulge a censorious disposition, nor use the language of unqualified reproach. He will rather imitate his wisdom and benignity, which, instead of excluding Peter from the

apostleship for the denial of his Lord, did not even upbraid him for his timidity, but recalled his vows to remembrance, and subdued him into tears by a look of love, that he might strengthen the brethren by his recovery, and feed with greater tenderness the sheep committed to his care.

Against the validity or force of this argument, it may perhaps be objected, that the remarks adduced, if well founded, can be considered merely as matters of feeling, which unfold the perplexities of pious and feeble minds, but afford little or no proof that scriptural views of the person of Christ, on points liable to controversy, are essential to a faithful and efficient discharge of the christian ministry. On the contrary, it may be said, there have been men of superior minds and eminent attainments, who, for a series of years, performed its functions with exemplary fidelity and great acceptance, though a principle of modesty, or a feeling of indecision, induced them to maintain a strict neutrality on those questions concerning the person of our Saviour, with respect to which the more zealous of different denominations are so decided and explicit. That this neutrality, instead of being condemned as a radical defect, or a dangerous omission, should rather be commended as a peculiar excellence; since, by avoiding disputed topics, and confining their instructions to subjects of general interest on which all are agreed, they repressed the violence and bigotry of party spirit, and cherished among their hearers a candid and generous disposition.

But though we would yield to no man in opposing the hydra of intolerance, and in promoting by the christian ministry a spirit of *universal candour*, yet we can never think it right to merge the peculiarities of the Gospel in subjects respecting which all are agreed, as though Christianity could accommodate itself to every man's predilections and taste. The candour that interferes with honesty is spurious. Genuine candour can never require the christian advocate to conceal his own views, much less to sacrifice what he believes to be important truth, on the altar of prejudice or fear. It will never wish to impose restraints on the preacher's liberty, or take offence at the avowal and manly defence of Christian doctrines, supported by an appeal to the word of God. And though every congregation may have a minister whose general views of the Gospel harmonize with their own, yet in the exposition of divine truth, they must expect him to consult his own thoughts and not theirs, and to lay before them in due proportion what he honestly conceives to be the mind of the Spirit. What then can demand more explicitness and fidelity than the point under consideration? Indeed the more we examine the subject, in relation to the christian system, and the entire process of experimental and practical religion, the more clearly we shall see that a scriptural exhibition of the character of Christ is essential to a proper discharge of the christian ministry, and to the permanent prosperity of the christian church.

Harlow. T. F.

(To be continued.)

The Holy Tendency of the Doctrine of Election.

(Continued from p. 408.)

BUT we may take another view of the subject. We can appeal not only to the decisions of Scripture, but to the experience of the true

believer. The word of God does good to the man who walks uprightly. There will be an answerable impression on the heart of him who rightly receives it. Like as the wax exhibits the figure of the seal which is impressed on it, he obeys with the heart that form of doctrine into which he is delivered. Now what is the effect of it, when it is truly and scripturally embraced? Does it engender lust? Does it induce inactivity? Does it lead to unconcern about our eternal salvation, or the glory of our heavenly Father? We would by no means insinuate that no persons have ever perverted this doctrine. In every age there have been ungodly men, who have turned the grace of God into lasciviousness; who have said, "Let us do evil that good may come: we will sin because grace abounds." But this is an abuse of the truth; not its legitimate use and tendency. Let us appeal to the true christian, to him whose Spirit has been purified by believing the Gospel, and ask whether, when his mind has been most imbued with this sentiment, when it has been the topic of his deep, and peaceful, and holy contemplation, whether he has not then found his whole soul excited to a hatred of every sin, to the exercise of every Christian temper, and to a thorough devotedness to the cause of God?

Real holiness very much consists in deep humility, in spiritual joy, in love to God, in obedience to his will, and in submission to the arrangements of his providence. Now if I do not mistake, these are the very dispositions this doctrine, when it is cordially embraced, has a tendency to originate and increase. *Humility* is an essential part of true holiness. Without it we never shall embrace the Gospel system *of mercy*. *Except* we live under its influence, we never can improve in piety. "Whosoever shall not receive the kingdom of heaven as a little child, shall in no wise enter into it." The reply of Augustine, when asked what was the most essential thing in religion, is well known. That ancient father answered, "Humility." When the question was again put to him, he replied, "Humility." When interrogated the third time, his decision was the same, "Humility." This grace is of such importance in the religion of Christ, that nothing can be a substitute for it. Now this blessed temper is powerfully and effectually promoted by this truth. Instead of puffing up with pride, it sinks the soul in the dust of self-abasement. It leads its happy possessor to trace the difference subsisting between him and others to the mere grace of God. He sees that, in common with all mankind, he is exposed to the displeasure of Jehovah, and the vengeance of eternal fire—that he is by nature a child of wrath, even as others—that if he had experienced his desert, there would have been nothing before him but the bitter pangs of eternal death—that if left to himself, he should have proceeded in the road of rebellion against God—and that it required omnipotent power and sovereign mercy to rescue him from ruin, and to bring him to the glory prepared for him from the foundation of the world. His language is, "Who maketh me to differ? By the grace of God, I am what I am."

Religious joy is closely allied to true holiness. It is not only repeatedly required in the divine word, but it exerts a very considerable influence on our progress towards heaven. "The joy of the Lord is our strength." It excites to christian exertion, and fills us

with alacrity in doing the will of God. Through the consolation which our Redeemer imparts to mourners in Zion, they become trees of righteousness, the planting of the Lord, that he may be glorified. But has any truth of revelation a greater tendency to fill the heart with more vivid joy than this? To see God as my reconciled Father, to know that his heart was fixed on my eternal welfare before the world began; that he has prepared for me a crown of life and a kingdom that cannot be moved; to have a firm and scriptural hope that in consequence of his immutable purpose the bliss of Paradise shall be mine;—these are the topics that fill with peace and joy, and enable us to realize the meaning of our Saviour's words—"In this rejoice not, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

No one who is at all acquainted with the Bible, but must be convinced that *love to God* enters into the essence of holiness. It is the requirement of the law, and the end of the Gospel. It is the fruit of the Spirit's influence, and our preparation for eternal bliss.—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Without it we can have no real piety; and in proportion as it abounds, shall we be happy and heavenly. Now is any thing more capable of ingenerating a high and ardent affection to him, than a view of his electing love to us? We shall not only see every excellency in the divine character, but all those excellencies exerted to advance our highest good. A sense of an affection which is boundless in its extent, *eternal* in its source, sovereign in its operations, and immutable in its principle, will call for a grateful affection in return. We shall feel the influence of those remarkable words—"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." And, oh Christian! when has this love to your heavenly Father been called into higher degrees of operation, than when penetrated with a sense of his regards to you! Then it is you have been able to say, "I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Obedience to the divine authority is an essential part of Gospel holiness. It is the expression of love to God in our actions and behaviour. Destitute of this, all profession is vain. All elevated feelings which lead not to this, are of no account before God. "If ye know these things, happy are ye if ye do them. Then are ye my friends, if ye do whatsoever I command you. If ye love me, keep my commandments." Such are the decisions of our gracious Saviour. Now what is so capable of inducing a habit of active exertion for God, as a consideration of the immense favours we have received from him? The obedience extorted by terror, or by the influence of legal hopes, is cold, frigid, calculating, and deficient; but that which proceeds from a sense of God's love to us, is ardent, elevated, constant, aspiring. It induces us to say, "What shall I render unto the Lord, for all his benefits towards me?

"*Then* all my servile works were done,
A righteousness to raise;
Now freely chosen by the Son,
I freely choose his ways."

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earth is stable. Houses, lands,
th, friends, may all be removed
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child of God to say, "Has the
nal Jehovah chosen me before
foundation of the world? Has
repared heaven for me, and
for heaven? Then will he not
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Christian who has received
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itation has had his heart im-
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tary and sanctifying effect on
oul? Whether the above tem-
have not indeed exerted their
ority there? Has he not sunk
in humility, and risen in spi-
l joy? Has he not felt his
t filled with love to God, and
to men? Has not obedience
e will of God been his delight,
submission to his providence
olicitude? Has he not felt its
ency to elevate his mind above
hings of time, and to fix it on
the glories of eternity? Does it not exert its purifying efficacy in connection with the other discoveries of the divine word? Will it not harmonize in its effects with all the peculiarities of Christianity, with the atonement of Christ, with the influence of the Spirit, the promises of the Gospel, and the joys of heaven? Why should the love of the Son of God in dying for us be acknowledged to have a powerful tendency to fill us with love to him in return, and to inspire us with unequivocal obedience to his commands, and yet the love of the Father, in giving his Son to us and us to his Son, to secure the end of his mediation, be supposed to be pregnant with evil, and even terrific in its consequences? Pious men who reject this interesting doctrine, have conjured up a spectre which never had an existence, except in their own imaginations, and by this phantom they terrify themselves and others. Thus they rob God of his glory, and his children of their consolation. By this means they disallow the statements of the Bible, remove from us one of the strongest incentives to holiness, and impede our progress towards the celestial city. Exposed as we are to so many enemies within us and without us, we require every incentive and argument to urge our Christian exertions. We can spare no weapon which is prepared by God to aid us in the conflict which we wage with earth and hell; we need to bring every part of his truth to bear on our spiritual foes, in order that we may vanquish them through the blood of the Lamb, and by the word of his testimony. Has the everlasting Jehovah, both in the Old and the New Testament, exhibited his electing love as a motive to holiness, and shall we dare to fling it from us, and tell the Eternal

to his face, that it supplies an argument for every improper practice and every unholy feeling? Oh, let us tremble at our temerity, and learn to bring our understandings and feelings in subjection to his blessed word!

Let not, then, any Christian refuse to believe this truth, or any minister to state it. When we have the word of God for our rule, and are following this infallible directory, we may advance fearlessly. What God has here revealed we may confidently announce, and his Spirit will make it effectual to accomplish his high designs of mercy. Let christians, however, beware how they receive it, and ministers how they state it. Let it not be represented, as it too frequently is by some of its injudicious advocates, but as it appears in the book of God. Let us not so exhibit it, as if it secured the end without any reference to means; as if it united together the choice of the Infinite Jehovah from all eternity, with the fruition of heaven, without providing for that holiness which meetens for its enjoyment. Let us exhibit it as the determination of God to make his people holy as well as happy; as equally bearing on their present fitness as on their future felicity. Let it be exhibited in the economy of grace, as analogous to what exists in the economy of divine providence. Here we acknowledge an universal and particular government of our heavenly Father. We view the very hairs of our head as all numbered. We believe that not a sparrow falls to the ground without his notice, and that our times are in his hands. Yet do we see every motive in operation for care, vigilance, and activity. And the reason why all this care, vigilance, and activity are requisite, does not arise from any contingence in the divine purposes, but because they are equally parts of the divine purpose with our safety, which flows from them. Thus in our salvation, not only is our final advancement to a crown of glory provided for, but our progress in religion, our conformity to the divine image, our fighting the christian battles, the alternations of hope and fear, of joy and sorrow, in proportion as we follow the divine will, or live in violation of it; our obedience to God and devotedness to his service—all form a part of the plan of heaven, and all bear us forward towards the consummation of his eternal designs. Without the one we cannot enjoy the other. And if one part of Jehovah's determinations be not fulfilled in us, we may rationally conclude we shall not share in the other. Embraced in this manner, we shall cut off all just ground of charging the doctrine with licentiousness; we shall encourage believers to active exertion; we shall advance the consolation and holiness of the child of God at the same time; we shall shew at once the sovereignty of divine grace and the equity of the divine requirements. Thus shall we exhort the Christian to work out his own salvation with fear and trembling, while we encourage him by the assurance that it is God who worketh in him to will and to do of his good pleasure.

Luton. E. D.

REVIEW.

1. *Statement relative to Serampore, supplementary to a "Brief Memoir."* By J. MARSHMAN, D. D. *With Introductory Observations by John Foster.* 8vo. pp. lxxi. 172. Price 8s. Parbury, Allen and Co.
2. *A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c.* By JOHN BYER, *Secretary to the Baptist Missionary Society.* 8vo. pp. 86. Price 2s. Wightman and Co.
3. *Vindication of the Calcutta Baptist Missionaries; in Answer to "A Statement relative to Serampore, by J. Marshman, D.D. with Introductory Observations, by John Foster."* By EUSTACE CAREY and WILLIAM YATES. Price 2s. 8vo. pp. 104. Wightman and Co.
4. *The Spirit of the Serampore System, as it existed in* 1812 *and* 1813; *with Strictures on some parts of Dr. Marshman's "Statement relative to Serampore," in a Series of Letters to a Friend.* By WM. JOHNS, M.D. F.L.S. F.H.S 8vo. pp. 74. Price 1s. 6d. Wightman and Co.

(Continued from p. 420.)

In resuming our inquiry into the merits of this painful controversy, we are naturally led to advert to the "professed community of secular as well as spiritual interests," between all the missionaries at Serampore—a subject in itself interesting and important, and forming the appropriate link between the two principal topics proposed for the consideration of our readers.

"Every one, for many years, as fully as Carey, Marshman, and Ward, merged his interests, personal and relative, into a united compact. All lived at a common table. Servants were common. Purchases were made, and disbursements effected and recorded, upon a common principle. All accounts were kept and read at a meeting of all, none being excluded, but all permitted to pronounce with equal freedom upon every thing coming before them. Whatever any one procured in any way, except by distinct bequest, went to the common stock; not of Carey, Marshman, and Ward, nor of any one or two besides, but to the common stock of the *Mission;* to be appropriated by the joint consent of all. Each person received monthly from the hand of the Sircar, a small allowance of eight or ten rupees for clothes and incidentals; beyond which, no person was conceived to have power to command the smallest amount, no not upon an emergency, without the will of others, and the vote of the majority. The only exceptions, the remembrance of which now occurs, were the following:—Dr. Carey, being connected with the college of Fort William, had a trifling extra allowance, that he might make a suitable appearance upon public occasions; and Mrs. Marshman had an allowance monthly for each child in her school, besides that received in common with others: but these were not deemed infractions. The first was a mere trifle, and thought necessary; the second was like the first, granted by the majority, and therefore thought admissible; though it caused some uneasiness and discontent. This order of things prevailed so thoroughly, that there was a law that all the children of the mission were to be confided for education to those residing at Serampore. Widows and orphans were to repair thither, as to the centre and home of the whole mission; not as becoming dependent on the bounty of the three senior missionaries." Vindication, pp. 29, 30.

In confirmation of these assertions, Messrs. Yates and Carey produce several specimens from the Serampore correspondence, from which we can only extract the two following from Dr. Marshman himself. The first is dated 1801, and is addressed to Dr. Ryland.

"We have already signified our wish that more brethren may be sent out to help us, which we repeat with the more pleasure, as the means are now given for their support. But we cannot help reminding you again of the necessity of considering what men you send us. You perceive *we are all united in one family: whatever we procure by our labour goes into one common stock, which is managed by us, as thus united, none being greater* or less than another." Vindication, p. 30.

H H

The following, addressed also to Dr. Ryland, in 1806, is highly characteristic:—

"'One thing, however, I must mention: brethren Carey, Ward, and myself, manage every thing at present; the other brethren, though constantly consulted, merely look on. This, however, is not legal, nor is it a good precedent. When we are dead, some Diotrephes, with a creature or two, may rise up and say, 'In the days of Carey, Ward, and Marshman, *three* out of *eight* did and managed every thing, I'll do the same.' *I therefore think that it will be far better to legalize this usurpation*, by appointing an annual committee.' He goes on to describe the manner in which this committee should be chosen; and then adds, 'The brethren at Serampore are, however, an indefinite term, and a door is open for many evils. On the demise of any one of the most active there, any one from an out station might come home and say, 'I am one of the brethren at Serampore, I will take the management into my own hands.' The rest, unwilling to quarrel with him, might suffer this: nay more, this Diotrephes might so manœuvre, that any brother likely to stand in his way might be sent to an out station." Ibid. p. 32.

Whatever may be said or thought of "the brethren at the out stations," we might challenge the most accurate delineator of the human mind to produce a more striking picture than, in this last quotation, Dr. M. has unwittingly drawn of his own ambition, manœuvring, and lust of domination. Who but himself would have *thought* of the happy expedient of packing off the discontented and unmanageable to out stations? How true is that saying, "*Out of the abundance of the heart the mouth speaketh.*"

Weary as we are, and contented even to satiety, as our readers cannot fail to be, with the constant exhibition of "MARSHMAN *versus* MARSHMAN," we shall relieve the scene by introducing to their attention a new respondent. Not content with a sweeping denial of the existence of such a union as that for which we have contended, and which, we think, the Doctor has himself fully established, he tells us, that a few months after the arrival of the brethren Johns and Lawson, in 1812, the three "distinctly informed them, that they thought no one had any thing to do with their affairs, unless elected by them a member of their body, till which time they considered their brethren who might be at Serampore, merely as probationers or guests."—Statement, p. 125.

Lawson is gone to his rest; but Johns survives to tell his own tale, a tale which, if the particulars be *true*, (and we are not aware that any one has ventured to question their *truth*,* or to impugn the *veracity* of the narrator) cannot fail to cast the deepest shadow on the motives and conduct of the principal agent.

On the arrival of Mr. Johns in India, an arrangement was made with Dr. Wallich, the Danish surgeon, that on his leaving Serampore, that gentleman should succeed him in his office; and accordingly, in about a fortnight, Mr. J. was formally introduced to the appointment, with the usual government allowance of 300l. per annum. Now, on the supposition that Mr. Johns was "*merely a guest*," or "*a visitor*," we are totally at a loss to perceive on what principle *Dr. Marshman* should appropriate this money, and *without even consulting Mr. Johns*, actually consign to Dr. Wallich

* We are not ignorant that the advocates of Serampore declaim largely on the *spirit* and *temper* of this singular production, and on the high tone of gentility and consequence assumed by the author, all which, however, amounts to nothing. It is the *truth* of the *statements* with which we are concerned, not the *motives* which dictated their publication. If the *facts* be not disproved, it is in vain to attempt to evade their force by diverting the attention to the *feelings* of the writer. The very attempt indeed only tends to rivet the conviction that the *verity* of the narration cannot be denied, and to induce from every friend to Religion the melancholy respond

"'Tis true, 'tis pity; and pity 'tis 'tis true."

Mr. Johns frankly states what Mr. Fuller told him in a letter "that while he *expected* too much he *had received too little*." The reluctance with which Mr. F. admitted any thing unfavourable to "the charming trio" gives double force to this concession, which, be it remembered, while it limits the particular application, fully recognizes the general principle. It is a restriction only, not a denial.

alf of the amount of his salary for
ceeding six months!—an arrange-
: natural enough, on the principle of
mmunity of interests; but to take
liberty with "*a guest,*" is surely
ralleled in the history of civilized
ty. For our own parts, we fancy
hould prefer being Dr. M.'s board-
his servants, his palanquin bearers
y thing rather than his "*guests!*"
be asked, why did not Mr. Johns
lain of this procedure? we reply,
he best of all possible reasons: he
ed the statements, which all the
l besides believed, relative to a
unity of interests: consequently,
arrangement appeared perfectly
al, every thing being confessedly
to the management of Dr. M.
not only was the salary of Mr.
s thus appropriated, but his private
also, to the very last cowry, were
ly consigned to "the public stock."
was this the spontaneous, and offi-
and uncalled-for generosity of a
e. Whether he would or not, Mr.
l placed him, *in principle*, exactly
level with Dr. Carey! Wishing,
day, to balance his cash-book, he
sted Mr. Ward to furnish him with
orandums of some of the sums he
paid in, the amount of which he
neglected to enter. And what was
eply? Why, the very reply, of all
s, just calculated to rivet his belief
ne was, to all intents and purposes,
guest, but a *bona fide* member of
happy family"—"*Brother Carey* Mr. W.) *has long been in the habit ntributing large amounts, and he has asked for such a thing!*" Would our rs have thought it possible that, this, Dr. Marshman and Mr. Ward *Dr. Carey)* should have told Mr. s that he was "only *a visitor!*"

e versatility of Dr. Marshman's nings, in relation to *the Serampore y compact*, is truly admirable. On ion, he can turn to all points of the ass, with equal facility. When pretensions of Mr. Johns are to sisted, a solemn *call* to the high ction is the *sine qua non*. The gination of funds" on his part, *he acceptance and appropriation* of those funds on theirs, shall not weigh a feather in the scale. But no sooner does Eustace Carey present himself, by virtue of *the call*, than its charm evaporates; it vanishes into thin air; and the weighty question of *union* degenerates into a sordid calculation of *pounds. shillings, and pence!*

"When Eustace Carey had been about six months in India, Dr. Marshman, taking him into his study, inquired of him how he desired to dispose of himself in the mission. Eustace Carey replied, that he came to India with no determination as to the manner or the scene of his future engagements; but wished to be so disposed of as would best promote the objects of the mission. Dr. Marshman then proposed the idea of his settlement at Serampore, and inquired further whether he could co-operate with his son? Eustace Carey replied, that as far as his acquaintance with Mr. John Marshman extended, he felt every esteem for him. At this time that gentleman was no member of the church, nor consequently of the mission; and E. C.'s reply regarded the estimation in which he held his talents, temper, and general character. In these respects, neither E. Carey nor any of his brethren ever regarded him but with esteem; and if there had been no attempt to introduce him more intimately into the mission than such recommendations would justify, it is presumed there would have been but one feeling ever cherished concerning him. Not long after, Eustace Carey being assembled in Dr. Marshman's study, with Dr. Carey and Mr. Ward, they unitedly invited him to remain at Serampore, to take the oversight of the native church, instruct native inquirers, and give attentions to such native brethren as were devoting themselves to preaching among the heathen. Upon this occasion Dr. Carey affectionately explained to him the work to which he was invited, and then fervently commended him to the divine blessing by prayer. Now would any one suppose that E. Carey, after such previous trial, and then such solemn recognition, was not a member of the Serampore union, or mission, or whatever it might be denominated? It is true his labour could produce no *pecuniary* return, and in that sense could not contribute to the 'joint stock;' but it may not be unsuitable to inquire, whether a combination of religious men, formed for the purpose of teaching and saving their fellow-creatures, might not as appropriately be estimated by a joint stock of service as of money. E. Carey certainly did not conceive any sanctuary yet remained, into which he must be initiated by some further solemnity. Dr. Marshman, writing upon this

subject to a missionary brother, proceeding from the upper provinces, noticed the event above related, as that by which E. Carey had been introduced into the '*bosom of the family*;' yet, after all this, Dr. M. contends he could never have been a member of the Serampore union, because he never contributed to the 'joint stock!'" Vindication, pp. 45, 46.

Extracts equally in point might be multiplied, almost *ad infinitum*. But we forbear. Enough, we conceive, has been submitted to our readers, to convince the most incredulous, that the junior brethren were fully justified in their uniform belief, that the property at Serampore was *bona fide* the property of the Society; that the Committee had at least a veto on the transactions of the missionaries; and that, with certain limitations, cheerfully conceded by christian courtesy, all the missionaries possessed equal privileges. "We maintain (say the Serampore missionaries) *equality among the brethren*; preserving, at the same time, respect for age, for talents, experience, and a longer residence in the country." Vindication, p. 31.

It is with extreme reluctance that we enter on the more personal points at issue between the missionaries at Serampore and Calcutta. But justice, both to them and to the public, renders a brief attention to this part of the controversy indispensable. With respect to the deportment of the brethren at Calcutta to their seniors, very few words may suffice. Excepting Mr. Adams's unkindness, in refusing to preach in English for Dr. Carey, (which he also refused to the Calcutta brethren, both possibly on account of his new sentiments,) there is not a single charge advanced against them by Dr. M. which is not either denied or satisfactorily explained. We are only astonished at the folly, approaching to infatuation, which has provoked a vindication so complete and so affecting. Like the pillar in the camp of the Israelites, it "sheds a light upon *these*; while to *those* it is a pillar of cloud and of darkness."

But the heaviest charge advanced by *Dr. M.* against the Calcutta missionaries *remains* yet to be examined—their united representations of the management at Serampore, and of the reigning passion and the uniform policy of at least one of the senior missionaries. In self-justification, they have published testimonials, which will afford to their friends a melancholy satisfaction. It is delightful to perceive, here and there, a verdant spot in the desert—a refreshing cloud over the parched wilderness, though it be but "about the size of a man's hand." It holds out a promise; and we cannot but indulge the hope, from the unequivocal indications of dissatisfaction with the "crooked policy" of his colleague, that Dr. Carey may yet return to "the good old paths," from which we are convinced he would never have wandered, had he not so entirely submitted to the guidance of his friend. We have sometimes thought, that had it been possible for Fuller, in earlier and better days, to have contemplated the present state of things at Serampore, he would have wept over his brother Carey, and have addressed him (though in another sense, and with widely different emotions) as our Lord addressed Peter:—"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not!"

But we must not extend our observations. Let our readers carefully peruse the following extracts, and then judge whether the charge of defaming Dr. Marshman and his family lies at the door of the Calcutta missionaries.

"The charges implied or alleged against us are such as relate to persons, and to things: in this order we shall present them to the attention of the reader. One charge, strongly pressed upon us, is that we have traduced the character of Dr. Marshman. To this we reply, that we have never, either verbally or by writing, advanced any thing but what has been admitted by his very best friends; nay, we do not believe that we have ever gone so far in any one statement that we have made as those very friends have gone. Can that be called slander in us which is candidly admitted by those who have for the longest period been intimately

acquainted with him? The arguments of his new friend, Mr. Foster, will stand for nothing by the side of the testimony of persons who have had better and longer opportunities of knowing him. When we went out to India we had heard some little to his prejudice, like Mr. Foster; and like him, when we had an intercourse with him of a few months, thought that he had been sadly misrepresented; but a longer acquaintance convinced us that we were mistaken. We desire, however, to rest nothing upon our own opinions, but simply to advance the testimony of others who may be regarded as more impartial judges.

The following is the language of *Dr. Carey* in a letter to Dr. Ryland, dated April 11, 1818: 'I and Brother Ward have now lived with Brother M. for eighteen years; we have seen him in all situations, and I do not think either of us are blind to his faults; I have seen all his tortuosities and all his ambition, the two crimes Eustace charges him with. He is not a perfect man any more than others, and I believe a certain kind of crooked policy is natural to him; it runs through all he does and says: he cannot walk straight on the road; he cannot preach straight forwards, but loads all his sentences with parentheses; I admit the whole of these things, and every other defect in his character, but I cannot caricature him, which I am sure our brethren do.'"*

"As Dr. M. was a member of Dr. Ryland's church, and received under him his education for the ministry, it will necessarily be supposed that the Doctor would be strongly prejudiced in his favour; and indeed he was so much so for a long time, that he could not endure to hear any thing to his disparagement. Reluctant, however, as he was, he was compelled at length to yield to conviction. Since he knew the individual for so long a period, had every predilection in his favour, and was a venerable old man with eternity in prospect, when he pronounced the following sentence, we may regard it as peculiarly weighty.

"In a letter to Dr. Carey, dated Jan. 2, 1820, the Doctor states: 'If I were to die to-morrow I should tremble to appear before God, if I did not bear a dying warning against that love of glory which seems to me to have supplanted the Christian temper I once believed to influence one of your colleagues. In the printed letter he sent over, he most unrighteously visits on *us* the offensive expression contained in a letter of Brother Ward's, written before he had seen *me*, or any one of our Society. It was not owing to any intercourse with any one in England that he talked of *not clothing himself with eternal infamy*; it was *his* phrase and not *our's*, and the result of his examinations and reflections on ship-board before he landed. Whatever he meant by it, we cannot for a moment be responsible for it. *Nothing has given me half the suspicion of Brother M. as his own letters to Mr. Ward since he has been in England. If ever I saw boundless self-complacency—jesuitical cunning—inveterate malignity against the Calcutta Brethren, it is in these letters.* Not a word have I seen for a long time, expressing candid *consciousness of fallibility*, or *fear* of acting in a wrong spirit. I can have no confidence of a divine blessing while this disposition is predominant. I know of no creature in England, that ever hoped to gain one pice from Serampore, or that ever wanted to intrude upon you any troublesome inmates. If all the brethren, however, are of my mind, they will drop all further contest; but I dare not urge them to banish all the young men as far off from Serampore as the next neighbours of the Suevians. I pray God to shew him what manner of spirit he is of, and to prevent the consequences of your seeing with his eyes when I am dead and gone.'

"P.S. 'Produce any plain, simple statement, which shall convince me that I have wronged Dr. M. even in the thoughts of my heart, and I will beg his pardon at once; but though I was one of the last men in England to be convinced of his *crooked policy*, I could not hope for pardon from God, if I had not plainly and fully warned him of what I feared was likely to be found true. At the same time, I have been to *this* day, most careful not to make any thing known of those unhappy disputes which unavoidably came before the Committee, to any one from whom they could be concealed.

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* It has been objected, we understand, that the above is not *the whole* of Dr. Carey's letter, and that the remainder expresses, in the strongest terms, the writer's admiration of his friend; nay, that he even denounces *a woe* upon the Baptist Missionary Society whenever they shall want such a man to manage their concerns! This may be exactly true: but what then? Who ever *doubted* Dr. Carey's admiration of his friend? On the contrary, while it is deeply regretted, it is universally acknowledged. The insertion of such kind of evidence therefore, must be perfectly unnecessary. Still, we think we should have published the whole, not because we consider the suppression of irrelevant matter unfair, but for the express purpose of *strengthening the argument*. Dr. Carey's admissions are invested with a tenfold weight, from the very fact that they are the reluctant and constrained concessions of *an ardent and devoted admirer*.

Our present Committee have acted with great caution and unanimity,' &c.

"In further confirmation we have the opinion of a celebrated individual of the established church in Dr. M.'s own words In reference to this individual he says, 'Dr. B. is certainly the best *puffer* I ever knew. His aim has been, all along, to separate me from my brethren. For this reason he has attempted Brother Ward, representing me as a Diotrephes, and him and Brother Carey as dupes to me.' To the above might be added a long list of nearly all the missionaries that have gone out to India from the beginning of the mission—and the last ten years' experience of the Committee—all corroborating the fact that a certain kind of *crooked policy* is natural to Dr. Marshman.

"The slanders, as they are called, pertain not only to Dr. M. but also to his family. He has been represented as unduly bent on their promotion and aggrandisement, and this, which we consider his easily besetting sin, having produced a variety of remarks unpleasant to his feelings, he has concluded himself and his family to be the objects of envy and defamation. Notwithstanding all he has said to excite pity on this head, the fact is notorious, and is acknowledged by his nearest friends. Take, for instance, the following assertion made by *Dr. Carey* to Mr. Fuller. 'Brother Marshman has a childish attachment to the honour of his children, (very fine and promising children they are) he labours to draw them forcibly into notice: a slighting word, however, inadvertently spoken either to them or about them is seldom overlooked. This makes it difficult for a new comer to know how to act,' Again, in another letter he says, 'He has also perhaps the foible of dragging himself and his children more into public observation than is desirable.' Again, in a letter to Dr. Ryland, of later date, he says, 'Brother Ward has, I believe, been requested by Brother Marshman to bring out with him a female relation to assist Sister M. in the school: I hope you will not agree to it, because, though we are perfectly harmonious, yet Brother M. should not have any more family influence than he has."—Vindication, pp. 73—78.

We have no heart to pursue this investigation any further. If our readers examine for themselves, we may venture to predict they will be satisfied even to loathing. We should think Dr. Marshman himself must occasionally start at the finished picture, the outlines of which he has been filling up, the last twenty years of his life. Could it have been presented to his view on board the *Criterion*, he would surely have replied, "*Is thy servant a dog, that he should do this great thing?*"

It has afforded us considerable relief, during our painful examination of these pamphlets, to meet with numerous testimonials highly honourable to the spirit and character of Dr. Carey. Not that we would affect ignorance of his present aberrations: but these are the result of a peculiar combination of circumstances, the charm of which, we trust, will one day be dispelled; and then the good man will be himself again.

There *was* an era in the history of this mission, to which our thoughts recur with unmingled delight. But "the glory has departed." The "seven years of abundance" are ended; for "behold, seven ears, withered, thin, and blasted with the east wind, sprung up after the seven full and good ears, and devoured them." The love of display, and a rage for splendid establishments, have taken possession of Serampore, withered the missionary spirit, and dried up the streams which heretofore fertilized the missionary plains. Nor does it require any remarkable penetration, to perceive, that a few more years, on the present secularized polity, and this "city of the sun," once the glory of the missionary world—"the perfection of beauty, the joy of the whole earth"—will present to the eye of the passing stranger only the relics of her former greatness—"broken arches and fallen columns," magnificence in ruins.

We perceive we have scarcely adverted to the spirit and conduct of the Committee, as exemplified in the correspondence and the various discussions which preceded this painful separation. We trust, therefore, the patience of our readers will not be exhausted if we reserve for another number, a few observations on that important, and, to the Committee, honourable feature of the controversy. This, we believe, will form the appropriate conclusion.

(To be continued.)

Conversations between Two Laymen on Strict and Mixed Communion, in which the principal arguments in favour of the latter practice are stated, as nearly as possible, in the words of its most powerful advocate. By J. G. FULLER. pp. xxii. 252. Price 4s. 6d. boards. Holdsworth, 1828.

THE above title clearly shews both the *object* and *form* of the work before us, and we are glad that Mr. Fuller has taken up so fully the question in debate. It is of great and growing importance; it is intimately connected with the peace and prosperity of our churches, and (what is of greater consequence still,) with the authority of one of the ordinances which the Lord appointed. Mr. Fuller is not afraid of examining it in its various bearings, and has no hesitation respecting the result. It is not to be expected that he will overcome the prejudices of all his readers, for on few subjects that engage the minds of men at the present time, is there a greater and more inveterate opposition to the clear dictates of evidence, than on those which relate to communion, yet many more will shew their dislike, than can form any thing like a plausible reply to his arguments; for as to the great bearing points of his work, we hesitate not to say, they are unanswerable.

In a preface of considerable extent, the author makes an apology for writing his work, which we do not think was necessary, but he thought differently, and of course used his liberty. But besides this, there are some forcible considerations brought forward, which had there been no others, would have powerfully claimed attention. In a long note in pp. viii, ix, x, xi, we find quotations from a series of papers published in the *Monthly Repository*, (the monthly periodical of the Unitarians) for the year 1826. A Unitarian minister, the Rev. N. Jones, had ventured to lament the influence which in some cases open unbelievers had in their congregations. This aroused a clamour against him, and a controversy which was extended in that publication for many months, and *in which*, as Mr. F. observes, the phrases—"*intolerance, bigotry, narrow-mindedness, sectarianism, &c.*" were heaped upon Mr. Jones very freely. The *liberal* party, Mr. F. informs us, exhibited arguments of the same kind with those used for mixed communion, in defence of "the *right* of unbelievers to a place in Unitarian societies," and Mr. F. has selected a variety of paragraphs under the following heads—"*Their error is sincere, conscientious, and involuntary.—Charity.—Weak in the faith.—God will receive him.—You reject better men than you receive.—A new Case.—Impolicy of strict communion.*" Under each of these heads, such quotations occur as must strike every attentive reader, and which could scarcely have been more appropriate had they been designed either to lampoon the arguments used in favour of mixed communion, or to shew their real tendency.

Mr. Fuller defends his father's character against the aspersions cast upon it, as if he was not sincere in his defence of strict communion. He might feel a delicacy on this point, but we are persuaded he might, with strict justice, have said more. Towards the end of his preface, we are presented with an account of "circumstances" which have come to our author's knowledge, shewing that "the tendency of mixed communion is becoming every day more apparent, and its deteriorating and dissociating influence more visible," p. xvii; and on which he observes, "the portentous result of the proposed innovation, conceded by our eloquent opponent himself, ought never to be forgotten—*the extinction of Baptist Churches!*" p. xix. By this time Mr. Fuller might have increased his history of the list of evils; and if our Baptist churches do not learn wisdom by observation, every year will add to the list, till time will shew what a very moderate portion of foresight might have anticipated.

The *conversations* are seven in number, carried on between *Mixtus*, a partizan of Mr. Hall, who thinks his late work, entitled, "*Reasons for Christian Communion*," quite convincing; and *Strictus*, who (as will be supposed) takes

the other side of the argument. Mr. Fuller has adopted the dialogue plan, because it enables him to bring forward Mr. Hall's reasons in detail, and in his own words; and to each of which he offers replies. But although the "reasons for Christian Communion" are first, and chiefly brought forward, yet quotations from the other works of Mr. Hall are also exhibited, so that the sum of all that he has written on this point passes in review.

The *first* conversation contains general and preliminary observations, but they are of a nature which any one who wishes to enter fairly into the subject should understand and keep in mind. Mr. Fuller justly shews the reason why Pædobaptists may wish to be admitted into Baptist Churches. They do not call in question *our* being baptized; and by our admitting *them*, their baptism is virtually acknowledged; at least they must suppose, that it is not practically condemned. He assumes that (at least generally) they acknowledge that members of churches should be baptized persons. Taken on the whole, this is correct: although some of them now plead for a more relaxed plan, and go the full length of Mr. Hall's theory, and would admit persons who in their own view have had no baptism at all. When it is thought fit, Dr. Dwight is held up to view by Pœdobaptists as high theological authority, but Mr. Fuller brings forward this gentleman, Dr. Doddridge and Mr. Baxter as all pleading for the necessity of baptism prior to communion; that is, the very *principle* of strict communion.

It is common to urge in favour of mixed communion, that the genius of the Gospel is not *ceremonial* but *spiritual*. A position which, as Mr. Fuller observes, if advanced by one of the Society of *Friends*, however erroneous, would at least be intelligible and consistent; but for a *Baptist* to maintain that the genius of the gospel is not in part *ceremonial*, is to pass a sweeping condemnation on his own acknowledged practice. It is also allowed, that baptism once *was* a term of communion; but the patrons of *mixed* communion assert that it is not *a term now*. On this point Mr. Fuller observes, if it *was* a term of admission into the visible church, "the inevitable conclusion is, either that the law which made it such, was not of perpetual obligation, or that baptism *still* is a term of communion. If the law be *not* of perpetual obligation, where is *your* authority for restricting baptism to believers? If it *be* of perpetual obligation that is *our* authority for receiving to the privileges of church fellowship, only baptized believers." Here he says to his opponent, "take which ground you please," &c. p. 23.

The *second* conversation relates to *John's* baptism. On this part of the controversy we think much need not be said; since whatever be the opinion we may form of the baptism administered by *John*, our authority for continuing the institution, arises from the command of *Christ*. This is indeed acknowledged by Mr. Fuller, who states, that the reason why he so extensively examined the subject, was not the intrinsic importance of the argument, but the fact, that some individuals had changed their views on the terms of communion, avowedly in deference to that argument alone, as stated by Mr. Hall, (pref. p. xvii.) But the consequences of taking that ground are pointed out so clearly, and the difficulties pressed so forcibly, that it will not be easy for those who put aside an ordinance of Christ from its place by such arguments as have been brought forward by Mr. Hall, to find a reply that is even *plausible*, not to say substantial and solid. This conversation brings forward the passage in Acts xix, respecting the disciples at Ephesus, who, Mr. Fuller contends were not baptized again. This leads him to examine the construction and pointing of the passage. His readers will probably take different sides on this argument, but he justly observes, that taking Mr. Hall's view of the paragraph, the argument turns against his system, since it would shew in the judgment of the apostle Paul, the necessity of a submission to baptism *previous* to visible church-membership.

The *third* conversation is entitled—baptism as indispensable a pre-requisite to

ternal church-fellowship, as faith is to ptism. The title marks the course of s argument pursued in this conversa- m. Mr. Fuller takes hold of Mr. Hall's tements—that the existence of a law tablishes the obligation of a corres- nding duty—that there is a *prescribed* der of the institutions—and that we ow of none who contend for the pro- iety of inverting the *natural order* of e Christian sacraments; and on the ound of these acknowledgments he kes a forcible attack on Mr. H.'s sys- m. He leads his readers to the commis- n of Christ as the acknowledged law the Christian church, enforcing a cor- spondent duty, in the natural and escribed order. In reply to the ar- ment that it is needful to shew the pendence of one of the Christian in- tutions upon the other, he contends at the mode of reasoning adopted by s friends of mixed communion might turned upon themselves; and that lowed to its consequences, it would erate as a virtual repeal of the law baptism; that a pœdobaptist might r, precisely after the manner of Mr. ll, that it is not sufficient to allege s *prescribed* order of faith and bap- m; it is necessary also to evince such *lependance* of one upon the other, that s involuntary absence of the first an- ls the obligation of the second. And might be asked where is it asserted at no *unbeliever shall be baptized?* Thus s genuine tendency of the reasoning mixed communion is against appeal- ; to the commission of Christ as a rule any thing; if not a rule for church lowship, on the same ground it is no e for baptism, and those who *are* ptists and yet plead for mixed com- nion, should ponder Mr. Fuller's ob- vation upon it,—"we have precisely same authority for maintaining that ptism should precede visible church- lowship, as you have for insisting that th should precede baptism. The two itions stand or fall together." p. 76. ubtless pœdobaptists see that the idency of such arguments as are used favour of mixed communion is *against* sentiments as Baptists, and *against* appeal to the New Testament in our defence. It is not without a reason that the opponents, not only of strict communion, but of our views of baptism, and of the permanency of the institution altogether—and of an appeal to the New Testament as authority in any thing relative to the constitution and discipline of the church, should seize with such avidity Mr. Hall's arguments, and disunited as they are on many other points, should form a firm union in opposition to the practice of the apostolic church.

The *fourth* conversation is entitled, "*the example of the apostles in their obedience to their Lord's commission, an inspired explanation of their Lord's will; and a pattern, intended for the imitation of the church in all succeeding ages.*" Here also Mr. Fuller examines the arguments against the apostolic precedents step by step, and shews their weakness; that if, as is supposed, what was clear *once* is only a matter of doubtful disputation *now*, in a little time, the evidence that supports it will *diminish* still more, and at length it may *disappear!* And then, where does such reasoning lead us, respecting the sufficiency and authority of the Scriptures, and the evidences of Christianity altogether?

In this part of his work Mr. Fuller exposes the weakness of supposing that "precedents of thought" which were not expressed, should lead us to deviate from the revealed will of the Lord; and by an appeal to the Epistles at considerable length, he shews that, "besides *the* rigid adherence of the apostles to one straight line of simple obedience, their epistles abound in exhortations to 'keep the ordinances as they were delivered.'" So that if the apostles were to recommend a different course in consequence of a change of "circumstances," and "new cases," they would nullify all that they had enjoined. For the purpose of seeing how such a recommendation would look, Mr. Fuller has drawn up a "*recantation of the Apostles*, or a modern explanation of their inspired injunctions to the primitive churches," in the form of an act of parliament in proper order; in which he laughs at the unavoidable difference between what the apostles did, and what

he supposes them now to *recommend* for the purpose of justifying modern laxity, and leaves his reader to draw what inference he pleases from such a time-serving edict.

The *fifth* conversation discusses the charge laid against the strict communion Baptists of being guilty of *schism*. But what have these schismatics done! Done! they have only done what the apostles did; but their great crime is that they will do *no otherwise!* It is this that exposes them to the charge of schism. Mr. Fuller meets this charge boldly; he grants that schism is an enormous evil, but he contends that the schismatic is he that departs from apostolic rule; and then who is he? If the *Baptists* are right, the *Pædobaptists* made a schism, by baptizing infants; but whichever of these parties are guilty, Mr. Fuller contends that *mixed communion churches* are above all others open to the charge; that the famous passage thundered forth against the *schismatical strict baptists*, "I beseech you, that ye all speak *the same thing*, and that there be *no divisions* among you, but that ye be *perfectly joined together* in the same mind, and in the same judgment," is the most unfortunate text that could be quoted, for a *mixed* church is in its very constitution a "*palpable violation*" of the apostle's exhortation. This our author shews in a variety of instances. The only way of quitting the charge is by covering over every thing with a mantle of *love*, and loudly talking about *union*, when, if it was not for *indifference*, it would be instantly seen, that the parties neither believed nor spake the same thing. Here Mr. Fuller is led to exhibit the constant operation of the mixed communion theory, which is to run down the institution of baptism, by virtually stigmatizing it as a "petty speculation and a minute opinion;" treating it so differently from the Lord's Supper, as if it did not proceed from the same authority, and as if it was in a peculiar sense a "*lovely*" thing to deviate from one of the injunctions of the Lord.

The *sixth* conversation is entitled—"*a reception to church-fellowship of all whom God has received*, in obedience to *the Christian commission, but not in deflection from it, the imperative duty of Christian churches, notwithstanding a diversity of opinion and practice in relation to matters of indifference.*" In this conversation the 14th chapter of the epistle to the Romans comes forward to notice, on which Mr. Fuller observes that this chapter does not apply to the case in hand;—"that the precept *supposed* to be in force, if it *ever was in force*, was *never binding on the party accused of violating it.*" Again, "the Jew was the weak brother, the Gentile was strong: Are you weak? and are the *pædobaptists* strong? If so the controversy assumes a new aspect! If not, the situation of the parties, as far as this view is concerned, so far from being *exactly similar*, is in the very last degree *dissimilar.*" p. 178. After having discussed the subject to a considerable extent, Mr. F. says to his opponent, "to argue therefore as *you* do, that because a diversity of opinion and practice relative to things *indifferent and abrogated Jewish rites*, was no bar to church fellowship, therefore a diversity of opinion and practice in relation to an *existing Christian ordinance* is to be tolerated in our churches, appears to me, equally opposed to sound reasoning and to Scripture principle, and eminently calculated to nullify the authority of the Christian Legislator." p. 187. This is coming to the point. What is so much wanted by the patrons of mixed communion is, to have *baptism* and *abrogated* Jewish rites placed on the same level; and considered as *mere rituals* of little value, and which enlightened minds can very well pass over. We cannot abridge the arguments urged by Mr. Fuller; he follows Mr. Hall's reasoning in all its doublings, and shews how far it is from being satisfactory, and how opposite to every specimen which the New Testament affords us of the conduct and spirit of inspired apostles.

The *last* conversation is on the *tendency* of the system of mixed communion; in which Mr. F. meets the usual arguments both by *argument* and *fact*. He contends, that we "are not at liberty to displace a Christian ordinance from

ie position which Christ assigned it:"—
ne, to introduce the mixed plan would
ake our churches scenes of contention;
r why should not the Pædobaptists
lead *their* cause, and thus call the at-
ntion of the congregation to *two* bap-
isms, instead of one:—that, colour it
s we may, the mixed plan requires us
o *remove* the institution of baptism from
he position in which it was placed by
esus *Christ*:—that, if individual Chris-
ians are under obligation to obey the
ommand of Christ, (which surely no
ne will deny) the organization of
hurches can never have been designed
o *nullify* that obligation:—that, the
harge of *bigotry* is idle—for, how far
must we go to escape it?—that mixed
ommunion churches lose sight of scrip-
ural principles, by substituting mixed
ommunion as a term of admission, *in-
tead of the ordinance of baptism*:—that,
o make *that* a term of admission, which
he patrons of mixed communion them-
elves do not believe is essential to
ommunion in a church ordinance, is a
needless, not to say an *unnatural* separa-
ion from *Baptist* brethren in favour of
Pædobaptists:—that their system in-
ludes all except *infidels*, *heathens*, and
pious Strict Baptists! And then, as
Mr. F. observes, "what becomes of Mr.
Hall's leading position, that '*No church
has a right to establish terms of commu-
nion, which are not terms of salvation?* Is
mixed communion a term of salvation?
Then why make it a term of admission
into your churches?" Mr. Fuller presses
this observation closely, and asserts with
great force of argument, that mixed
communion churches are a violation of
Mr. Hall's leading position, and that,
he must either abandon his maxim, or
his mixed churches. Nothing but the
apprehension of extending this article
to an undue length prevents our copying
many of Mr. Fuller's remarks on this
part of the controversy; but we recom-
mend them to the reader's attention, in
the hope that they will do him good,
let him take which side of the question
he may.

In this conversation we find many
proofs of the tendency of mixed commu
nion in *fact*,—and their number might
have been increased, had it been compa-
tible with the author's plan. It is true, an
outcry will probably be raised against the
whole of Mr. Fuller's facts and argu-
ments, and the term *bigot* be uttered with
its accustomed frequency; and so let
it:—it has so often been applied to
those who have *contended for the faith
once delivered to the saints*, that the ap-
pellation is in numerous instances more
a mark of honour than of disgrace.

To conclude, this work of Mr. Fuller
deserves extensive circulation and se-
rious attention. It is a seasonable and
successful defence of the plan of con-
duct generally adopted in our church-
es; and contains a body of sound argu-
ment which the friends of mixed commu-
nion will find very unmanageable. That
many of them will treat it with their
accustomed scorn, is to be expected:
that in their zeal for their favourite
theory they will immortalize themselves
by exciting dissentions and distraction
in many of our churches, is probable
enough; that *they*, or their *disciples*,
will attempt to undermine the perma-
nency of baptism may with certainty be
anticipated. But that they will ulti-
mately succeed in displacing from its
primitive station that institution of the
Saviour, is a very different thing. This
would require arms of a nature and
temper which they have not yet em-
ployed, nor we are persuaded can they
any where be obtained. A slight ac-
quaintance with Ecclesiastical history is
sufficient to convince any attentive en-
quirer, from the numerous instances
which are on record, that however po-
pular a theory may be, that is in oppo-
sition to the facts and general statements
of the New Testament, time and inves-
tigation weaken its imaginary strength,
the truth of God in the end breaks forth
with divine power, and "there is no
wisdom, nor understanding, nor counsel
against the *Lord*."

A New Selection of Hymns, especially adapted to Public Worship, and intended as a Supplement to Dr. Watts's Psalms and Hymns. Wightman and Co.

A Selection of Hymns, including a great number of Originals. By John Rippon, D. D. The Twenty-seventh Edition: with about 150 *additional hymns, and the names of the Tunes adapted to most of them.* Sold by the Author, No. 17, New Kent Road, and by Wightman and Co.

"The New Selection of Hymns"* is introduced to the notice of our churches by a *modest* preface, in which the Editors state, that "the greater number of the hymns have been selected from Doddridge, Steele, Beddome, Cowper, Newton, and others." It appears, too, that more than two hundred and sixty of them are found in Dr. Rippon's Selection! Mr. Montgomery has allowed them to insert some of his published compositions; and in addition, they are selected from Kirke White, Bishop Heber, Mrs. Barbauld! Dryden! Sternhold and Hopkins, and Tate and Brady: there are also a few original hymns, of various degrees of poetical merit; those which are anonymous are of a very *humble* rank. It is, indeed, on very slight pretensions, that the title-page proclaims, "Behold this is *new!*"

The Editors say, "If they have not succeeded to the extent of their wishes, they yet hope that this collection will be found to contain less that is objectionable, and more that a correct judgment will approve, than almost any other hymn-book yet published." And again, "We believe that a careful examination of its contents will justify us when we say, that it will be found equal, if not superior, to any collection of hymns now in general use. †"

That the Editors who have compiled this New Selection "especially adapted for the churches of the Baptist denomination," should have a high opinion of it, is not very wonderful; but we confess that, after "a careful examination of its contents," we differ from them widely in our opinion of its character. Still, however, we should not have attempted to disturb the self-complacency of these gentlemen, who compose "the" self-appointed "Committee," had they not seemed (we do not say they designed) to convey an invidous comparison, by the remarks we have quoted, between their Selection and that of Dr. Rippon; and had they not apparently intended to rival, and if possible to supersede, the admirable hymn-book which for many years has been so generally used in the Baptist churches.

Now, so far are we from considering the new Selection to be superior, that we do not hesitate in declaring it as our firm and impartial conviction, that it is inferior, very inferior, to its predecessor. So strong is our feeling on this subject, that we should certainly consider it as a matter for lamentation, should any of our congregations adopt it instead of that which has obtained such high approbation, and which we understand has been purchased in this country to the amount of more than *two hundred thousand copies;* to say nothing of the numerous American editions.

It will be expected we should produce proof of our opinion as to the *inferiority* of this hymn-book to that of Dr. Rippon. We say nothing of its comparative merit in regard to "the combination of harmonious versification with correct sentiment and devotional feeling;" nor of its having fewer hymns; nor of its possessing a far less variety of subjects on many topics of peculiar interest—such as, "On the Choice of Deacons," "On a Birth-day," "On a Marriage day," &c. &c. But our grand reason is, that in this new Selection, many most important doctrinal topics are not distinctly introduced; we do not say, which it should seem have been carefully excluded. In the Index to Dr. Rippon's Selection, we find the terms "Effectual Calling," "Moral and Ceremonial Law," "Justification," and other important doctrines, but the new Selection has no notice of those subjects!

* There is a singular discrepancy in the title-page and the running title; in the former the *indefinite*, and in the latter the *definite article* is employed.

† Circular Letter.

Being, as we deem, *sound* Calvinists, we cordially approve of the succinct and concise declaration of their sentiments which our forefathers made in 1688, in which they represent themselves as "holding the doctrines of Personal Election and Final Perseverance," &c. These topics are but sparingly introduced. As old-fashioned *Trinitarians*, also, we are not satisfied: the Doxologies, compared with Dr. Rippon's, are poor indeed. "The old is better."

In order to ascertain by an easy process the comparative excellences of the two volumes, let any person compare the *index* of each as to the *titles* of the hymns, and the Scriptures on which they are founded. We really wonder, considering the wide and extensive field of poetry which the Editors might have traversed, and as with no very sparing hand too they have plucked from their neighbour's garden, that they have not produced a far better and much less exceptionable work. Even admitting the editions to be rather cheaper than those of Dr. Rippon, (and paper as well as labour are cheaper than they were,) or that the profits (should there be any) will be bestowed on the poor, we cannot by any means give our influence to recommend, and thereby promote the circulation of a book, when by so doing we might contribute towards, in any degree, excluding such important subjects as those above enumerated from our sacred and social psalmody.

Since writing the above remarks, we find that Dr. Rippon has published a new edition, the twenty-seventh, of his Selection of Hymns. In this will be found, *without any advance of price*, about one hundred and fifty additional hymns, original and selected, interspersed so that the order of the hymns and pages is not disturbed.—Many of these consist of Doxologies (ascriptions of praise to all the Persons in the Trinity), in various metres. To prevent the necessity of purchasing the new editions for the sake of obtaining the new hymns, Dr. R. has published *them* in a separate volume, amounting to about one hundred pages of letter-press: these are sold by all the booksellers.

We do not hesitate in saying, that the present edition, containing 800 hymns, is so superior to every other Appendix to Dr. Watts's Psalms and Hymns, both as to merit and price, as to stand unrivalled; and we feel persuaded it will be for a long period, the hymn-book of the Baptist congregations.

LITERARY RECORD.

New Publications.

1. *Scripture Harmony; or the Bible Testuary: including a Precept, Prayer, and Promise for every day in the year. Selected and arranged in their present form, to shew the connection existing between them, and intended to be committed to memory as an auxiliary to improvement in Scriptural knowledge.* pp. xii. 110. London: Longman and Co.; Birmingham: J. C. Barlow.

We can safely recommend this little book, as constructed on a good and well executed plan. It is very neatly printed, which in works of this kind is a matter of no small importance. All who wish to improve themselves in an acquaintance with the Scriptures, by an easy and interesting mode, should procure this volume.

2. *Twelve Sermons on the Abrogation of the Moral Law. By the Rev. Robert Harkness, Carne.*

3. *Rev. G. Mutter's Funeral Sermon for Mrs. Williams of Homerton.*

4. *A New Edition of the Rev. Augustus Montague Toplady's Works; with Life, Portrait, and Facsimile of his Handwriting.* 6 vols. 12mo.

5. *Six Sermons on Isaiah* ix. 6. *or Jesus Christ set forth as most Wonderful in the Constitution of his Person and Discharge of his Offices, &c. By the Rev. William Notcutt, formerly Congregational Minister at Ipswich. Edited by E. Davies.* 12mo. 1s. 6d.

6. *Sermons intended for the use of Families or to be read in Villages. By the Rev. W. Garthwaite.* 1 vol. 8vo. 7s. 6d. bds.

7. *The Motherless Family; or Maternal Influence displayed. By Esther Copley, (late Hewlett,) Author of "Cottage Comforts," etc.* In 18mo. 1s.

8. *A New and Improved Edition of Psalms and Hymns. Edited by the Rev. Thomas Willcocks.*

In the Press.

A Refutation of the Doctrines of the Hypostatical Union of the two Natures in Jesus Christ, and of his Eternal Sonship, as both those doctrines are advocated by the Rev. Richard Watson, and the former by Dr. Adam Clarke: with critical remarks on the most popular errors relative to the mode of the Divine existence by a Trinity in Unity; and a development of the true identification of the Divine Logos with human nature, as revealed in the Scriptures. In a series of Letters addressed to the President of the Wesleyan Conference. By Sam. Tucker, V. D. M.

A Disertation on the Priesthood of Christ. By the Rev. John Wilson, of Montrose.

A new edition of the Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. P. Henry, A.M. with additions by J. B. Williams, Esq. F.S.A. and a recommendatory preface by the Rev. W. Jay, of Bath. 12mo.

A Defence of the Scripture Doctrine respecting the Second Advent of Christ, from the erroneous representations of modern Millenarians, by the Rev. Dr. Hamilton, of Strathblane, will appear early in September.

The Family Monitor; or a Help to Domestic Happiness. By the Rev. John Angell James. 12mo.

An Inquiry into the Popular Notion of an Unoriginated, Infinite and Eternal Prescience: for the purpose of ascertaining whether that doctrine be supported by the Dictates of Reason and the Writings of the Old and New Testaments: with Preface containing a Dialogue between the Author and one of his readers. By the Rev. James Jones.

To be published at the close of the present year, in two vols. 8vo. price 21s. extra boards, Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By the late Jonathan Dymond, Author of an "Inquiry into the Accordancy of War with the Principles of Christianity," &c.

Fisher's Grand National Improvements, or Picturesque Beauties of the British Empire in the Nineteenth Century; commencing with Liverpool, Manchester, &c. in the county palatine of Lancaster. The literary department by W. H. Pyne, Esq. and others; the graphic, by and under the superintendence of Mr. Robert Wallis. The Drawings will be taken on the spot by Messrs. George Pyne, Charles Claud Pyne, Austin, Williamson, and other eminent Painters.

GLEANINGS.

BAPTISM BY IMMERSION, IN THE CHURCH OF ENGLAND.

(From the Leicester Herald.)

On Sunday last (Aug. 23), at St. Martin's church, in this town, Mr. John Butler, druggist, living in Wharf-street, was publicly baptized, by *immersion*, by the Rev. E. T. Vaughan, the vicar. The request being somewhat singular, together with the performance of the ceremony, not having, we understand, taken place for two hundred years *before in* that church, we are induced *to give* the particulars.

The candidate, Butler, it appears, is in the habit of attending the ministry of the Rev. E. T. Vaughan, at St. Martin's church; never having been baptized according to the manner of the Establishment, he has had some qualms of conscience of late on the subject, and in order to learn whether sprinkling or dipping was the proper mode, has had recourse to all the modern writers on the controversy; when he came to the conclusion that immersion was the scriptural mode of performing this "outward sign of an inward and spiritual grace," and he applied to the Rev. E. T. Vaughan to perform

many. The worthy vicar, we are felt rather astonished at his re- d demanded some time to think of it, as the way he wished the cere- be performed was quite new to he Lord Bishop of the diocese having held his visitation in this week before last, the worthy divine subject to him, who replied, that dividual wished it, he had better he ceremony.

ingly, last Sunday morning, to use of the Rev. E. T. Vaughan, this g ceremony" took place. Long began, the avenues leading to the crowded, and the church alto- resented a fuller attendance than at the conclusion of the second les- while the congregation were sing- ock of Ages cleft for me," the ine walked to the font, attended by date and his sureties, where was large tub, made for the purpose, en feet in length and three feet in f an oblong shape, and containing e hundred gallons of water. The having read the service for the aptism of such as are of riper oceeded to immerse the candidate, ing taken off his coat, ascended ps, which were placed at the end b, got into the water, and walked d, when the clergyman immersed ridual who had "renounced the l all his works." Several prayers appointed for the occasion, and osing ceremony" terminated. The T. Vaughan afterwards preached lent sermon on the subject, from 1, 12.

ve been rather prolix in our state- ring in some measure to the singu- the ceremony being performed in blishment, for which we hope our will pardon us. This is another proof were wanting, of the libe- our Church.

Remarks.

ost able writer on infant baptism of isters of the Established Church, Rev. Dr. Wall, Vicar of Shoreham He published a thick quarto on ect at the beginning of the last and received the thanks of the ion for his performance. A few s from this learned work, as to the anner of baptizing by immersion glish Church, may not be unappro- this time, for the information of bers of that church. In Chapter t 2. entitled, "Of the most an- ent of Baptism," for the purpose ing *that "dipping was* ordinarily used in baptism," the Doctor says, "It was the custom of every church of Christians to require adult persons that were to be bap- tized, to spend some time in prayer and fasting before their entrance into that holy covenant, that they might come with greater seriousness and stedfastness of resolution to the sacrament thereof; and the church did use to fast with them and for them.

"Their general and ordinary way was to baptize by immersion, or dipping the per- son, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that as we cannot but pity the weak endeavours of such pædobaptists as would maintain the negative of it, so also we ought to disarm and shew a dislike of the profane scoffs which some people give to the *English* antipædobaptists, merely for their use of dipping. 'Tis one thing to maintain that that circumstance is not abso- lutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was in all probability the way in which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism."

"Before the Christian religion was so far encouraged as to have churches built for its service, they baptized in any river, pond," &c. So Tertullian says, "It is all one whether one be crished in the sea or in a pond, in a fountain or in a river, in a stand- ing or a running water; nor is there any difference between those that John baptized in Jordan, and those that Peter baptized in the river Tiber. But when they came to have churches, one part of the church, or place nigh the church, called the baptistery, was employed to this use, and had a cistern, font, or pond, large enough for several to go into the water, divided into two parts by a partition, one for the men, and the other for the women, for the ordinary baptisms." p. 463, second edition.

"By history, it appears that the cold cli- mates held the custom of dipping as long as any; for *England*, which is one of the cold- est, was one of the latest that admitted this alteration from the ordinary way. Erasmus says, 'With us (the Dutch) they have the water poured on 'em: in *England* they are dipt.' This is good authority for so late as the time of Henry VIII. at which time he lived in England. And I produced before (15) a passage out of a Convocation in that king's reign, which also shews that the ge- neral custom in *England* then was to dip infants, and it continued so for two reigns more." p. 467.

"In England there seems to have been some priests, so early as the year 816, that

attempted to bring in the use of baptism by effusion in the public administration; for *Spelman* recites a canon of a Council in that year:—'Let the priests know, that when they administer holy baptism, they must not pour the water on the head of the infants; but they must always be dipt in the font. As the Son of God gave his own example to all believers, when he was thrice dipt in the waters of Jordan, so it is necessary by order to be kept and used.'" p. 469.

"The offices or liturgies for public baptism in the church of England, did all along, so far as I can learn, enjoin dipping, without any mention of pouring or sprinkling. The *Manuale ad usum Sarum*, printed 1530, the 21st of Henry VIII. orders thus for the public baptisms:—'Then let the priest take the child, and having asked the name, baptize him by dipping him in the water thrice,' &c. And *John Frith*, writing in the year 1538 a treatise of baptism, calls the outward part of it *the plunging down in the water, and lifting up again*; which he often mentions, without ever mentioning pouring or sprinkling." p. 469.

"What has been said of the custom of pouring or sprinkling of water in the ordinary use of baptism, is to be understood only in reference to these western parts of Europe; for it is used ordinarily no where else. The Greek church, in all the branches of it, does still use *immersion*; and they hardly count a child, except in case of sickness, well baptized without it. And so do all other Christians in the world except the Latins. That, which I hinted before, is a rule that does not fail in any particular that I know of, viz. all the nations of Christians that now do, or formerly did, submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. And though the *English* received not this custom till after the decay of popery, yet they have since received it from those neighbour nations as had begun it in the time of the Pope's power. But all other Christians in the world, who never owned the Pope's power, do, and ever did, dip their infants in the ordinary use." p. 477.

Speaking of the year 1661, Dr. Wall says, "It was by reason of the increase which had been of this opinion [the Baptists], that the Convocation which sat presently after the restoration of king Charles II. when they made a review of *the Book of Common Prayer*, found it necessary to add to it *an Office* for the baptism of those who, having been born in those times, had not yet been baptized; whereof there were many who were now grown too old to be baptized as infants, and ought to make profession of their own faith. They give in the preface to the said book an account of the occasion which made that necessary then, though not formerly, in these words;—'*Together with the baptism of those of riper years, which although not so necessary when the former book was compiled; yet by the growth of Anabaptism, through the licentiousness of the late times, crept in among us, is now become necessary.*'" Part II. p. 427.

From the above quotations, it is undeniable that the original and universal practice of the Church of England, in regard to baptism, was immersion, and that what is now designated a "singular ceremony," was at one period a common occurrence. Why, else, should the Office for the Baptism (*immersion*) of those persons of riper years, have been provided in the church? It will be remarkable, but not impossible, should a church distinguished for its *liberality!* return to its ancient use of cisterns and baptisteries; but then, we conclude, the minister as well as the candidate, will "both go down into the water."

INTELLIGENCE.

DOMESTIC.

Recent Deaths.

Died on Saturday, August 23, Elizabeth Maynard, the beloved wife of Mr. Isaac Maynard, of Walworth, aged 36. She was the eldest daughter of Mr. Thomas Young, of his Majesty's Customs, and has left three children, whose tender ages render them unconscious of their loss.

Died on Thursday, August 28, Mrs. Sarah Young, at Stepney Green, aged 61. She was the beloved wife of Mr. Thomas Young, above mentioned, and the venerable mother of Mrs. Maynard. After the lapse of five days only, she was called to meet her sui-

ghter in that blest world, into which annot enter.

Maynard was buried on Friday, 29, in the ground adjoining to the Meeting-house at Bow; and Mrs. was buried in the same grave on the g Wednesday, Sept. 3.

lewman preached a funeral sermon , on Lord's day afternoon, Sept. 7, . cxvi. 7. "*Return unto thy rest, O for the Lord hath dealt bountifully* ." On this solemn and affecting , a great number of friends came to heir affectionate respect for the me- the deceased, and their cordial y with the mourning relatives.

after a short illness, on Lord's day , August 31, 1828, aged 46, Mr. Eason, an useful member and a deacon of the Baptist church at Somerset.

ead was so affected by disease, that nable to give any dying testimony alue and supporting influence of re- but his christian course bore witness fe of faith on the Son of God, so o die was gain."

low and four small children, toge- an afflicted church and a numerous friends, deplore his loss.

eparture was improved by his be- astor, on the Lord's day following, v. xiv. 13. "*And I heard a voice ven, saying unto me, Write, Blessed dead which die in the Lord from h; yea, saith the Spirit, that they from their labours, and their works them.*" J. M. C.

ON BAPTIST BUILDING FUND.

mmittee of the London Baptist Build- l having been under the painful ne- f rejecting some cases applying for e, on the ground of improper and trust deeds, have been requested sh in the Magazines, for the advan- country churches, the form of such eed as would be satisfactory. But vious that deeds must necessa- , according to the nature and te- the property; and that whatever ives, it will be still indispensable y a professional gentleman in their on: it is therefore considered that wing particulars, relative to the terial and important points, will be , and preferable to any *form* that given.

grants and assignments to be by *lented.*

case the property is leasehold, the st *not be inserted in the lease*; but a lease in common form should be executed by the lessor to some one person as lessee; and that lessee should execute an assignment to the trustees, in which assignment the trusts must be inserted.

III. The grantor or assignor to execute the deed in the presence of *two* witnesses.

IV. The grant or assignment to be enrolled *in Chancery* within *six calendar months* from the date.

V. The appointment of pastor or minister to be vested in the members of the church.

VI. The appointment of new trustees to be vested in the members of the church.

VII. The religious tenets to be correctly described.

The statute against Mortmain (9 Geo. II. c. 36.) enacts, that no manors, lands, tenements, or other hereditaments, nor any sum of money, or other personal estate whatsoever, to be laid out in the purchase of lands, tenements, or hereditaments, shall be in any ways granted, conveyed, or settled in trust for any *charitable uses* whatsoever, * unless such conveyance be made by *deed* INDENTED, *sealed and delivered in the presence of* TWO *or more credible witnesses*, twelve calendar months at least before the death of the donor or grantor, *and be enrolled in* CHANCERY WITHIN SIX CALENDAR MONTHS *next after the execution* thereof; and unless the same be made to take effect immediately, *and be without any power of revocation, reservation, trust, or condition whatsoever, for the benefit of the grantor* or any person claiming under him. † And *all gifts, grants, or conveyances for charitable uses, made in any other manner, are declared to* be absolutely null and void. ‡

Since the formation of the London Baptist Building Fund, many trust deeds have been laid before the Committee which were not conformable to this statute. In one instance the trust deed was not *indented;* in another there was only *one witness* to the execution of the deed by the grantor; in several cases the trusts were inserted in the *lease;* and in many others the deeds were *not enrolled* within the time specified. It is proper to add, that most of the churches whose cases had been so rejected, have since obtained new and satisfactory deeds.

The Committee consider it to be their duty to reject a case, if the trust deed vests the *appointment* of the pastor or minister in the trustees—empowers them to *appoint* their own successors—or gives them the *control*

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* A grant for the purpose of supporting a chapel for public worship among Protestant Dissenters, is for a *charitable use* within the meaning of the statute.

† Section 1. ‡ Section 3.

over any trust, or other monies, or property belonging to the church. Such power of appointment and control ought to be in the *members* of the church.

W. PAXON.

9, *Gray's Inn Terrace, London.*

ABERGAVENNY ACADEMY.

On Wednesday, September 3, the annual meeting of the Welsh and English Baptist Education Society at Abergavenny, was held in the Baptist meeting-house, Frogmore-street.

At eleven, A.M. public service was commenced, by reading the Scriptures and prayer, by Rev. R. Davies, Monmouth; the Rev. I Mann, A. M. Mazepond, London, delivered a most impressive sermon from Acts xviii. 26; and concluded in prayer:—after which the members of the Society retired to the vestry, to transact the business of the meeting.

This Institution was formed in 1807, and its objects are to lead young men designed for the Christian ministry from the Principality, into a thorough grammatical acquaintance with the English language, initiate them into the classics, improve them in their native tongue, aid them in their theological pursuits, and so far as time and opportunity are afforded, furnish them with the elements of general knowledge.

This Society has no funds, but depends entirely for support upon congregational collections, and a few individual subscriptions, a foundation at all times precarious, but through the good hand of God upon it, and the kindness of friends both in England and Wales, it has been supported hitherto, and enabled to extend its important advantages to upwards of sixty young men, most of whom at this time are reputably and efficiently discharging the pastoral functions in different parts.

There are now eight students enjoying the benefits of the Institution, and very desirable would it be if the finances allowed of an increase of their number, but without a much larger support than is at present realised, such augmentation is impracticable.

Donations and subscriptions in aid of the Society are received by the Rev. M. Thomas, Abergavenny, President; W. Conway, Esq. Pontnewydd, Treasurer; Rev. D. Phillips, Caerleon; and Mr. J. Tozer, Abergavenny, Secretaries. Also in London, by S. Marshall, Esq. High Holborn; Rev. J. *Ivimey*, 51, Devonshire Street, Queen Square, and Rev. T. Thomas, 36, Hunter Street, Brunswick Square.

ASSOCIATIONS.

BEDFORDSHIRE.

The Fourteenth Anniversary of the Bedfordshire Association of Baptist Churches was held at Stevenston on Wednesday the 7th of May 1828. In the morning the Rev. S. Hillyard of Bedford read and prayed. Brother Middleditch preached from Isaiah ix. 7; Brother Holloway from 2 Kings iv. 26; Rev. C. Vorley of Carlton concluded with prayer. In the afternoon Brother Beetham prayed The business of the Association was attended to and the letters from the churches were read The Circular Letter by Brother Fordham, was read and ordered to be printed. The next Association to be holden at Blunham on the first Wednesday in May 1829. Brethren Cuttress and Hinde to preach. Brother Hinde to write the next Circular Letter "On the Duty of Christians to seek the Prosperity of the Churches and Congregations with which they are respectively connected."

In the evening the Rev. E. Manning of Gamlingay prayed. Brother Fordham preached from Isaiah lxii. 1. and concluded the interesting services of the day with prayer.

ORDINATIONS, &c.

CRAYFORD.

April 29, 1828, the Rev. John Blakeman, (late of Sheerness) was publicly set apart to the pastoral office, over the Baptist Church, Crayford, Kent. Rev. I. Mann, A.M. of Maze Pond, read the Scriptures and prayed; Rev. J. Rogers of Eynsford stated the principles of dissent, and received the confession of faith. Rev. J. Ivimey implored a blessing on the minister; Dr. Newman of Bow addressed the minister from 2 Tim. iv. 22. "The Lord Jesus Christ be with thy spirit." Rev. I. Mann, A.M. addressed the people from 1 Cor. xvi. 10. and the Rev. J. Ivimey preached in the evening. Prayers were offered by Messrs. James of Woolwich and Harris of Dartford (Indep.) Mills of Gravesend, and Davis late of Crayford.

LOUGHBOROUGH.

On July 16, the Rev. Isaac New, late a Student of Bradford Academy, was publicly set apart to the pastoral office over the Particular Baptist Church, Loughborough, Leicestershire. The Rev. Thomas Stevenson

son, General Baptist, read and prayed; the Rev. B. Godwin, Classical Tutor of Bradford Academy, stated the nature of a gospel church, and asked the questions; the Rev. J. Jarman of Nottingham offered the ordination prayer, and the Rev. Dr. Steadman with his usual energy delivered a very impressive charge from Acts xx. 19. and the Rev. C. Larom of Sheffield, (Mr. New's pastor) preached to the people from Phil. iv. 3. the Rev. W. Hawkins of Derby read the hymns, and the Rev. W. Liddell of Hallaton concluded.

In the evening the Rev. J. Edwards of Shipley in Yorkshire preached a very excellent sermon from Heb. vii. 21.

MUCKWORTHY, DEVON.

July 30, 1828, Alexander Facy was set apart as pastor of the Baptist church of Muckworthy, Devon. Brother Metters, of Sheepwash, read the 3d chapter of the 1st of Timothy, and prayed; brother May, of Croyde, delivered the introductory address, asked the usual questions, and received Mr. Facy's confession of faith; brother Thorne, of Newton, prayed the ordination prayer; brother Pulsford, of Torrington, gave the charge, from 1 Tim. iv. 15, 16; brother May addressed the people from Ps. cxviii. 25; and brother Pulsford closed in prayer.

TUNBRIDGE.

On Thursday, the 21st of August, 1828, the Rev. Robert Kemp (late of Staplehurst) was publicly recognised as the pastor of the Congregational Church, Tunbridge. The Rev. T. Shirley of Sevenoaks read the Scriptures and prayed; the Rev. J. Slatterie of Chatham described the nature of a Christian church; the Rev. S. Gurteen of Canterbury proposed the questions; the Rev. E. Jinkings of Maidstone offered solemn and fervent prayer for a blessing to rest upon the union; the Rev. Dr. Harris, Theological Tutor of Highbury College, delivered a very faithful and affectionate address to the minister and congregation; and the Rev. J. Finley of Tunbridge Wells concluded the solemn and interesting services of the morning by prayer.

In the afternoon the ministers and friends dined at the Town Hall (which was kindly lent for that purpose by the Lord of the Manor,) upon which occasion several interesting speeches were made by Dr. Harris, Messrs. Gurteen, Slatterie, Sharp, Shirley, Thomas Thompson, Esq. &c. The greatest harmony prevailed and the friends were constrained to exclaim "Behold how good and how pleasant it is for brethren to dwell together *in unity*."

The Rev. T. Sharp, M.A. of Woolwich preached in the evening, and the Rev. W. Davis of Hastings preached on the preceding evening. The Rev. Messrs. West of Town Sutton, Broady of Bessels Green, Mole of Tunbridge Wells, Lewis of Chatham and Harris of Penshurst conducted the remaining devotional services.

MILTON.

On Wednesday, Sept. 3, Mr. T. Marriot was set apart to the pastoral office over the church of Christ at Milton, Northamptonshire; when Mr. Knowles of Hackleton commenced the service by reading and prayer; Mr. Barker of Towcester delivered the introductory discourse, and asked the usual questions; Mr. Clarke of Weston-by-Weedon offered up the ordination prayer: Mr. Wheeler of Bugbrooke gave the charge from Isa. vi. 8. last clause; Mr. Gray of Northampton addressed the church from 1 Cor. xvi. 10. and Mr. Foskit of Blisworth concluded the service.

In the evening Mr. Jayne of Road began by prayer, and Mr. Mursell, of Leicester, preached from John i. 18. and concluded the services of the day.

ABERGAVENNY.

On Thursday July 3, 1828, a new Meeting-house for the Baptist Denomination, was opened for Divine worship in the Town of Abergavenny, Monmouthshire.

In the morning, Rev. W. Williams of Ryeford, commenced with reading and prayer; and Rev. Dr. Steadman of Bradford Academy, preached from Phil. i. 18. In the afternoon, Rev. E. Jones of Pontypool commenced with prayer; and Rev. J. Edwards, of Shipley, preached from Zech. xiv. 6, 7. In the evening, Rev. Dr. Steadman preached from Isaiah xxxii. 15.

The services of the day, it is hoped, were profitable to many, as they were assuredly interesting to all present.

On the next Lord's-day eighteen persons were formed into a church by Dr. Steadman, who delivered to them a very interesting address, and administered the ordinance of the sacred supper.

"The work of our hands establish thou it."

NEW MILFORD.

On Wednesday the 27th of August last, was opened a new place of worship for the use of the Baptist denomination in the town of New Milford, Pembrokeshire, South Wales. On the preceding evening the Rev. D. Davies (blind) of Swansea, introduced

the service by relating a portion of the Scriptures and praying. A brief and an appropriate address on the nature of a Gospel church, was delivered by the Rev. T. H. Thomas of Moleston; which was followed by a public recognition of a new church to meet in this place, composed of thirty-six members; several of whom had been baptized here during the last two years, and the rest were regularly dismissed from the surrounding churches. Brother Shem Evans was chosen and appointed as the stated pastor of this church. Afterwards the Rev. H. Davies of Slangloffan delivered a suitable charge urging to Christian duties and Church fellowship, founded on Eph. v. 2. and concluded in prayer the interesting service of the evening.

Wednesday morning at 8 o'clock, a sermon was preached in *Welsh* by the Rev. J. Morgan of Blaenffoes, from Num. xiv. 24. On the other three opportunities of the day the following ministers preached. Rev. T. H. Thomas, Moleston, (Isaiah xl. 31.) Rev. D. Davies, Swansea, (Luke xv. 7.) Messrs. T. Daniel and R. Glanvill, late students in Abergavenny Academy, (Rom. vi. 23. and Zech. iv. 10.) Rev. J. Richards, Fishguard, (Heb. xiii. 14.) and again Rev. D. Davies Swansea, (Isaiah xxxiii. 3.) Besides the above, the following engaged in the devotional services: Rev. W. Warlors (Independent) of Milford; Rev. D. Phillips, Penuel; H. Edwards, Carew, and G. D'Evereux, Bethany. The Rev. D. Davies, Swansea, preached here again on the following Sabbath, and more interesting and affecting opportunities were seldom witnessed in any place, and it is hoped that lasting benefits will follow.

The collections made at the close of the different services towards the expences of the building amounted to 16*l.* and this was considerable when it is remembered that more than 30*l.* had been previously subscribed in the town towards the erection of this Meeting-house, and that its immediate friends are for the most part of the poorest class. The building, measuring 40 feet by 25 in the clear, including a spacious gallery at one end, and comfortably finished, has not cost more than 220*l.* which indeed is considered very cheap—but the low state of the church will require a speedy application to the religious public, for aid to remove the remaining debt.

NOTICES.

The Anniversary of the West Middlesex Missionary Union in aid of the Baptist Missionary Society, will be held on Thursday the 23d inst. at the Rev. C. Woollacott's Meeting-house, Romney Street, Horseferry Road, Westminster, when a Sermon will be preached in the morning by the Rev. Isaiah Birt. Service to begin at eleven o'clock. The public Meeting will be in the evening, the Chair to be taken at six o'clock.

The Annual Meeting of the Auxiliary Baptist Missionary Society for the county of Essex, will be held at Halstead, on Thursday morning, the 16th of October; when a Sermon will be preached by the Rev. Cornelius Elven, of Bury, immediately after which, the chair will be taken, and the various resolutions connected with the public business of the Society will be proposed. The Rev. J. Dyer, Secretary to the Parent Institution, is expected to preach on the Wednesday evening. And it is requested that the annual accounts, whether smaller or larger, of the congregations united in this Auxiliary, may be paid into the hands of the Treasurer at the general meeting.

The Anniversary of the Bristol Auxiliary to the Baptist Missionary Society, will be held on Tuesday, the 4th of November, and following days; when the Revs. Isaiah Birt, Carey, Swan, J. P. Mursell, and the Secretary of the Parent Society, are expected to engage in the services. Further particulars in next Magazine.

The new Baptist Chapel, Regent-street, City-road (opposite Pickford's wharfs), will be opened, by divine permission, on Thursday, Oct. 2, when Mr. Stevens, of Salem chapel, has engaged to preach in the morning; Dr. Andrews, of Walworth, in the afternoon; and Mr. Shenstone, of Alie-street, in the evening. Service to commence in the morning a quarter before eleven, in the afternoon a quarter before three, and in the evening at half-past six o'clock. Dinner and tea will be provided for those friends who can make it convenient to attend the remaining services. Collections will be made in aid of the funds for erecting the chapel.

William Liddell, late of Bradford Academy, having received an unanimous invitation from the church and congregation at Hallaton, Leicestershire, will be ordained (with divine permission) on Thursday the 23d October. The Rev. T. Morgan, Birmingham; J. Mack, Clipstone; J. K. Hall, Kettering; and J. P. Mursell, Leicester, have kindly promised to attend.

IRISH CHRONICLE,

OCTOBER, 1828.

E Committee of the Baptist Irish Society have never called upon the religious blic for pecuniary aid, excepting when their funds have been unequal to meet quarterly expenditure, or when the Treasurer has been actually in advance. s is the case at the present time; and to whom shall they appeal for help, to those true friends of scriptural instruction in Ireland, who have always mptly answered to their call?

t may not be unsuitable to remind the Members of the Society, of some ice given by the late Rev. Andrew Fuller, at its commencement. In a er addressed to Mr. Ivimey, as the Secretary, dated Kettering, April 22, 4, he says, "*Be more anxious to do the work than to get money. If the work done, and modestly and faithfully reported, money will come. We* (the Baptist sionary Society) *have never had occasion to ask for money but once; namely,* 811, *which was a very expensive year, and our funds were considerably more than usted; and then all that we said may be seen on the blue cover of the Baptist odical Accounts, No. XXI. which more than answered the end.*"

he successive Committees which have from year to year conducted the irs of the Society, have attempted to follow implicitly this advice of t wise and faithful servant of Christ. They hope they can adopt his lan-ge in another part of the same letter:—"*Money was one of the least of our erns; we never doubted but that if, by the good hand of our God upon us, we d do the work, the friends of Christ would support us.*"

t is now more than fourteen years that the Society have acted upon se principles, and hitherto the results have followed. "The friends of Christ e supported us," and they have been enabled, not only to support, but xtend their operations, until the annual expenditure reaches nearly 3000*l.*; whole of which is supplied by Assistant Societies, by donations, and sub-ptions. The Committee feel that some extra exertions must henceforth be le, to enable their Treasurer to meet the demands made upon him, as it is easonable to expect him to be much in advance at any time, as it is well known has nothing but the public liberality as his guarantee.

'or the purpose of reminding the pastors of our churches of the original plan posed for the permanent support of the Baptist Irish Society, the following ract of a letter from Mr. Fuller to Mr. Burls is given, dated Kettering, y 12, 1814, and published in its first printed Address:—"*I had a letter to-day* 's Mr. F.) *from the Secretary of the Auxiliary Society of the Prescott-street gregation, who says they have lately paid you* 40*l. requesting my opinion of their ng* ONE-THIRD OF THEIR FUNDS *to the new Hibernian Society. I certainly have no objection. It is what we shall do ourselves in* KETTERING *Auxiliary iety, and what has been done already at* OLNEY."

he Irish Society belongs to the Denomination, and, it is thought, has strong legitimate claims upon it for support; it is therefore hoped that the republi-on of the above extract will induce other congregations besides those which s always acted according to that principle, to send the Treasurer annually proportion of what they collect for Missionary objects; the Committee will l have somewhat more to depend upon than they have at present, and the retaries (whose labours are entirely gratuitous) will be relieved from a heavy len of anxiety which they now feel. It is intended in future to employ one ther of their Ministers to visit alternately the churches in the different parts he kingdom, and the Committee will be greatly obliged if the pastors of churches will correspond with the Secretaries, to make early arrangements

for such applications. Though they consider it proper thus to write, yet they do not despond, knowing "whose they are, and whom they serve;" but they know also, that if they expect to reap, they must plough and sow, according to that divine direction—"*Be not weary in well doing, for in due season ye shall reap, if ye faint not.*"

The two principal ends pursued by the Society, viz. *the Schools*, and the employment *of Readers of the Irish Scriptures*, ought to be brought before other persons than those of the Baptist Denomination, as objects which concern all friends to the Protestant cause in Ireland.

From Mr. Wm. Moore.

Sligo, August 12, 1828.

REV. SIR,

I POSTED my last from this place, and from that day to this I was not three days in one place, and had various opportunities of reading and conversing with people from different parts of five counties, many that never heard the Scriptures, and very many that heard and did not understand. However, the time is fast approaching when every tongue that opposes them they will silence, and surely we must soon look for the accomplishment of these promises, for since the first day the promise of the seed of the woman was made to this present instant, there never was such determined opposition against the Scriptures. I need not be enlarging, for probably all Europe has heard of the contest between light and darkness in this Gospel isle, and withal an isle of darkness; and is at that pitch that it would be hard to judge which would prevail, were it not for the promise that the Lord will consume the man of sin with the spirit of his mouth; and I have no doubt but he will use supernatural agents also, for blasphemy was never at the height it is now, no, not in the days of persecution. For if the forty-two months are ended, as some think they are, we have only to stand at our posts, and the Captain of our salvation will do the business at the instant the word is fulfilled. I am encouraging every one in their stations, and the feeble-minded, of which there are many, that think popery will prevail. No, they have no such promise in Old or New Testament.

All the contest I had since I came here is the following: what effect it will have I know not yet, but I write to shew the wiles and stratagems the priests use, even by the Scriptures, where they can get a sentence to wrest. Miss H., who is now in London, has two nieces here, who are, according to their age, not deficient in knowledge. A man who lives convenient, came to them, and told them that St. Peter was the rock that Christ built his church on, and whosoever *was not* built on that rock must perish, and *defied* them to prove to the contrary. They *not having* considered the subject, were thunderstruck, and told him they could not answer him, but would consult me when I would come. "That is what I want," said he; "tell him I will meet him next Sunday evening." When I called, they told me in great surprise that they could not answer him, and of his challenge to me. I told them I would meet him, but from circumstances I could not attend at the time appointed. He came, and not finding me, went off vauntingly, and told them I should meet him the following Sunday. I got the account, but could not attend; so he cried out that I dared not meet him, and it was the opinion of others also. But the third time I came. He did not wait to be sent for: he came with his wife and others. One of the young ladies opened the subject, that he said Peter was the rock that Christ built his church on. I said, "A very bad foundation he laid." They looked with surprise at me. "Why, (said he) is not Peter called a rock in the Testament?" "No, (said I) no where." Said he, "Did not Jesus say, thou art Peter, and on this rock I will build my church, &c.?" "Well friend, (said I) I will give you scope enough. Will you not admit there is great difference between *this* and *that*?" "Surely," said he. "Well, if he had built his church on Peter, he would have said, on *that* rock I will build my church; but the word is on *this* rock." But I promised to prove that Peter is no where called a rock: I shewed in the 1st chapter of John where Cephas is interpreted a *stone*, and that a rock is an immoveable thing, and a stone is a moveable thing. And in the Scriptures Jehovah is called the rock of ages, and three times in the 18th psalm he is called a rock, and three times in the 101st psalm. And in the 8th of Isaiah, that the Almighty has laid Jesus as "a stone of stumbling and a rock of offence." I read for them 1 Cor. iii. where Paul shews other foundation can no man lay than that which is laid; and said they in the wilderness drank of that *rock* that followed them, and that *rock* was Christ; with other passages. "So friend (said I), we must see the burden which *my* rock will bear, and that which *your* rock will bear; for if Peter is the rock which Christ built his church upon, that rock must bear all the sins that is laid

it. So in the very night that the Lord is betrayed, when the great load was laid him, his sweat was as great drops of blood falling to the ground. What was your rock doing then? Why, sleeping. So there is a shipwreck made of the church built Peter at the first trial. Next, when was was buffeted, scourged, and crowned th thorns, what was your rock doing? Why, he was cursing and swearing that he ver knew him. But Peter, who was a ely stone in the building, though not the ck, after he was converted, does not leave ignorant; for in the second chapter of his st epistle he shews you plainly that Jesus you is a stone of stumbling and a rock of fence, for you plainly stumble at the *word*." I said a great deal to them, but was myself surprised to find most of them, after the st onset, to be as meek as lambs; they tened, not making the smallest contradicon, nor appearing to have any doubt; and e parted as friendly and thankful as brorn. What the result will be I know not, t I hope there are many will be prepared meet the storm, which is perhaps approaching. WM. MOORE.

From a person belonging to another Society.

To the Rev. Wm. Thomas.

Limerick, August 8, 1828.

REV. SIR,

Being persuaded of the zeal you manifest the extension of spiritual knowledge in is benighted country, I proceed without remony to narrate a few of the many intesting circumstances relative to Kilkee, ring a short stay I had there.

At my arrival, "there was no small stir bout this way;" for Captain D. and Mr. she, the latter a reader to the Baptist ociety, addressed the night before a large ncourse of people, who were partly inhaitants and partly strangers. I was introced to Mr. Bushe, with whom I travelled the work whereunto we were called; nd Mr. Bushe being recognized by several ho heard him before, they renewed their quiry after truth. I was for a few days equently appealed to for decision, and iving it according to *rule*, had often a lessing effect; especially where ignorance id not too much prevail. Our lodgings and e shore were (in their own phrase) one ntinued scene of religious discourses and iscussion. We have gained the confidence f the people more than might be expected, om the reception a Reader meets with in ther places; all is mutual friendship. I ave accompanied Captain D. to a school nder the Baptist Society, which is only a w miles from Kilkee; and having learnt om Mr. Nash (the master thereof) that e priest endeavoured to establish a school upon the ruins of his. We heard the children read in Irish and in English the Scriptures, and translate them to admiration; their answers and views in what they read were correct. We found this poor man engaged in reading the Scriptures for a sick neighbour. One instance, in particular, I shall not omit, which occurred during our stay in the school: a young man came in and sat, to whom Mr. Nash gave an Irish Testament to read; he took and read it very fluently, and after a little conversation with Captain D. he promised him an Irish Testament, at which he was well pleased. I gave him also a Discussion Irish tract. The Captain and I had reason to conclude that there were many such persons in that neighbourhood, who, through the instrumentality of the master, could read the Irish Scriptures, and would also be desirous of having Irish Scriptures to read of their own.

We left this school under very pleasing feelings; upon which we resolved to visit the priest's school. Very soon we found ourselves in it, and upon examination, the contrast was the most striking possible. The children in this school that read knew not what they said; some children recited from memory a part of the Catechism in Irish, but did not know how to read either English or Irish. I hope Mr. Nash's school will prosper after a while, as the people cannot but be enabled very soon to appreciate its utility. I hope also that the good seed sown in Kilkee, will never be lost through human artifice, but that the Parthians, and Medes, and Elamites, &c. bearing the message of salvation (which they heard in their own tongue) to the different countries from which they came, might have a pleasing effect to the extension of the Saviour's kingdom, and to the breaking in sunder the shackles of superstition and error. And may the "still small voice" speak to them for ever, is the earnest wish of him who begs leave to subscribe himself your most obedient servant,

PAT. O'BRIEN.

From an Irish Scripture Reader.

Coolany, August 11, 1828.

REV. SIR,

For the last month I have witnessed Scripture reading employed among the Roman Catholics in this neighbourhood, with as much eagerness and attention as at any other period that I have noticed for a long time past; they assemble at mine and other places frequently for said purpose, and it is truly pleasing to witness with what force and propriety they apply some Scripture texts, and quotations from the Fathers. There are a few of them who continually

oppose the rest, although not clear in all things themselves; the doctrines of the church of Rome compared with the word of God is always the subject; and each supposing and insisting that they are severally in their turns right, not unfrequently refer to some person or persons present for a decision. This claim sends the whole of us back again to the Scriptures, to find proofs for our opinions.

A few days ago I took a tour to some of the country villages, to see if I could fall in with some who might be inclined to hear the word of life. I met with some in Creevan, read to them, and on my return passed through a large bog, south of this town, where most of the inhabitants get their turf. Little M. who has been taught in our Society's schools, particularly in Meemlogh, was one amongst them. When I sat down with a few of them, the rest assembled, and we had much conversation on religion, read several portions, to which they attentively listened; but little M. said to the people, "You have heard all that now; you do not say one word against it, and it is for reading and hearing such that the priest has denounced me. Can you blame me? Surely not." The people, without a dissenting voice, said that they should not be prevented hearing the Scriptures, nor be debarred the use of them, and that their clergy was totally wrong for so doing.

On last market day of this town, not less than eleven Roman Catholics at one time came to meet with me, to read and talk on several tenets of their church; four of these were what is supposed to be critics, and men among them who know their religion well. At or towards the end of our breaking up, one of them exclaimed to his fellows, "Have you a word at all—can you make no better defence?" "No," replied the other, "you see the Scriptures are quite against me." "Then," said the exclaimant very seriously, "'Tis very odd the clergy say the Scriptures are the word of God, and at the same time against our religion you find them. I know not what to say." Each of the four argued a while in his turn, and seemingly under a sense of serious feeling, except one, the only namesake of mine that calls to see me; he railed at me, and even vociferated, while his own associates rebuked him, and said, that so far from his having religion, the shadow of it did not appear.

*** The FOURTEENTH ANNUAL REPORT of the Society is printed, and will be sent to the contributors. Should any of these be neglected, they may obtain it by application to the Treasurer, or Secretaries.

CONTRIBUTIONS.

In the Chronicle for June, a sum was acknowledged as received by Mr. Burls from Bristol and Swansea of £17. The following were collected by Mrs. Phillips of Bristol, and transmitted by the Rev. Mr. Blundell:—

	£	s.	d.
Small Subscriptions at Bristol..	10	10	10
By Mrs. Jones, Chepstow.....	1	12	6
Received since by Mr. Ivimey.			
Subscriptions by Rev. Mr. Ayres, Keynsham.....	7	0	0
Rev. T. James, by Mr. Wait, of Woolwich.....	0	10	0
Mr. Lowther, by Rev. Mr. Pritchard.....	1	0	0
Joseph Gurney, Esq.	10	10	0
Increase of Annual Sub.	1	1	0
W. B. Gurney, Esq. ditto.....	1	1	0
Female Aux. Soc. Bexley Heath, by Miss Waghorn.....	3	0	0
Collection at the Baptist Meeting, Northampton, by Rev. J. Holloway.....	12	3	4
From Fishguard, Pembrokeshire, by Mr. James Richards.....	3	0	0
Collected by Rev. J. P. Briscoe.			
Collection after a sermon at the Baptist Meeting-house at Lynn	4	6	0
Thos. Torr, Esq.....	1	1	0
Mrs. Davey, Norwich	1	0	0
Small sums by Mr. Caddy	0	6	6
Cambridge:—			
Miss Anne Gotobed	1	0	0
Miss Richardson	0	10	0
Mr. Adams	1	0	0
E. Foster, Esq.....	2	0	0
R. Foster, Esq.....	5	0	0
R. Simpson, Esq.....	1	0	0
A. G. Brimley	1	0	0
C. Geard	0	10	0
Miss Gotobed	0	10	0
C. Chapman, Newmarket.....	0	10	0
Remitted from Newbury, by the Rev. Mr. Welsh to Mr. Pritchard:—			
Miss Bunny	1	0	0
Mr. John Whitchurch	1	1	0
Mrs. Mereweather.....	0	5	0
Mr. Joseph Winter	0	5	0
Olney Penny Society, per Mr. Wilson	4	10	0
Mrs. Fletcher, per Mr. Cozens	1	1	0
Mrs. Dunken.....	1	1	0

Erratum in the last Chronicle.

Sums collected at Bedford, &c. &c.—instead of *eleven* read *fourteen* pounds.

Subscriptions received by W. Burls, Esq. 56, *Lothbury, Treasurer; Rev. J. Ivimey*, 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard*, 16, *Thornhaugh Street*, gratuitous Secretaries.

MISSIONARY HERALD.

ubscriptions and Donations in aid of this Society will be thankfully eived at the Baptist Missionary House, No. 6, Fen Court, Fen-rch Street, London: or by any of the Ministers and Friends whose aes are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

OREIGN INTELLIGENCE.

CALCUTTA.

From the Ninth Annual Report the Auxiliary Missionary So-ty conducted by our brethren this city, at their public meet-; on the 30th of October last, we esent the following extracts re-ing to native work at that sta-n.

A short time after the departure of Mr. tes, Mr. C. C. Aratoon was appointed to office of pastor of the native church ring the interval of Mr. Yates's absence. e duties of this office he has continued to charge with assiduity and attention, and h much care for the spiritual welfare of flock. The residence of two or three of members being fixed at Howrah, and re being also others living there, who re desirous of church communion, it was med advisable to give them a dismissal, order to form a branch church on that e of the river. They are now united der the care of Mr. Kirkpatrick, by whom gospel and its ordinances are statedly ministered. In consequence of this ar-gement, the number of communicants in lcutta has of course experienced a de-ase. The Committee would feel happy, d it been diminished from no other cause. ey judge it, however, to be their duty to d, that the church has been compelled to clude from its communion one of the bre-en who formerly occupied a useful and portant station. Their sorrow under this cumstance is, however, somewhat miti-ed, by recent signs of repentance, which luce them to indulge the hope, that ere g they may be permitted to rejoice over , as one that was dead and is alive again, that was lost and is found. In addition to this, another instance of exclusion has occurred. A short time afterwards the individual was summoned into the world of spirits, leaving behind him, alas! but little ground for the consolatory reflection, that he has joined the company of the redeemed before the throne of God.

From the notice of these events, it is cheering to turn to those of an opposite description. In the midst of judgment God remembers mercy, and lest his servants should be swallowed up with over much sorrow, graciously vouchsafes to mingle comforts with their trials. An addition to the church has been granted of two females, one of Portuguese extraction, the other a Hindoo. There are also two or three inquirers, concerning whom they have hopes, one of whom stands as a candidate for baptism. The change of sentiment produced in this individual was, under the divine blessing, in a great measure brought about by her observing the superior conduct of some Christians who resided in the neighbourhood. The Committee would notice this circumstance, as affording a pleasing refutation of those attacks, which of late have been summarily made on the character of native converts. There are also two or three other inquirers concerning whom they have hopes.

The Committee have not unfrequently had their attention directed to the propriety of erecting, for the use of the native church, a more convenient and durable place of worship; and although nothing as yet has been attempted in the way of raising a fund for this object, they would express their hope, that in the ensuing year measures will be taken for its accomplishment.

In closing this part of their statement, the Committee beg to present their grateful acknowledgements to the Calcutta Bible Association, for their donation of a copy of Mr. Yates's Bengalee translation of the Book of Psalms to each of the members of the native church. They cannot but highly

esteem such a gift, convinced as they are of the necessity of an enlarged acquaintance with the word of truth, in order to the formation of the Christian character.

There are at present belonging to the Society four Bungalow chapels in Calcutta. Their situation differs somewhat from that stated in the last Report. The reason of this was as follows:—Some months ago, through the exertions of two or three young persons belonging to the Juvenile Society, a fund was raised for the purpose of erecting a native chapel at Baliah Ghaut; but in consequence of the removal of one of these friends from Calcutta, the object was laid aside, and the sum which had been raised was, with the consent of the contributors, transferred to this Society, for the building of a chapel for Hindoosthanee preaching. Their benevolent design has been since carried into effect, by the erection of a commodious place of worship in Jaun Bazar. After the completion of this chapel, the Society was in possession of more stations than with their present means could well be attended to; and the Rev. E. Ray, of the London Missionary Society, having taken up his residence immediately adjoining the place of worship in Bow Bazar, it was deemed advisable to make him an offer of it, on payment of its estimated value. This offer being accepted, the native chapel in Bow Bazar is now occupied by our Independent brethren.

During the past year, the message of salvation has been statedly and diligently proclaimed by Mr. Carapeit C. Aratoon, assisted by two younger brethren, who are candidates for missionary service, and a native Christian, formerly attached to the church at Dinagepore. Thus has the word of life reached the ears of multitudes of our fellow sinners, both Mussulmans and Hindoos. On several occasions very interesting conversations have occurred, which we trust may have been the means of conveying to the minds of the inquirers much information respecting the doctrines of revelation. And though as yet we hear not of their saving conversion to God, it will not be thought unreasonable to admit the hope, that in some instances it may have proved effectual to the accomplishment of this blessed purpose. The missionary who, in the midst of a vast and ever varying population, stands as the mouth of that wisdom which "crieth without, which uttereth her voice in the street, in the chief places of concourse," is as a fisherman who casts his net, but has it not in his power to wait and watch the result; or as the sower, who in the morning sows his seed, and in the evening withholds not his hand, knowing not which shall prosper, whether this or that.

To the preaching of the Gospel has been added an extensive distribution of the sacred Scriptures, and of tracts. It is pleasing to reflect, that the importance of this very easy and interesting mode of disseminating divine truth is daily increasing, in proportion to the more extended establishment of schools, and the impression thereby communicated in favour of the Christian religion.

The service mentioned in the former Report, as having been established at the Baptist Mission Press, has been continued, with some interruptions, to the present time. Many of the workmen have attended, and it is hoped not without benefit, one of their number having recently manifested a decided attention to the Gospel.

Letter from Mr. George Pearce to Mr. Dyer, dated Calcutta, March 4, 1828.

Some time having now elapsed since I last addressed you, I feel admonished of my duty, and delay no longer in discharging it. It gave me pain to learn that you did not receive my first letter, sent immediately after my arrival in this country, for which I cannot account, as it went by the same ship (the Duke of Lancaster) that conveyed one in safety to my father. You will be happy to learn that the cold season, which has lasted longer than usual, has proved exceedingly beneficial to my health, and enabled me to attend with pleasure to my various duties. The English and Bengalee school mentioned in my former communications, has yielded much encouragement, and continues to prosper; the present average of attendance is about 60. The industry of the boys is truly gratifying. In addition to daily attention to the school, I have not been unmindful of the instruction of the multitudes around me, and have at length, though in much weakness, commenced what I have so long ardently desired to do, the preaching of the Gospel among them. Not feeling myself sufficiently master of the language to deliver a regular discourse, I have preferred visiting them from house to house, seeking opportunities of collecting together small companies, and sitting down familiarly in the midst of them, to whom, by reading and conversation, I have on many occasions made known the word of God. On these occasions I have generally met with much civility, kindness, and attention, and have sometimes repeated my visits in consequence of earnest invitations. Now and then, however, the ignorance and enmity of the heart have been displayed when I have directed their minds to the Gospel, and I have been obliged to leave them, followed by sneers and evil language. Some little time ago, brother Carapeit and myself made a

little excursion into the country, partly for the purpose of reconnoitring, with a view to future labour, and partly to preach the Gospel. Having supplied ourselves with a good stock of the Scriptures and tracts, we took the road leading to Dumdum, a military station, distant from Calcutta about nine miles. Having proceeded to within two miles of this place, we observed a small village on our left, situated on a rising ground, in the midst of a group of large and tall trees. It resembled in appearance a fruitful island in the midst of the ocean, as the dark green foliage of the trees was strongly in contrast with the extended plain of ripe corn which surrounded it. Having found a path leading to the village, we bent our steps thither. This path was raised about a foot and a half above the level of the ground, as were all the paths that intersected the plain in different directions from village to village, a necessary measure, as the ground is covered with water several months in the year, to aid the cultivation of rice. These raised paths reminded me of some expressions in the Prophets, "Cast ye up, cast ye up, prepare the way;" and again, "To walk in paths, in a way not cast up." On entering the village we met two or three of the inhabitants, who, on our requesting them, kindly conducted us to the Mundal's or principal person's house. We were shewn into a large court, or farm yard, on one side of which were several stacks of rice that had just been brought from the adjoining fields; on another side stood a small temple, for the convenience of the family. We looked into it, but saw nothing of any idols. In the centre of the yard was the village school, seated on mats on the ground, and engaged in writing their lessons on the plaintain and tal leaves. They possessed no books of any kind.

While looking at the different things that attracted our attention, the master of the house made his appearance, and, as might be expected, seemed surprised at finding European strangers on his premises. We soon, however, made him acquainted with the object of our visit, when he requested us to seat ourselves, while he and his neighbours, who by this time amounted to a dozen, took their stations on the ground around us. After some little conversation, we read to them the greater part of a tract, entitled the Sure Refuge, the design of which is to shew the vanity of trusting in the Hindoo deities, and to lead the reader to the knowledge of Christ. As we proceeded, they seemed to listen with much attention, while the old man took the pains to explain it to the people around. The reading of the tract being finished, brother Carapeit addressed them for about half an hour, and before he had done the congregation had considerably increased, as the news of our visit had spread in the fields, and brought in the people from their work in all directions. The conduct of an old Brahmin, a relation of the Mundal's, who was also a Brahmin, particularly excited my attention, as it furnished a practical proof of the estimation in which their religion teaches them to hold Europeans, as unclean, and also that the villagers pay more attention to this than the natives, whose intercourse with the English is much greater. This man had requested us to present him with a book; we did so, but in attempting to put it into his hand, he withdrew it as the book approached him. It was necessary for us to drop it into his hands, or he would not have received it. We gave him two or three books, as he could read well; but he uniformly received them in this way. This excited on our part a little pleasantry; he seemed ashamed, and denied that we could pollute him, but took great care nevertheless that we did not touch him. On leaving this place, we distributed several copies of the Gospels and tracts; the people received them with apparent pleasure, and requested us to visit them again, which we hope to do shortly. Daylight had now nearly closed, and we returned home, gratified with our little journey.

Having recently witnessed another instance of that barbarous practice so common in this country, I cannot refrain from sending an account of it, hoping that it may be published, and tend to keep alive the minds of the British public to this subject. About a quarter of a mile from my residence is a ghaut, where in the compass of a year many a wretched female enters eternity through the flames. It is said to be held peculiarly sacred by the natives, and on this account it is frequented by them for this purpose from many miles around. Having been informed that a widow was about to burn, I lost no time in hastening to the spot, as I had never witnessed an instance of the kind before. When I arrived, I found the intelligence but too true. The pile was being prepared, the widow sat in a palanquin near the spot, and the body of the deceased husband laid at the edge of the water. I immediately made my way through the crowd to the palanquin. On my attempting to speak with the woman, her relatives at first made some attempts to hinder me. After some expostulation with them, they opened the shutters, and I addressed her. Her aspect altogether was indeed truly affecting. Her age appeared about fourteen years, her countenance indicated that she was under the influence of some intoxicating drug or liquor, and the answers which she returned to my questions, together with her wild demeanour, fully corroborated my suspicions. Finding it therefore to be of no

use to talk with her, I addressed myself to the bystanders, and particularly to those who seemed most engaged in the horrible work, and endeavoured to shew them the cruelty and sin of such conduct. My exertions were of no avail; they were madly bent upon their deed of death. It was, they said, their custom, their religion, and well pleasing to God. It is impossible to be conceived, except by those who witness these scenes, what furious zeal and determination actuate these murderers, for a better name they deserve not. The sun striking very hot, and there being no immediate signs of the burning taking place, I retired to a little distance, to obtain shelter under a tree. I had not stood here long, before the permission from the magistrate arrived for the immolation of the woman. The reading of this, with the putting of the usual questions, lasted about a quarter of an hour. When this was over, she was immediately conducted to the river side to perform her ablutions. After five minutes, the noise and motion of the crowd indicated her approach to the pile. I then left my retreat, and drew near. On her coming to the fatal spot, some person supplied her with a basket of sweetmeats. These, as she began to perambulate the pile, she scattered among the crowd, who were ready to tear each other to pieces in order to catch them as they fell. She had not proceeded more than half a dozen paces, before one of the Brahmins took her up in his arms, as though impatient of the slow progress she made, and carried her round the pile. Having gone once round, he laid her down upon it, and, oh, never shall I forget the inanity and unconsciousness of her dreadful fate that pervaded her countenance! A minute elapsed, and she laid herself down by the side of the corpse. At this instant several persons began to cover them with straw, flax, bamboos, and large pieces of wood. The multitude resounded Hurri Bol! the fire was applied, and I, filled with horror, hastily left the place. Alas! When will Britains cease to tolerate this diabolical custom? I must now conclude, hoping that the rich blessing of God will attend your labours, and those of the Society, to the salvation of millions of the human race from their ungodly deeds, and everlasting condemnation.

CEYLON.

The following letter, dated since the return of Mr. Chater from Bombay, has lately reached us.

Colombo, 24th March 1828.

It will no doubt be gratifying to you to *see me once* more writing to you from this place. We left Bombay 17th Feb. and had a pleasant voyage of fourteen days to Point de Galle. My health, I am happy to say, through a divine blessing, is most mercifully restored; and the health of my dear companion much improved. A vessel will soon leave this for England, but my school reports, cash account, &c. I fear will not be ready to send by her, for, as you may well suppose, I have much to do in putting things into order again after so long an absence from my station. But that I may make sure of this opportunity to send you the above information and such other general intelligence as I am able, I think it right in the first place to write this letter, and if I have time to prepare them, the other documents shall accompany it.

Through divine goodness the mission here has suffered but little from my absence. At the Grand Pass meeting-house the congregations, (which are never large) have been unusually small. Since my return, however, they have come up again to their former numbers. And the Pettah congregation has rather increased than diminished, and if we can possibly find the means to enlarge it, we must do it without delay. If this can be done, an increase of hearers may confidently be expected, but if not, we must expect a decrease. When persons come and find no place to sit down, (as is the case at present) it must be supposed they will not be inclined to come again. In the Fort the good work has been going on well, especially among a few Europeans, beyond my highest expectations. Till a little before I left for Bombay, Mr. Siers had never attempted to preach in English, and I was very fearful that a little company of attentive hearers I had collected, chiefly made up of soldiers from H.M. 78th regiment, would have been dispersed. For awhile after my departure it was so, but Mr. S. was enabled to collect them again, and before I arrived his preaching had been so far blessed to them that three had put on Christ by baptism, and beside them a young man, a native of Colombo, who was appointed second English master in our Grand Pass school previous to my departure for Bombay, and who promises fair to be a useful member of our little church; his name is Thomas Gabriel. Two more, one baptized in Scotland and the other in Ireland, are proposed for admission into the church; two have been received who are not yet baptized; and two others have expressed their wish to be added to us by baptism. Our European members, therefore, exclusive of myself, are likely to be soon nine in number. This we trust is only the beginning of a good work that will still go on and prosper. Many persons, we know, would say to all this, "what has this to do with missionary

heir business is solely with hea-
To such an objector, I would say
t abate in our attention to the hea-
account of the little we do for our
untrymen; and there is joy in
ver one sinner that repenteth, what-
colour may be, or from whatever
he may have come. Besides, the
at the example of these men may
the natives may be expected to be
lutary. It is but too well known
effects have been and still are pro-
y men of a different stamp, who
the Christian name, exceed the
themselves in immorality and
ss. How desirable, therefore, that
should in some measure be coun-
by some among that very class by
hristianity has been for years so
ly disgraced; by some, who, by
d conversation in Christ Jesus shall
the poor pagans around them, that
ligion is something more than a
d who by well doing shall put to
e ignorance of foolish men.
chools, so far as I can ascertain,
g on well. But particulars about
st be deferred till I can write the
Report. A Mussulman youth who
attended the Grand Pass school,
have had his mind wonderfully
ed and strongly impressed by read-
Scriptures. He is anxious to be
and join our church, and expresses
mined resolution to do so though
isk his life by doing it. But as his
been known to me but little more
eek, I can add no more concerning

BURMAH.

a an American Periodical
e enabled to present our
with the following brief
respecting the progress of
eemed brethren in the Bur-
empire. The name of the
n mentioned will be familiar
e of our readers who have
d Mrs. Judson's interesting
rs."

g Ing, one of the Burman converts,
ressed a desire to be sent out as a
ry to preach the Gospel to his coun-
n the provinces of Tavoy and Mer-
the missionaries were well satisfied
vas called of God, and qualified for
, they joyfully complied with his
He has, therefore, gone forth with

their approbation, evidently constrained by the love of Christ, and has engaged in the delightful work of publishing the good news, with apparent zeal, and a deep sense of his dependance upon God for success. Having expressed an intention to prepare and suspend a religious writing in front of his door, in order to attract the attention of the people, he observes, "But while man devises, God's pleasure alone will be accomplished." "Under this impression," says Dr. Judson "he desires to persevere in his work."

On the 25th Feb. 1827, this first Burman preacher commenced his labour of love. He finds the prospect of usefulness as encouraging as could reasonably be expected. May God render him the instrument of conversion to many!

Mr. Boardman and family have arrived safely in Amherst, and joined Messrs. Judson and Wade. Mrs. Wade has commenced the instruction of a native female school.

JAMAICA.

The following extracts of correspondence from various stations in this island were sent for publication in our last number, but omitted for want of room.

MONTEGO BAY.

Extract of a letter from Mr. Burchell to the Secretary, dated April 22, 1828—

"We commenced public worship in our new chapel nearly five weeks ago, though not much more than half finished; the attendance, notwithstanding crop, has been delightful; we have had full 1000 persons at our six o'clock morning prayer-meetings, and at our ten o'clock service we have been crowded. I mentioned to you some time since that in consequence of the late law I do not feel myself justified in enlarging so much as I thought we needed. I now feel it necessary, from the large attendance, to give up that part of the house which we had purposed for our dwelling, and appropriate the whole building to the chapel, so that its dimensions will be about 65 feet square, with three galleries, two of which will be nine seats deep. This last addition will of course be attended with additional expense, besides rendering it necessary to build a dwelling house or rent at 100*l.* sterling per annum.

"At Crooked Spring we have had an addition to the church this spring of about forty by baptism, and at the Bay about ninety, so that notwithstanding all our difficulties and discouragements, the cause of the Re-

deemer is triumphant. The Lord also is raising up amongst us active and useful friends. One young man is eminently so. After attending to his regular engagements during the day, he spends his evenings reading and explaining the Scriptures, conducting prayer meetings, visiting the sick, and teaching to read all who will apply to him for instruction. He appropriates the whole of the Sabbath to the service of his Maker; conducting the Sunday school, holding conversational meetings with the members from the country, examining enquirers, and instructing the ignorant in the way of salvation. In short, he lays himself out to do good, going from house to house seeking to bring sinners to the sinner's friend, in encouraging enquirers, and endeavouring to edify the people of God. If he were in India, he would be employed as a native preacher, and were we allowed we should be glad to employ him as such here. I sometimes hope to be able to employ him in a school, i. e. when we can get something out of debt.

"Since writing the above I have been much interrupted, or I had purposed filling the rest of my paper with pleasing anecdotes of our people; however, though I have but few minutes I would just relate one of a poor dying negro. Upon his dying bed he called his family around him and thus addressed them, 'Me children, you see your dying father, me often pray for you, me often tell you of de Saviour, me often beg you to come to him; me now beg you for de last time. You see me dying; me willing to live, but me no wish to live; me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him, dey lead to dead.' On being asked what made him happy in the prospect of death, he replied, 'Christ no die for poor Neger? me love him, me feel him near, me feel him mine, dat make me happy. O Lord, take poor neger home.' His affectionate address has been blessed to one of his children; a wild wicked son, but now a humble enquirer after salvation."

KINGSTON.

Under date of April 26, Mr. Knibb writes:—

"The enlargement of the chapel in Port Royal is completed. But as I was obliged to have a new roof entirely, (the other being rotten and weak) the expence has been very heavy—will cost 400l. but I could not ask you for anything in your present state. I will do my utmost to raise the whole. I have collected about 130l. since January, and if health is continued, I hope, by the blessing of God, to make a further effort ere long.

"The chapel was opened by brethren Tinson and Coultart; brother Tinson preached in the morning from Acts; 'As for this sect, we know that it is every where spoken against.' And brother Coultart in the evening from 'Thy kingdom come.' The services were peculiarly interesting, and I hope acceptable to God. The chapel is well filled and often crowded on Sabbath evenings, and the Sabbath school is interesting. I hope, in the course of a week or so to baptize about 25, when I will give you a more particular account of the prospects of usefulness and the state of the church than I am able to do at present.

"This week we had our Missionary meeting in Kingston. I hope to present you with an abstract of the Report, and an account of the meeting by next packet, as I have been requested to do.

"The large chapel in East Queen Street was crowded to excess, and hundreds were around the walls outside. One of our Wesleyan brethren presided, and the meeting was one of the most interesting I have ever beheld, and I hope will be the forerunner of much good."

SPANISH TOWN.

From Mr. Philippo, 5th May:—

"Every thing connected with this station continues to wear a very smiling aspect. I might have said appearances are more pleasing than at any former time. Our chapel on a Sabbath afternoon is often crowded; the congregation being principally composed of young and interesting characters, really exhibits on a Lord's day a very pleasing spectacle. But above all I have the most pleasing evidences that I do not "labour in vain nor spend my strength for nought.' On the first Sabbath in June I expect to baptize about sixty persons, many of whom are very interesting characters indeed.

"Among them is Mr. Andrews, two more white persons, and above a dozen respectable individuals of colour; and I have every reason to believe that the sacred leaven is still operating on the hearts of many of my congregation. What a matter for thankfulness and zeal.

PROCEEDINGS.

ARBOROUGH.

August 31, three sermons on behalf of the Society—in the Rev. Swan, in the Bap- use; in the afternoon by the bens, in ditto; and in the Rev. J. Swan, in the Inde- -house.

evening the Rev. R. Carey Baptist chapel, and the pub- lic meeting was held on the Tuesday even- ing.

The Rev. H. Stephens presided on the occasion, and the resolutions were proposed and supported by the Rev. Messrs. J. Meeke (Methodist), G. Kidd (Independent), J. Swan, C. Thompson, E. Carey, B. Evans, R. Harness, and J. Carr.

Our Treasurer will give you a statement of collections, &c. The meetings upon the whole excited a deep, and I hope lasting interest, particularly amongst some of our young friends, and it is my ardent prayer that this feeling may rapidly increase.

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s received on account of the Baptist Missionary Society, ust 20 to September 20, 1828, not including individual Sub-

FOR THE MISSION.	£	s.	d.
tire) Baptist Church, by Mr. Thursfield	3	0	0
s) Collection, &c. by Rev. Jas. Rodway	21	5	9
ociety, for Female Education, by Rev. Jas. Acworth	10	7	2
k) Collected by Mrs. West and Mrs. Pells	5	9	0
ge Gaviller, Esq. late of Clapton, (less duty 5*l.*)	45	0	0
x Missionary Union, Colnbrook, Collection by Rev. W. Cole-	9	3	6
Auxiliary Society, by John Marshall, Esq.	30	0	0
ollections and Subscriptions by Mr. C. Hill	52	4	0
llected by Mrs. Aveline	3	0	0
scriptions, by B. Chandler, Esq.	5	5	0
ead, Missionary Association, by Mr. Howard	10	11	2
iliary Society, by Mr. W. Thomson	11	17	0
anthropic Society, for Translations, by ditto	3	3	0
Edward Randall, Esq.—			
l Quarterly Subscriptions 58 2 0			
ny a Week Society 46 18 0			
y Mr. Fuller 3 0 0			
	108	0	0
criptions and Donations, by Mr. Cozens	103	10	3
itto, by Rev. Mr. Winterbotham	61	14	6
by Mr. Seacome	3	3	6
Sims, Esq.	2	2	0
. John Burditt	2	5	0
tion	25	2	0
he Translation of the Scriptures, by the Calcutta Brethren	5	0	0
, Esq. Tottenham, by the Secretary ..... Donation	10	10	0
od, Esq. Salendine Nook, by Rev. Jas. Acworth ... Donation	5	0	0

FEMALE SCHOOL AT KINGSTON.

ittee, by Robert Forster, Esq.	100	0	0

TO CORRESPONDENTS.

A highly valued Correspondent inquires, whether it is not advisable that "a season should be set apart for prayer in all our churches, to supplicate from the God of Heaven his direction and blessing on the Society and its labourers—that we might indeed see that the set time to favour Zion is come." The suggestion fully accords with our feelings; but is there not reason to fear that, in some places at least, the stated Missionary prayer meetings, on the first Monday evening in the month, are not so well attended as they ought to be? On this topic we could say much, but for the present we forbear.

The Editor fully expected to receive, before now, a more explicit acknowledgment of the valuable presents sent out for the Female Schools last year by the Mary Anne, Capt. Boucant. In the mean while, he has much pleasure in extracting, for the information and encouragement of his Female Friends, the following paragraph from a letter addressed to himself, by Mr. W. H. Pearce, dated 18th Feb. last:—

"The presents for the Female Schools have all arrived in excellent order. They are highly creditable to the taste and generosity of our Female Friends, and have already produced Rs. 1200 (120l.), after three days sale. On this subject I shall get my dear wife to write you officially, to express our gratitude. Many thanks are due to Mrs. Carey for the zeal she has excited, and the really judicious assortment of articles she has by this means secured."

A parcel of Magazines has been received from Mr. Richardson, John-street, Blackfriars; and also a Box of Fancy Articles from Mrs. Aveline, Barnstaple, intended for the Female School in Jamaica.

It is desirable that whenever packages are forwarded from the country to the Mission House, advice should be sent by post, specifying by what conveyance they are sent.

The following omissions have been discovered in the Cash Appendix to the Report just published:—

Salisbury, Collection and Subscriptions	£70	0	0
Hull, Friends, by Mrs. Longstaff	5	0	0
Mr. Wm. Tinkler	1	0	0
Mr. John Thompson	1	0	0
Mr. John Thornton	1	1	0
Miss Richmond	0	5	0

Those Friends who have received money on account of Mr. Leslie's "Vision of Heaven," are requested to forward it at their earliest convenience, as it is desirable to close the account of that publication.

Littlewood & Co., Printers, Old Bailey.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1828.

MEMOIR OF THE REV. LAWRENCE BUTTERWORTH, A.M. LATE PASTOR OF THE BAPTIST CHURCH AT EVESHAM, WORCESTERSHIRE.

HIS truly venerable servant of
sus Christ, was the youngest son
Mr. Henry Butterworth, of
oodshaw Chapel, in the forest
Rossendale, Lancashire, where
was born on the 6th of Decem-
er 1740, O. S. His parents were
ous, and members of the Baptist
hurch at Cloughfold, while under
e pastoral care of the Rev. Ri-
ard Ashworth, a zealous preacher
the gospel, and a happy instru-
ent of turning many to righteous-
ss. His father was for many
ars a deacon of that church and
ed to a good old age. He had
e unusual happiness of having
less than *five* sons in the minis-
y, *four* of whom filled, for a long
riod, honourable and useful sta-
ons in the church of Christ, viz.
hn at Coventry, *James* at Broms-
ove, *Henry* at Bridgnorth, and
awrence at Evesham. The last
these, the subject of this me-
oir, was trained up from infancy
walk in the paths of morality
d religion, and gave early proofs
the good effect of parental and
inisterial instruction. Interest-
g letters written by him in his
outh have been preserved, from
hich it appears, that his mind at
e age of thirteen was impressed
ith the importance of Divine
ings: in one of them he gives
account of his conversion to
od at about the age of fifteen,
d even then he entertained a
ope that he should, at some fu-
re period, communicate the glad tidings of salvation to others. His first convictions of the evil and consequences of sin were very deep, so that, for some months, he was greatly distressed, and on the very borders of despair, till at length he was suddenly relieved by a believing view of the glory of Christ, and the efficacy of his atonement. His darkness was at once turned into light and his sorrow into joy. But this season of refreshing from the presence of the Lord was but of short continuance; a cloud overshadowed all his bright and cheering prospects, and for the long period of six or seven years, he was the subject of very painful doubts, and very distressing apprehensions. During this time of darkness, however, he did not entirely abandon hope, or neglect the private and public duties of religion: though "he walked in darkness and had no light," yet, in a measure, he still "trusted in the Lord." The protracted struggle between faith and unbelief, hope and despair, terminated happily: the day of life and joy broke upon him, and he was enabled fully to repose his confidence in the promise and faithfulness of Him who "turneth the shadow of death into morning." After this, his mind was seldom agitated with doubt as to his state. The grounds of his confidence were the immutable perfections of God, the infinite fulness of Christ, and the rich promises of the Gospel. He soon became devotedly attached to the doctrines of divine grace from personal experience of their power, and they were his boast through

the whole of life, as they were at last his support in the hour of death. All his early correspondence proves, what the maturer years of his protracted life and ministry confirmed and illustrated, that he had a heart to sympathize with his friends in all their troubles, and that he felt deeply interested in their temporal and spiritual welfare.

He was placed for a while under the care of the late Rev. John Ryland of Warwick, (father of the late Dr. Ryland,) till Mr. R. removed to Northampton. About the age of twenty-two he became a member of the church at Goodshaw Chapel, then under the pastoral care of the Rev. John Nuttal, who, thinking that the Lord had designed him for the work of the ministry, urged him to exercise his talents with that view. The church being pleased with those exercises, ordained him as a teaching elder. His brother James, of Bromsgrove, invited him to fill his pulpit for a season, in 1764, at which time the Baptist Church at Bengworth lost their pastor, the Rev. Jacob Mower, and therefore gave him an invitation, which he accepted, and went thither September 29th of that year. He continued with them four years: his labours being approved he was ordained their pastor the 30th March 1768. The Rev. Philip Jones of Upton, the Rev. Dr. Ash of Pershore, and the Rev. John Pointing of Worcester, engaged on the occasion. In 1770 he married Miss Mary Sitch of Pershore, who was related to Dr. Ash.

By a letter dated 1772 it appears that he had been for some time in a very infirm state of health, but his ministerial and pastoral engagements were never suspended a single sabbath, and his mind *was then* (as ever afterwards) so *active*, that he prepared a large *work on* some of the most interesting and important doctrines of Christianity for the press, which, owing to some local circumstances, was not printed. His health, subsequent to this period, improved, and became fully re-established, and with comparatively slight occasional interruptions, was remarkably continued during the remainder of his long life. He had however other trials, and these at some periods "great and sore," from a variety of adverse providences, and from serious losses sustained by him when surrounded by a large family. He had great difficulties to contend with, and privations to endure, but he uniformly discovered much fortitude, patience, resignation, and even cheerfulness, in the midst of all his trials, and they operated as an additional stimulus to exertions, which God was pleased to bless to the restoration of his temporal circumstances, and the removal of his consequent anxieties. In the time of his greatest distress, such was the general estimation in which he was held by the inhabitants of Evesham, and such their conviction of the integrity and excellence of his character, that they entered into a voluntary and liberal subscription for his relief, to which both rich and poor promptly contributed according to their respective ability.

It will be proper here to introduce an extract of a letter to the writer of this memoir, from his only surviving son, Mr. John Butterworth of Long Lane, Southwark:—"In re-perusing many of my deceased parent's letters to myself, (for we kept up a regular and uninterrupted correspondence for nearly forty years past,) I perceive an uniform and unshaken confidence in the Divine Being, as the God of nature, providence and grace, and a steady reliance upon the merits, and finished work of

the adorable Redeemer. The word of God seemed not only familiar to him, but his peculiar delight, and he studiously endeavoured to be conformed to its precepts, and to copy after the examples therein exhibited. Its promises were to him a source of divine comfort, and supported his hope when all earthly comfort seemed to forsake him, and it may be truly said of him, that the consolations of God were neither few nor small in his experience. Though I was young at the time he was called to suffer the loss of his earthly substance, yet I well remember the patience and tranquillity he manifested on that occasion; it made a very deep impression on my mind, and convinced me of the truth of Scripture, and that he must be under its sacred influence, though I then felt nothing myself of its divine power. The conduct he was enabled to manifest at that period peculiarly developed the exercise of genuine Christian graces, especially of the strong faith he maintained in the word of eternal truth. No son ever had a father who gave better and more faithful counsel, than that I have had from him, both in matters connected with the present life, and especially in those in which our eternal interests are involved. To his pious example, his fervent prayers, and frequent admonitions, his children owe much; two only survive him out of eleven. Eight died when very young, one daughter lived with her parents thirty-two years, when it pleased the Lord to take her to himself. Her father baptized her, on a confession of her faith, at the early age of thirteen, and she lived nineteen years afterwards, to exemplify the power of divine grace to a very great degree. The loss of such a daughter deeply affected him, and *I have heard him* remark, that he felt it much more than the loss of all his other eight children.

He was throughout life a man of great industry and determined perseverance. For several years he preached three or four times in the week, attended the interests of a large boarding school, and yet composed, at the same time, two or three treatises on abstruse subjects, which must have cost him much time, and great labour, but which he deemed important to the interests of truth. One of these treatises was, "On Natural and Revealed Religion," and published in 1781, but has long been out of print. Another was, "Thoughts on Moral Government and Agency, &c." published some time after the former.*

Though he had few advantages of a literary nature in early life, yet by a proportionate intenseness of application his information was extensive, and his attainments considerable. When only nineteen years of age, he composed a Greek Grammar, and another work on Greek Etymology, both of which must have been the result of very close application to the study of that important and difficult language. Obstacles to the accomplishment of any object which he judged to be right never intimidated his mind, or paralysed his energies, but, on the contrary, called all his powers into exercise. This indeed was not obstinacy, but manly decision of character. His mind was so happily constituted by nature, his piety so influential and salutary by grace, his bodily frame so exempted from nervous affection, that he scarcely ever knew those distressing fears, of which so many of the sincere ser-

* Some copies of this are left, and may be had of Wightman and Cramp, Paternoster Row.

vants of God, through native timidity and nervous irritation, are the frequent subjects. His body and mind seem to have had a powerful action and re-action on each other; while his general health prevented depression of spirits, the buoyancy of which had a favourable influence on his health. He was the chief instrument of raising the substantial and commodious place of worship in Evesham, which he continued to occupy till his death. It was erected in 1788, amidst many and peculiar difficulties and dissensions, and much opposition, which subjected both his health and spirits to a severe test: but the Lord sustained him, and crowned his efforts with success. And there is a record in the church book of the following year, that the church enjoyed more peace, unity, love and spiritual prosperity, than it had realized in any former period.

(To be continued.)

On Ordination.

To the Editor of the Baptist Magazine.

Sir,

It becomes me to beg pardon of "A publicly recognized Pastor," for the apparent incivility of so long a delay in answering his last letter. I beg to assure him that the cause of it was no disposition on my part to treat him uncourteously, but a necessary absence of some length from home, and a succession of such engagements abroad, as left me no time for other occupations.

I am sorry, too, if there was any thing in my manner of replying to his first letter, to countenance the idea that my "mind was hurt," or that I had taken "offence," at *his* expressing his belief in the scriptural authority of ordination; if there was, I must have adopted modes of expression extremely inappropriate to the state of my mind on the subject. If I was hurt at all, it was at the austere and discouraging tone adopted in it, towards some who appeared to be just commencing their labours in their Master's vineyard, and who, as I thought, and still think, ought rather to be encouraged than browbeaten, by their senior brethren. And if "A publicly recognized Pastor" will forgive me for charging on him the unskilfulness of which he has convicted me, I must declare that, notwithstanding his "protestation," his language with regard to them still presents to my mind the same unkind appearance.

I thank your Correspondent for his compliment on my "sagacity." I am sorry I so little deserve it. The inference which drew from him that piece of politeness, was suggested by the singularity of his signature, which, I therefore supposed, bore some immediate relation to the *principal* topic of his observations: that, however, is but of little importance; and therefore I will only further refer to his arguments in support of the opinion stated in his fourth paragraph, and especially to the questions he has done me the honour to propose to me.

In order to this, Sir, it will be necessary to pay attention to the precise terms employed by the sacred writers, in the passages your Correspondent refers to, and in others of similar import. In giving to this subject the investigation to which his questions have invited me, two passages of Scripture seem to me especially to deserve examination. One of these, namely, Titus i. 5. he mentions; the other is Acts, xiv. 23: "And when they had ordained them elders in every church, and had prayed with fasting," &c. The original word translated ordained in this last

passage, is Χειροτονήσαντες: now any person possessing the least acquaintance with the Greek language, knows that the reference of this word is to the stretching out of the hand in voting; (see Doddridge, *in loc.*) and it seems, therefore, to mean, taking the votes of the people by show of hands. Whatever may be made of the statements following, that "they prayed and fasted, and commended those to God" who had been thus chosen pastors by the church, in support of the modern practice called *ordination, this word* certainly does not support it. The apostles probably said, as they were about to leave the Christians who were the fruits of their labours, "It is desirable for you, and according to the order Christ has established in his church, that you should have pastors, to preach to you the word of God, and to administer among you the ordinances of the Gospel: such and such brethren are endowed with suitable gifts; if you wish that they should take the oversight of you, stretch forth your hands." Thus—χειροτονήσαντες—having procured the election of these pastors by the stretching forth of the hands of the people, they thought, as I do, that so important a union was a suitable occasion for solemn prayer, to which their piety towards God, and their affectionate desire for the welfare of their converts, led them continually to resort, on every important occasion throughout the whole period of their apostleship.

The other passage, Titus i. 5. bears rather a different character. As it stands in our translation, it is "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The word used here, as I *had occasion to* notice in my first communication, is καταστήσῃς; a word which, I must beg leave to say again, "implies a power and authority in the church, which not even the most obstinate stickler for ordination, at least among us, ever pretends to." "A publicly recognized Pastor" replies, that Timothy and Titus were not inspired men; and he seems to intimate that they had no authority in the church which is not possessed, and could do nothing which may not also be done, by pastors now. But by what authority does he declare Timothy and Titus not to have been inspired? If because they have left no inspired writings behind them, he must also conclude that only five of the original twelve apostles were inspired—namely, Matthew, John, Peter, James, and Jude. I know of no reason for imagining that none were inspired, excepting those whose writings form a part of the New Testament; certainly there were other important purposes to be answered by inspiration, besides the instruction of after-ages; and the "setting in order things which were wanting," appears clearly to be one of those purposes. Nor does it appear at all evident to me, that either Timothy or Titus was a bishop or pastor; which they must be, according to "A publicly recognized Pastor's" theory, before they were qualified to ordain. We commonly speak of them as *evangelists*, and Paul expressly declares *he* had left Titus in Crete for a specified purpose, namely, not to preside over a church, but to do what he could not wait to do—"to set in order things that were wanting." &c. This one fact, that Timothy and Titus were not pastors, is quite enough to shew the inadequacy of the passages "A publicly recognized Pastor" has quoted from St.

Paul's Epistles to them, in support of the doctrine stated in his fourth paragraph.

There is one other expression in this passage which deserves particular attention. In Acts, xiv. 23. Paul and Barnabas are spoken of as ordaining elders *in every church;* but Titus is here directed to ordain elders *in every city:* an expression which, if it be intended to refer exclusively to the appointment of pastors over churches, is hardly in accordance with those passages which teach us to consider the church—the congregation of faithful men—as the limit of the pastor's jurisdiction. There might certainly be a church in every city; but it is not probable that there should be a hundred churches in so small an island, and yet that we should hear no more about them. Or we may not unnaturally suppose an ellipsis, and read the passage thus: "And ordain elders in every city *in which a church is planted.*" Still this does not bring the church so prominently into notice as is customary in other passages of a similar character. These considerations lead naturally to the suggestion, that perhaps the reference is not exclusively to pastors of churches, since we know the term *elders* was not confined to such. Paul might simply be giving directions to Titus, to appoint ministers to various stations on the island, for the sake of evangelizing it more completely. Certainly, it is probable that there were some Christians, and even churches on the island; since there were Cretans among those who witnessed the outpouring of the Spirit on the day of Pentecost; but it does not follow therefore, that there were churches in all the cities: and further, it may be pleaded that the *qualifications* described immediately after, for the direction of Titus, are expressly those of a bishop; but the supposition that there were churches in only a few of the cities, is quite sufficient to account for that, since the qualifications of bishops would necessarily include those of preachers who were not bishops, and render it needless for the apostle to add any description which would be exclusively applicable to them.

Your Correspondent intimates that Timothy was appointed to the office of the ministry, (rather a different thing, be it still observed, to the office of a pastor,) by the laying on of hands; and refers us for proof of it to 1 Tim. iv. 14. "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—Now, Sir, it seems to me most probable, that this gift was not the office of the ministry, but those miraculous powers which were so common in that age; (See Doddridge *in loc.*) an interpretation which agrees much better with the phrase "*which is in thee,*" than that which "A publicly recognized Pastor" assigns to it. The office of the ministry, so far as a solemn setting apart bestowed it, could scarcely be called more than "a gift *to* him;" and the gift of miraculous powers might be neglected as well as the other, by not being used enough, by being used on improper occasions, &c. and probably even so as to be lost altogether. (See Fam. Expos. 2 Cor. xiii. 6. note *f.*)

A similar interpretation I am disposed to give to another passage to which your Correspondent refers—1 Tim. v. 22. "Lay hands suddenly on no man." My opinion with regard to the laying on of hands, the result of rather a diligent inquiry, is, that it was employed, not at ordinations, but in

he bestowment of those miraculous powers. If this be an unauthorized conclusion, I believe I err in company with many very judicious ministers in our denomination; the observations of some of whom on this subject, first directed my mind to the investigation. I should understand St. Paul, therefore, as exhorting the young evangelist to bestow these important powers with caution; to put them in the hands of those who, from their piety and judgment, might be expected to use them for the glory of God, and the advancement of the cause of the Redeemer; and not, by committing them to the thoughtless and the vain, to become a partaker of the sin they might commit, in abusing those powers to the purposes of their own pride. For the necessity of this, see St. Paul's expostulation with the Corinthians, 1st and 2d epistles, *passim*.

Your Correspondent seems to derive some support for his opinion from 2 Tim. ii. 2. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." But, surely, the passage bears much more the appearance of a direction, to give to others the instructions which he himself had received, especially those which were peculiar to the *ministerial* office, than of an exhortation to ordain those to the *pastor's* office who were already instructed, and already ministers.

At all events there is no sign in any of these passages of the two processes for which your Correspondent pleads; the choice of the church, and then the appointment of other ministers: and unless he can produce a Scripture more in accordance with his theory, notwithstanding the direction of the Holy Spirit to separate Barnabas and Saul to the work to which he had called them—and notwithstanding the apostles appointing to their office the seven deacons whom the church had chosen—that is to say, committing to them powers which they themselves exercised before, and therefore which they alone could commit to them—it appears to me that he has no scriptural support for the practice for which he pleads: he must either give up the choice of the church, or the appointment of the ministry—they are not both in the New Testament.

Begging the favour of insertion for these somewhat lengthened remarks, and of "A publicly recognized Pastor's" candid attention to them,

I am, Sir,
Your and his humble servant,
A COUNTRY MINISTER.

Sept. 8.

A DISCOURSE ON THE IMPORTANCE OF SCRIPTURAL VIEWS OF THE CHARACTER OF CHRIST.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

(Continued from p. 452.)

WE attach the highest importance in these respects to the knowledge of Christ, because, *in the first place, scriptural views of his person and offices essentially affect our religious principles in general, and are necessary to a proper reception of the christian faith.*

If the christian faith were merely designed to enforce a rational worship and a pure morality, by teaching us the unity of God, the doctrine of a moral providence, and the retributions of a future state, it might doubtless be received in its

entire perfection, by persons who had little or no idea of the sacred Person from whom it derives its name. But every one who has any acquaintance with the New Testament, will perceive that Christianity differs essentially, in this as well as in other respects, from all other systems of theology, ancient or modern. And though the Mosaic law, by virtue of a divine origin, approaches the nearest in resemblance to the Christian; yet, the slightest comparison of the two systems, as interwoven with the character of their respective authors, will convince us that, while the law confers dignity upon Moses, christianity receives its dignity and essence from Christ. It is, indeed, assumed by the disciples of Judaism, that Moses became their lawgiver by a divine commission; and that a series of miracles in Egypt and the wilderness confirmed the authority of his institutions, and enforced the observance of his laws. But if we attentively consider his economy, as established in the Pentateuch, and exemplified in the historical, prophetic, devotional and moral books of the Old Testament, instead of finding his name and character intermingled with every discussion, as though it were the life and soul of the system, we shall discover no reference, except to the simple fact of his divine mission, or to the principal events of his history. If therefore the character of Moses were sunk in oblivion, or if another name were substituted in its room, while the leading parts of the Pentateuch remained, Judaism would experience scarcely the shadow of a change, or the writings of the prophets require a single variation.

But in turning to the Gospel of Christ, as delineated in the New Testament, a different scene is presented to our notice, and we perceive his character and work interwoven with the system in all its parts, not merely as the author, but as the subject and essence of the whole. The grand events of his ministry are not only topics of frequent reference, in the discourses and writings of his apostles, considered simply as evidences of his divine mission, and the consequent authority of his doctrine; but the relation of those facts to the christian scheme, and the offices Christ sustains in the economy of redemption, form the substance of these compositions in describing the peculiar and fundamental doctrines of the Gospel. In the epistolary writings, we are continually reminded of the dignity of his person, the design of his obedience unto death, the submission due from his people, and the magnitude of the blessings which he dispenses to the world. Whether they describe the attributes of God, or trace the disclosure of his purposes, or mark the progress of his government in the dispensations of grace, or predict the history of the church through its different vicissitudes, or anticipate the events of a future world, or describe the influence of faith on the heart and character of its votaries, instead of referring to our Lord as a subject of remote or subordinate importance, it may be truly said, "that Christ is all and in all." He not only constructed Christianity as a moral machine, to effect the renovation of society, but is himself the main spring of its different movements, the full force of which is essential to its moral utility and spiritual operations. He is not only the founder of the Christian church, but the foundation and chief corner-stone of the edifice, in whom alone the whole building, fitly compacted together, will become a holy temple

or the Lord. He is not merely a part of the spiritual system, but the centre of the whole, the sun of righteousness, around which all the parts and all the messengers of divine revelation circulate, like the planets of the solar system, which revolve around the sun as the centre of their movements, and the source of their warmth and glory.

From these premises it is reasonable to infer, that ignorance of the true character of Christ, or the adoption of some false hypothesis respecting him, will essentially modify our ideas of the whole system, and render the reception of christianity in its native form impossible. We shall put opposite constructions perhaps on the same fact, draw conclusions from a principle which can never warrant them, imagine truths which have no being, depreciate doctrines which are most important, or even reject those which are essential. For, as the notions we receive on the subject of astronomy would be entirely reversed, by exchanging the Newtonian hypothesis for the vulgar one which supposes the earth to be the centre of the system; so must a change of views concerning Christ, in many respects reverse or modify the whole system of our theology.

If indeed we appeal to actual experience, no doubt will remain that the principal hypothesis maintained on this subject, instead of being regarded as solitary points of difference, are rather accompanied with trains of thinking and modes of belief, which change the complexion of the system, and leave scarcely a doctrine of whose import the same ideas are entertained. In the eye of two individuals, the one of whom regards our Lord and Saviour as simply a good man endowed with great wisdom, and the other conceives him to be a Divine Person incarnate, Christianity not only assumes a different aspect, but is in many respects a different thing. The former may perhaps view it as a code of pure morality, enforced by the example of its founder, by amiable displays of the divine goodness, and by the retributions of a future life, which the death and resurrection of Jesus were designed to ratify. But the latter, in connexion with these sentiments, views it with admiration as a grand scheme of mediatorial interposition on behalf of man, by which the grace of God can be glorified, while the purity of his law and the justice of his moral government are secured, in our redemption. Instead of regarding the advent, death and resurrection of Christ, or the preparatory dispensation of the Old Testament, as insulated events, which are important only as extraordinary occurrences; he rather considers them as the progressive developement of a plan, formed in the divine purpose, before the foundation of the world, and including a series of dispensations in regard to man, from the beginning of time till the close of the mediatorial economy. He therefore not only believes it to be "a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" but he likewise at the same time perceives and acknowledges as its necessary concomitants, the fall of man from his original purity, the universal diffusion of moral evil, the insufficiency of human wisdom and virtue to procure salvation, the necessity of divine influence to renew the mind, the doctrine of justification by faith alone, the government and intercession of Christ for the benefit of his people, together with his personal manifestation as the Judge

of all, in the final decisions of the last day. By the former, many of these doctrines are looked upon with contempt as fictions or absurdities; while the latter deems them the peculiar doctrines, the most prominent features of evangelical religion. If the views of the former include a proper reception and discernment of the christian faith, the latter must be guilty of connecting with it the vain traditions or vainer subtleties of men. But if the latter derive their doctrines from the New Testament, the creed of the former must be essentially defective and radically wrong.

And yet, upon closely examining the subject, it will be found that these differences, however remote, are not suppositions formed for the sake of argument, but facts naturally arising from the influence of different hypotheses, in the ordinary operations of belief. No person who has tried the experiment himself, or been conversant with persons long grounded in the different systems, will be disposed to deny the facts assumed in this argument, whatever he may think of its application or force. Perhaps a solitary instance or two may occur to his recollection, of persons who espoused opposite opinions concerning Christ, while their view of other points usually deemed evangelical, remained in a great measure unanimous. But, with this exception, it must be acknowledged, that the systems which men adopt in all the departments of theology, are intimately affected by their views of the person of Christ, and of the work assigned him in the divine economy. If then the knowledge of Christ be so essential to receiving the gospel in its native purity, uncorrupted and undiminished by *human* speculations, it cannot be estimated too highly, nor sought after with solicitude more serious or persevering than its importance justifies, and its necessity requires.

But we *secondly* consider scriptural views of the person and character of the Lord Jesus to be highly important, *because they intimately affect our devotional feelings, and are necessary through the whole process of experimental religion.*

When our Saviour commenced his sermon on the Mount, by telling the people that the poor in spirit, the mourners, the meek, the spiritually minded, the merciful, the pure in heart, the peacemakers, and the persecuted on account of righteousness, are alone truly blessed; it was doubtless his intention, to call the minds of his disciples from outward grandeur and superficial charms to the solid but unobtrusive graces of interior worth; and to show them that the kingdom of heaven which he had come to establish, consisted not in idle speculations and useless forms, but in the inward possession and authority of wisdom, righteousness, peace, and joy in the Holy Spirit. Good men under other dispensations, indeed, through the wisdom which they derived from the light of nature or from the patriarchal and prophetic revelations, have paid close attention to the exercises of the heart, and cherished the sublime affections of a pure and elevated devotion; of which the poetic and devotional parts of the Old Testament furnish a decisive and interesting proof. But the devout affections of the Christian assume a higher tone, and are excited and sustained by superior principles. In all their modifications and influences, they are deeply tinctured with a peculiar flow of feeling, like the stream flowing from the rock smitten by

the rod of Moses, created in the soul by the knowledge of Christ, and the efficacy of his atonement, as the only Saviour.

If in contemplating the attributes of Deity, the mind of a Christian is filled with holy reverence, adoring gratitude, filial confidence, and supreme love; what is it that tends most powerfully to excite these affections, but those views of the divine character which are most displayed in the person and mediation of Christ? Does he moreover feel a deep sense of his dependence on the divine bounty, and love to approach the footstool of his grace, that "in every thing, by prayer and supplication with thanksgiving, he may make known his requests unto God?" He ventures to claim that privilege only in the name of the Lord Jesus, believing that he alone "is the way, and the truth, and the life, and that no man cometh acceptably unto the Father but by him." If likewise a conviction of sin, of righteousness, and of judgment to come, has subdued the pride and obstinacy of his heart, awakened conscience from its slumbers, and excited within him feelings of undissembled humility and contrition, the efficacy of those convictions is heightened and maintained by an affecting view of the evil of sin, the purity of the divine law, the greatness of our guilt and danger, and the matchless character of divine love, as displayed in the cross of Jesus.

A vivid sense of the condescension, sufferings, and resurrection of Christ, as the means of accomplishing our redemption, and of the considerations which rendered so extraordinary a plan necessary, fixes the believer's attention; calls him away from every subterfuge, subdues his mental and moral pride, *humbles him in the dust of self-abasement* before God, and melts his heart to tears of penitential sorrow. It likewise, at the same time, by a charm which no philosophy can boast, soothes the anguish of his soul, calms or dissipates his fears, rests his hope on a solid foundation, and fills him with joy and peace in believing,—the joy which is unspeakable and full of glory. Having experienced this change of his moral powers, and become a new creature in Christ Jesus; is the believer restored to divine favour? Does he receive the spirit of adoption? Can he rejoice in hope of the glory of God? Does he glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope? And to prevent timidity and shame is the love of God shed abroad in his heart by the Holy Spirit which is given to us? It is because he is "justified by faith, and has peace with God through our Lord Jesus Christ." In describing the production and support of this spiritual vitality the christian often appropriates to himself the expressive language of St. Paul. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. God forbid, therefore, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!" Nor is this the language of the weak and uneducated alone, whose feelings outstep their judgments, and among whom the fervours of enthusiasm are most likely to be indulged. But it delineates the devotional and christian feelings of a man, who was brought up in the school of philosophy, and the energy of

whose mind, independently of his excellence and authority as an apostle, entitles him to rank with the highest characters. To the truly enlightened Christian, indeed, whether in other respects he be a philosopher or a peasant, the name of his Lord and Saviour is a sound always delightful, which forms within him a tone of elevated piety, and by a train of solemn recollections, creates a melody of sacred sentiment and sublime feeling, which no strains can emulate but the harps of heaven. Its vibrations are mingled with every devout exercise, and by their habitual operation and powerful effect, silently direct the course of his experience, and become the chief means of elevating his affections, purifying his taste, forming his dispositions, and making his virtues strong, his motives pure, and his pleasures heavenly.

To an unbeliever, perhaps, these exercises of experimental piety may appear like the ravings of a disordered intellect; while, by a person who admits christianity to be true, but has no idea of its author, except that he was a man of great wisdom and virtue, they will probably be regarded as the wild fire of a false devotion, lighted up in the temples of irrational belief; and the language of sacred writ used to express them, will be accounted for, as the strong hyperboles and bold metaphors of the east. A person of this persuasion, indeed, neither feels the sentiments we have been describing, nor believes in their necessity. And if, in recommending religion, or discoursing about its influence, he should employ terms of ordinary usage to express the devout exercises of the heart, they would assume in his phraseology a different sense, and be used to designate different operations. When in fact systems are embraced, which exclude a prominent exhibition of our Saviour's character, and reduce christianity to a mere code of morals, the christian ministry loses its effect, and the trains of devout and penitential feeling, which according to the New Testament should characterize our churches, gradually sink into retirement, and are ultimately unnoticed and forgotten. Christianity thus modified, may recommend itself to men of refined taste, virtuous habits, or philosophical attainments; and in comparison with the hard sayings of other systems, may be deemed a rational belief. But an impartial view of its principles will discover the absence of those elements, by which alone the great mass of mankind can be savingly reformed; while experience proves, and will still prove its utter insufficiency to effect the grand purposes for which the christian ministry was instituted and christianity designed. If moral discussions, however beautiful, forcible, and eloquent, were truly adapted to arouse the careless, to inform the ignorant, to spiritualize the sensual, to humble the proud, to change the worldling, or to inspire the profane with a pure and elevated devotion, in christian assemblies or in modern times; these triumphs of virtue would long since have been effected at Athens and at Rome, by the reasonings of a Plato and the eloquence of a Tully; and the work assigned to the apostles of Jesus and their successors, might have been achieved in superior style by the professors of rhetoric, philosophy, and classical erudition. But "the preaching of Christ and him crucified," which, though "to the Jews a stumbling block and to the Greeks foolishness," gave such efficiency to the minis-

try of the apostles, is alone calculated in itself, or employed by the Spirit of God, in the present day to produce similar effects. And in proportion as christian ministers, according to the New Testament, "preach Christ to their hearers as the hope of glory, warning every man, and teaching every man in all wisdom, desiring to present every man perfect in Christ Jesus," we are warranted to believe, that, unless its efficacy be prevented by the obdurate spirit of infidelity, and the force of prejudice extensively diffused, devotional feelings will arise, and the best symptoms of personal religion become apparent.

It must certainly be acknowledged, that, among those by whom we conceive the peculiar glories of our Saviour's character have been relinquished or thrown into the shade, there are some truly devout men, who cherish in a high degree the sacred affections we have been describing. But the devout feelings of such persons, with scarcely an exception, are in all probability the relics of a former system, whose impressions still live in their remembrance, and in defiance of the cold atmosphere they have chosen, perpetuate the existence, if not the fervour of their piety. We conclude therefore that the knowledge of Christ is most intimately connected with personal religion, and the great means of planting and maturing in the soul that powerful principle of spiritual life, which is the preparative and foretaste of life eternal.

(To be continued.)

The Millenarian Scheme.

The notion of the *personal reign of Christ on earth during one thousand years*, or the seventh thousandth year of the world, at the commencement of which period the resurrection of the righteous, and at the close thereof that of the wicked, is supposed to take place, has lately been revived with great confidence and high pretensions, by the Rev. E. Irving, G. Noel, H. M'Niel, and others of the Established Church.

To assist our readers in judging whether the notion of the *personal* or the *spiritual* reign of Christ during the millenium is more agreeable to the representations of Scripture, we copy the remarks of the late Rev. A. Fuller on Rev. xx. 1—6. a writer who, on the subject of prophecy, was distinguished for the sobriety of his views, and the solidity of the grounds on which he founded them.

"A question of great importance is that which respects the *nature* of this millennial reign of Christ, whether it be *spiritual* or *personal*. Those who favour the first, consider it as a time in which the gospel will be spread over the whole earth, and cordially embraced both by Jews and Gentiles; when those prophecies will be fulfilled which speak of the cessation of wars; of the stone cut out without hands becoming a great mountain, and filling the whole earth; of the little leaven leavening *the whole lump;* of the knowledge of the Lord covering the earth as the waters cover the sea; of the first dominion coming to Zion; and of the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, being given to the people of the saints of the Most High.

"Those, on the other hand, who plead for a *personal* reign of Christ upon earth, consider the Millennium as a state of *immortality*, a state subsequent to the general conflagration, wherein the righteous, being raised from their graves,

shall live and reign with Christ a thousand years; after which the wicked dead being raised, the general judgment shall follow.

"Whatever respect I feel for some who have maintained the latter hypothesis, I find insurmountable objections to the hypothesis itself.

"*First*, The idea of a personal reign appears to me nearly to *exclude that of a spiritual one, by leaving little or no place for it.*— It is clear that the pouring out of the seven vials is principally for the purpose of destroying the Antichristian system, and that when this is accomplished, the Millennium follows. No sooner are the beast and the false prophet taken under the sixth vial, and the world, (like the temple after being polluted by Antiochus,) purified from its abominations by the seventh, than the dragon is bound for a thousand years. If then this thousand years' reign be personal, the second coming of Christ must immediately succeed the ruin of Antichrist. But if so, how, or when are all those prophecies to be fulfilled which describe the prosperity of the church in the latter days? How are wars to cease in the earth, and peace succeed to it, when as soon as the troubles of the earth are destroyed, the world will be at an end? On this principle Antichrist will reign till the heavens are no more. The end of the 1260 years will be the end of time, and the church will have no existence upon the present earth but "in the wilderness." Instead of the stone, after breaking in pieces the image, "becoming a great mountain, and filling the whole earth," no sooner is the image broken to pieces, than the earth itself shall be burnt up. And on the destruction of the little horn, (Dan. vii. 26, 27.) instead of "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven being given to the people of the saints of the Most High," no sooner shall that horn be broken than the whole earth will be destroyed with it!

"*Secondly*, The idea of a personal reign represents Christ's second coming at a thousand years' distance from the last judgment; whereas the scripture speaks of the one as *immediately following the other, and as being the grand object of it.* "The Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be *punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.*" 2 Thes. i. 7—10. "Behold the Lord cometh with ten thousand of his saints to *execute judgment upon all*, &c." Jude 14 "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *his appearing and kingdom.*" 2 Tim. iv. 1.*

* Respecting the period and design of the Redeemer's advent, that it will be at the end of the world, and for the purpose of holding a general judgment, the following additional passages may be referred to: Rev. i. 7. Matt. xxv. 31—34.; but more especially the declaration of our Saviour himself, (John v. 28, 29.) whose language on this subject, it appears to us, is explicit and decisive: "The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

How this passage can be made to accord with the notion of 'two distinct *eras* of resurrection,' with the long period of a thousand years interposed between them, we

"*Thirdly*, The idea of a personal reign represents believers as raised to a state of immortality a thousand years before the close of Christ's mediatorial kingdom; whereas the scripture represents the one as immediately succeeding the other. Speaking of the resurrection, the apostle says "Christ the first fruits, and afterwards they that are Christ's *at his coming. Then cometh the end* when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 23—28. Now the resurrection of the saints will itself be the destruction of death. If therefore the end *then* cometh, there is no place for a personal reign of a thousand years between them. Besides, if death be the *last* enemy, and this enemy be destroyed in the resurrection, how can there be a Gog and Magog army to be destroyed a thousand years after it?

"*Fourthly*, Those who consider the Millennial reign as personal, *confine the last resurrection and the final judgment, as described in the latter part of the chapter, to the wicked:* but there is nothing in that account of the resurrection which requires it to be limited to them. The sea is said to give up *the dead* which were in it; and death and hell (or the grave) to give up *the dead* which were in them; which language equally applies to the righteous and the wicked: and as to the last judgment, which immediately follows, had it been confined to the wicked, it would not have been said, "*Whosoever* was not found written in the book of life was cast into the lake of fire," since on this principle they could *none of them* be found written in it.

"If the last judgment, as described in chap. xx. 11—15, do not include that of the righteous as well as the wicked, there is no proof from this account of their being judged at all. The scriptures, however, are very express, that "we must *all* appear before the judgment seat of Christ, and give account of the deeds done in the body;" and that "God will bring every work into judgment, whether it be good, or whether it be evil."

"*Fifthly*, The account of Satan's being loosed after a thousand years' restraint, and going forth to deceive the nations, and to gather together the armies of Gog and Magog, *does not comport with a state of immortality, or with the condition of men after their resurrection.* Wicked men may rise, indeed, with the same enmity against God and religion as they possessed at death: but as to their being able to collect together, and to encompass the church of God in hope of destroying it, the idea is gross and inadmissible. The sea and the grave will give up their dead, not to become followers of Satan in a new enterprise, but to be judged every man according to his works. Ver. 13.

"*Finally*, To represent the Millennium, which precedes the last judgment, as a state of immortality, is to confound it with the

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have no conjecture, and happily are not required to know. That the resurrections of the righteous and the wicked will be *successive*, and not *simultaneous* events—that there will be a precedence of order, we believe on the express declaration of the Apostle—"The dead in Christ shall rise first;" but certainly, if there is any meaning in language, the two resurrections are represented as coëtaneous—as occurring at the same "hour," and in obedience to the same summons.

New Jerusalem which follows it. The latter is indeed a state of immortality: for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away;" (chap. xxi. 4.) but this language itself implies that till after the final judgment it shall not be so.

"For these reasons, as well as from the figurative language of almost the whole of the prophecy, I cannot think that the Millennium is to be understood of a personal reign of Christ, in a state of immortality; but of that glorious *rest* which the church will enjoy after the destruction of her Antichristian enemies."

POETRY.

The Rise of Salem.

BENEATH the palm tree weeps the maid forlorn,
Judah's bereft, and all her grandeur shorn;
Silent Siloam's stream meandering flows,
And crumbling ruins speak thy heavy woes.
No more the pomp of power and kingly state,
No marshalled armies now attend thy gate;
The sons of science, and the bards of song,
No more in unison thy fame prolong;
Wisdom no more arrayed in mystic dress,
Nor philosophic sires, the throng address;
Wealth's valued store, and triumph's proud array;
No longer glitter in the blaze of day;
Thy sins have kindled heaven's destructive ire,
And thus in darkness caused thy name t'expire.
But why, desponding, thus thy fate deplore,
As if thy name and worth should shine no more?
Behold the prophet bard with joy appears,
And points, though distant still, to happier years,
When from the dust fair Salem shall arise,
And with her glory flood the eastern skies.
Again shall Israel lift the arm of power,
And science dwell in her Arcadian bower;
Again shall Judah bless the God of heaven,
By whom her sins were punished and forgiven.
The rays of truth upon thy plains shall break,
And sacred pleasure light each faded cheek;
Then shall extend the olive branch of peace,
And war's dread note in dying cadence cease;
The Saviour God, whom Israel had defied,
And with malignant rage had crucified,
On him with bitter pangs repenting gaze,
And in harmonious song attune his praise.
While Jew and Gentile then shall bow the knee,
In adoration to the Eternal Three.

Wem. R. G.

1 *Samuel* iv. 20.

She heard, but she wept not, her spirit was broken,
In grief and in anguish her infant was born;
No smile was its birthright, no welcome was spoken,
No gazing of maidens, no gifts to adorn.

For the ark of her God, by the Philistines taken,
Her country no more with its light to illume,—
Israel at once of its glory forsaken,—
Is her death-wail of woe, as she sinks to the tomb.

How fearful the stroke that her spirit hath riven,
How holy the love the grave could not subdue;
And welcome the seraph that guides her to heaven,
Where the ark, in her Saviour, still gladdens her view.

Such a spirit, so wrapt in the purest devotion,
Might even a seraph's bright loyalty shame;
So true to her God, as the dew of the ocean,
When kissed by a sunbeam, absorbs in its flame.

R. S.

REVIEW.

tatement relative to Serampore, supplementary to a "Brief Memoir." By MARSHMAN, D. D. *With Introductory Observations by John Foster.* vo. pp. lxxi. 172. Price 3s. Parbury, llen and Co.

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(Continued from p. 462.)

VING presented our readers with leading facts, in relation to the state hings at Serampore and Calcutta, emains that we briefly advert to the aration of the former from the Pa- t Society, and the spirit and conduct he Committee in this critical junc- . The following extract, equally cise and comprehensive, contains a ly representation of the perplexities which they have been thrown; and which, taking into consideration all circumstances of the case, we are pinion they have exhibited a happy ibination of firmness and amenity.

Property, to a considerable amount, isting of lands, houses, and goods, was osed to belong to the Baptist Mission- Society. This fact had been explicitly ed by the *missionaries abroad*, and was *ly and constantly averred by those* persons at home who were most intimately connected with the mission, and with all its transactions and agents. After a course of years, however, an officer of the Institution —one of the few with whom it had originated—one who had watched every step of its progress, and bound up his life in its fortunes—the venerable Dr. Ryland—wrote to the brethren in India, of whom he was now the oldest and most endeared friend in existence, not, as he has often since declared, to satisfy his own mind or the minds of others, that the Society possessed property there, of which no doubt was entertained, but simply to propose such a legal investiture of a portion of the property, as might preclude the most sceptical from the possibility of doubting the literal truth of what was habitually affirmed. This procedure was in coincidence with the advice of one out of three of the very parties addressed. No event had previously occurred to break in upon the harmony, or impair the confidence, which had from the beginning marked their correspondence; yet this letter was answered by one consisting of many closely printed pages, recurring to natural principles and inalienable rights, and appealing to every poignant feeling of indignation against flagrant oppression, and all that is tender in sympathy for the oppressed.

"The Committee were filled with consternation. They believed that the measure which simple expediency had induced them to propose, had been entirely misconceived; and they sought by friendly correspondence to dissipate the misunderstanding. Explanation followed explanation; remonstrance succeeded to remonstrance; no entreaties, no concessions, no solemn declarations were spared, so long as any hope of an honourable adjustment of differences remained. With such intensity did they devote their counsels to this object, for many years, that it seemed almost to absorb their anxieties, and materially diverted their attention from the more vital and permanent interests of the Institution. They receive, with friendship, three successive agents from the scene where the misunderstanding originated: they consent to the overtures of the two first, and to the first proposals made by the third. But while felicitating themselves and the religious world on the peaceful termination of the disputes, new interviews are sought: additional demands are pressed; preceding adjustments are set aside; and they are thrown back into the frightful maze of former altercations, with the discouraging re-

Our readers will bear in mind, that long before the arrival of Dr. Marshman, the Committee had solemnly disclaimed all intention to interfere with the management at Serampore; and beyond this point they could not advance, consistently with their obligations to the Christian public. But this did not satisfy Dr. Marshman; for the very first question he proposed at the Committee-meeting in August, 1826, as a point to be settled before he could enter on any minor negociation, was—"Do you esteem your Serampore brethren as co-operating with you, and *as perfectly independent of you as you are of them?*" Here, we conceive, a gross fallacy has been imposed on the public. An attempt has been made to divert the mind from the real *gist* of the argument, by losing sight of the official relation which subsists between a Missionary Society and its agents, and viewing both the Committee and the missionaries, not as public functionaries, but as private individuals. As private individuals, mutual independence is the natural and inalienable right of both parties; but this is not the question. The point to be determined is—Are Societies and

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does not require infallibility either to read or to understand the letters which the missionaries wrote! Unless we *disbelieve* their statements, it is absolutely impossible to arrive at any other conclusion. We presume Dr. Ryland's fallibility will be gravely asserted next, because in 1812, he was so simple as to believe that his friend Dr. Marshman *really meant* what he said, when he assured him, in the most unequivocal terms, that the Society had property in India to the amount of "*full twenty thousand pounds!*" Seriously, we conceive the only question for consideration is—(and we cannot too deeply lament that it should ever have become a question,)—*Are the statements of Dr. Marshman, in* 1812, *to be believed?* For, if this question be answered in the affirmative, the subject of property is decided for ever, and decided by himself. In the letter to which we allude, he not only states the simple fact for which we are contending, but expressly *distinguishes* between the property which belonged to the Society *as such*, and property which belonged neither to the Society nor to the missionaries, but to "*the church of God and the religious public!*" A more complete and unequivocal answer to the miserable subterfuge afterwards resorted to, of substituting "*the cause of God*" for "*the Society*," is scarcely conceivable. Surely, the Doctor will not negative every pretension to common sense, by reiterating that these were "casual expressions, dropped in affectionate carelessness!"

From the question of property, the transition was easy and natural to the "*Form of Agreement in* 1805." But what will our readers think, when we inform them, that it was now announced, for the first time, that this Act of the Serampore Parliament did not continue in force many months, that it certainly was not acted upon a single year, and that, to Dr. Marshman's knowledge, it was never once read, as it was stipulated it should be, at their monthly meetings! We are not, indeed, greatly surprised at this result. Like some other schemes of Serampore, it was *too romantic for practical purposes.* But while we feel no disposition to impute blame to the makers of this "paper constitution," for abandoning a voluntary arrangement which they found to be impracticable, we are compelled to avow our conviction, that they ought, in common candour, to have *avowed* the change. They could not be blind to Mr. Fuller's exhibition of this noble monument of missionary self-denial, nor deaf to the responding plaudits of an admiring world. Now, as nothing can be more irksome and distressing to an ingenuous mind, than to be congratulated on the possession of a virtue which has no existence, so it might have been presumed our brethren would have been in haste to avow the truth, humiliating as that truth might be; and that, when all classes of the Christian community, in the eastern and western hemispheres, viewing them as almost super-human, concurred in offering the incense of praise, they would instantly have interposed, and said, "*Sirs, why do ye these things? We also are men of like passions with you!*" The avowal of the change by Dr. Marshman, after a concealment of more than twenty years, might well excite in the minds of the Committee sensations of "surprise, strong and universal." "It *did* appear strange, that a fact like this should never have been stated before."

It is with unfeigned concern, that we cannot receive Dr. Marshman's account of this meeting without considerable reservation. Not that we intend to insinuate that the Doctor is chargeable with *intentional* misrepresentation; but surely he must possess a most treacherous memory, and exactly answer to the description given of him by his friend Mr. Ward—that "about business he has no settled recollection."

We had intended to present our readers with the *memoriter* account to which we have referred, and to have placed beside it the passage introduced by Mr. Dyer, not from recollection, but from the minutes taken at the time by a skilful and well-known short-hand writer. In that case, we should have requested our readers to look, first on this picture, then on that, and discover,

if they could, the strong points of re semblance. But the honest truth is, we have strong doubts whether this or any other passage in particular was floating in the Doctor's mind. For our satisfaction, we have been favoured with a sight of these minutes; and though we have carefully read them again and again, and had even fixed upon another part, not as being more like, but as agreeing rather better in point of time, we are constrained at last to come to the conclusion, that there is not *any* passage which bears even a tolerable resemblance to the conversation which, by inverted commas, Dr. Marshman has invested with all the show of exactness. Most assuredly, there is not the least appearance of the sentences imputed by him to the gentleman whom he describes as "an aged member who is often in the chair." We have laboured to find the alleged opening speech of that gentleman; but really we cannot discover it, or any thing like it, from the beginning to the end: and as "that which is crooked cannot be made straight," so "*that which is wanting cannot be numbered.*"

After the discussion of various other points, in which the Doctor's memory appears to be equally at fault, the Committee resolved, that *one-tenth* of the Society's income for general purposes should be annually remitted to Serampore, in aid of their missionary stations. Thus, once more, every thing desired, except the *right* of independence, was fully conceded; and not only did Dr. Marshman "*agree to receive*" the tenth, as he somewhere shrewdly expresses himself, but hailed it with apparent satisfaction, as *the sum total of his own proposition*. How long this feeling continued, we shall see.

"When the greater part of the Committee were gone (says the Doctor), I came up to the table with the Secretary, and one or two of the members who still remained. The Secretary then said to me, 'According to the accounts of the year just closed, this tenth will be eight hundred and forty-five pounds.' At this I was perfectly astonished. I had examined the accounts in the Reports of the two preceding years, the only Reports I had seen, that for the current year not having been then published, and according to them, I found that a *tenth* would amount to nearly twelve hundred pounds; and I now found that instead of a larger annual supply than a thousand pounds, which I knew was inadequate to the present wants of the stations, while the expence of them was continually increasing as the divine blessing might enlarge them, I had now to expect a supply far below that sum." Statement, p. 11.

This statement contains an innuendo, which we confess we did not expect—that the Committee scarcely dealt honestly with the Doctor, but were guilty of a species of concealment rarely to be found but among worldly politicians. And yet a very slight attention to the facts of the case will show, that if blame attach any where, it is to the Doctor himself, and to him alone. He states that he had examined the Reports for the two former years, but that the Report for the current year was not then published. Now this is the *fact*, but what is the *implication*? Why, that he had not *an opportunity* of ascertaining the amount of receipts for the current year—which is *not* true. The *balance-sheet*, (the only part of the Report which was necessary) besides having been read in his hearing a month before, had been actually "*submitted to his inspection!*" The only "astonishment," therefore, becoming the occasion, would have been at his own deficiency. If, with the means of information in his hands, he still remained in ignorance, the Committee are clearly exonerated.

We approach, with some degree of trembling, the last of these official interviews between Dr. Marshman and the Committee—simply *because* it is the last. We have no hesitation in expressing our decided conviction, that the result, as far as the Committee are concerned, was inevitable. They could not do otherwise than they did. Still, the dissolution of a connexion, endeared to us, as this was, by early and delightful associations, cannot be contemplated without feelings of the deepest regret.

Dr. Marshman's object in procuring this meeting, was to obtain, in aid of the Serampore stations, an annual in-

pend of *a sixth*, instead of a tenth, of the Society's income for general purposes, or such a proportion of 2,400*l.* as the Committee might feel justified in granting, with the understanding that he should apply to the public for the remainder. The ostensible reasons for this application were two—his own disappointment in the amount of the tenth, and the additional burdens at Serampore. To the first of these, we have already alluded: the last may deserve a brief recognition.

In the first place, we may inquire, What has rendered it *necessary* that application should be made to the Committee of the Baptist Missionary Society, to support, wholly or in part, stations, which have hitherto been chiefly supported by their missionaries at Serampore? Not a diminution of income; at least this is not pretended. Nor an inadequacy of funds either, for all missionary and private claims. Nor, indeed, the establishment of new stations; for this is entirely prospective. But neither more nor less than just this—*the diversion of twenty thousand pounds from objects purely missionary, to the erection and endowment of a magnificent College!* This, and this alone, is the omnivorous vortex which has absorbed the funds hitherto applied to missionary purposes, produced poverty in the midst of riches, and created a melancholy dearth in the land of abundance.

Without, however, disputing, in this place, the propriety of this application, as itself considered, we may further inquire, whether, under all the circumstances of the case, the Committee could, *on Dr. Marshman's own showing*, have granted him the supplies he requested. It is, we all know, a favourite maxim with the Doctor, that "*control is commensurate with contribution, and follows it as the shadow the substance.*" Very well: just let this be recognized as a correct axiom, and the conclusion is inevitable—that the Committee could not have decided differently than they have; for the sun in the firmament is not more notorious, than Dr. Marshman's determination *to receive the contributions of the Society, only on the principle of absolute independence.* Not one jot or one tittle of interference in the management of the stations in aid of which he solicited support, would the Doctor concede! From the circumstance of four of these stations having been already transferred to the Society, by Dr. Carey and Mr. John Clark Marshman, the Committee, in the hope of an amicable adjustment of all differences, proposed to take the whole ten on their own funds, and resign them to the management of a Corresponding Committee in India, comprising all the Bengal missionaries, with Dr. Carey as their President. That Dr. Marshman should object to the latter part of this arrangement, may not appear wonderful; nor, highly as we esteem the Calcutta brethren, do we feel the slightest disposition to impugn the wisdom of his determination; for "how can two walk together except they be agreed?" And however desirable, in itself, such an arrangement might appear to the Committee, no sooner was this inconvenience pointed out, than they immediately proposed to commit the entire management to Dr. Carey and Dr. Marshman during their lives, reserving only to themselves the choice of successors. Had they not made this proposition, we think they *would* have merited all the obloquy which has since been heaped upon them, in reference to this transaction, by Dr. Marshman and his advocates; for, just as we certainly esteem the former arrangement, we *do* think, that the very eminent services of both Dr. Carey and Dr. Marshman, in the cause of God, demanded every possible sacrifice short of a surrender of principle. That the Committee have all along sympathized in this feeling is evident; for so numerous have been their concessions, that, except the right of absolute independence, they have nothing left to concede. And it ought to be universally known, that the very length and breadth of their proposed interference with the Corresponding Committee, consisted in this—that they should not form new stations at the expense of the Society, without previous consultation as to their ability to raise the necessary funds!

This is all. And is *this* the interference and domination which is to be "resisted as the solid rock resists the wave!" Dr. Marshman's maxims, it seems, are not of universal application. Whether *he* contributes, or whether *we* contribute, control, and exclusive control too, is his peculiar prerogative!

That the Doctor should refuse to recognize a transfer formally executed by the powers at the seat of government, appears passing strange. But who will deny, after this, the superiority of his pretensions to the management of Serampore? Whether on the spot, or at a distance of fifteen thousand miles, it is all one—he, and he alone, it seems, has "power to decree, and power to reverse ecrees!"

Dr. Marshman lays great stress on the circumstance, that his younger associates, Messrs. J. C. Marshman, Mack, and Swan, were not included in the management with himself and Dr. Carey. The simple truth, then, is this—since it must be told—that however estimable the former of these gentlemen may be, he is *not a missionary*, and the principle by which the Committee were governed was, that *missionary stations should be superintended by missionaries*. It may be replied, that Messrs. Mack and Swan sustained this honourable character. True, they did: but to have selected them to the exclusion of his son, would have been exceedingly wounding to Dr. M. as a parent; and *this* consideration, and we believe this alone, induced the Committee to limit the management to the *senior* missionaries. Dr. Marshman *knew* this; but we presume when he wrote his Statement, it had escaped his recollection: at least, we hope so; for otherwise, he surely could not have requited this Christian delicacy in the manner he has. For Mr. Swan, he will now perceive his commiseration might have been spared; he himself declaring he should "tremble" to form one of the Serampore Union, because, "as at present constituted, it appears to him so little adapted to promote the great spiritual objects to which he had devoted his life;" and that "there is no individual there, with whom he would enter into such a solemn, responsible, religious connexion, but the venerable Dr. Carey."

From the whole, then, it is evident, that the true cause of the separation consists in this—Dr. Marshman's resolute determination, whether he contributes, or whether he receives contributions, to establish at Serampore a system of *absolute monarchy*. Had the Committee voted any proportion, or even the whole, this was his *sine qua non*; and the only advantage to be derived from granting the whole, would have been the non-establishment of a rival Institution: and even this exemption would, in all probability, have been only temporary; for, as their burdens increased, either the Committee, or the public by means of a distinct appeal, must have borne the whole. "Where, then, (we may ask, in his own words,) does the blame of this disruption rest? Surely, in this, the God of righteousness *will* judge between the Committee and him."

Before we dismiss this article, we are compelled, in rigid justice, to notice another accusation, eminently calculated to produce an unfavourable opinion of the Committee: we refer to the charge of *personal rudeness* to Dr. Marshman. Mr. Foster supposes, from the information afforded him by some of Dr. Marshman's friends, and from a sight of the minutes of this meeting, that "there must have been a very copious exhibition of magisterial interrogatory, snappish remark, affected supercilious compassion, and vituperative intemperance." Now, this is a very grave accusation; and advanced, we are constrained to add, with peculiar infelicity by the writer of the Introduction to Dr. Marshman's Statement. For whatever strong expressions were uttered in the warmth of debate, they were mildness itself, compared with some of the cool, and deliberate, and studiously-pointed epithets which distinguish that elaborate production.—Still, the deeper delinquency of an accuser will not justify the accused. And we must, in candour, admit, that one veteran did express his dislike of "ex-

on a farce." Another member ceive (nor was his opinion sin- that the Committee had been ed and hoaxed;" and therefore nly said so. And a third *did* in of "evasions and prevarica- -the latter expression being im- ely withdrawn, with an *amende le*, which found no parallel on er side. But these are all the teous expressions we have been discover. And we might ask, s there had been *no* appearance rying on a farce, suppose the ttee had *not* apparently been d and hoaxed, suppose there had shiftings and evasions, still, are rsh, and in that case unfounded ions of three individuals, to be on a whole Committee? Is this anded justice? But, as Mr. Fos- seen the minutes, he must know *pearances*, at least, *were* such as justify every one of these ex- ns, save and except that which stantly withdrawn. We hope it t be pretended, that on such us men are to assume a disguise, press the feeling of honest indig- We are no advocates for in- , but we *do* love ingenuousness, teem it a thousand times more and more Christian too, than asy show of politeness. "Open is better than secret love." comparably superior, then, must o that disguised antipathy, which, been, by an effort, suppressed lic, flows with the greater free- nd depth through the private ls of confidential intercourse? we disposed, we could write aphs of recrimination as long se under review. But strong sions from any party, in the a of debate, are mere *bagatelles*, ed with the deep-rooted feeling lurks beneath the surface of a and unruffled countenance.

think we may now appeal to all able judges, and inquire, *What he Committee have done, that they t done? Could* they formally con- the alienation of the Society's ty? *Could they commit* the management of missionary stations to an *ex-officio* irresponsible College Council? *Could* they permit an accumulation of expenditure, without requiring consultation as to their ability to meet it? Or *could* they, in the simplicity of their hearts, vote away a proportion of their funds to a party who would instantly make a distinct appeal to the very individuals who had supplied those funds? True, they *might* have done this, and more. They might have acknowledged the supremacy of Serampore, and become tributary to their former agents. They *might*, indeed, have assumed the position of the Gibeonites—have made a full surrender of their liberty, be seeching their more powerful rival to "do with them as seemed good and right to him," even though, in the clemency of his heart, he should make them "hewers of wood and drawers of water" to the Serampore College! But how, then, could they have met their constituents? How, then, could they have rendered an account of their stewardship? How, then, could they have made any pretensions to probity, to honour, to wisdom, or to self-respect? At present, unsuccessful as have been their efforts, disappointed as are their fondest expectations, they may retire from the controversy, pained, indeed, and sorrowful, but certainly without self-reproach. They may appeal alike to God and their brethren, for the purity of their motives, and for the intensity of their desire and the zeal of their efforts, to promote equally the interests and the honour of the Society and Serampore. In common with their fellow Christians, they cannot but deplore the separation; but never, in our opinion, could any body of men declare, with more perfect sincerity than they—"*We* have not desired the woful day, (O Lord,) thou knowest!"

In conclusion, we would just observe, that we cannot sympathize with our friends who feel alarmed and dismayed, lest this unhappy disruption should essentially injure the cause of missions in general, and our own Institution in particular. We have no such apprehensions. The cause of missions is the

cause of God; and in proportion as they are conducted with singleness of purpose, with a steady aim for the promotion of his glory, renouncing all crooked policy, concealment, and evasion, in that proportion will they be crowned with the Divine blessing. More beautiful than the sun, and majestic in her own simplicity, Christianity disdains alike the hood of concealment and the imposing paraphernalia of secularized establishments. Only let Missionary Societies emulate the spirit of their Divine Founder, whose kingdom is "not of this world," and their success is certain. Institutions founded in worldly ambition, and conducted on worldly principles, contain the seeds of their own dissolution; and they *must* pass away. But these shall stand; not, indeed, in their own strength, but in the strength of God. When they pass through the flames, he will preserve them, and the waters shall not overwhelm them. Their cause is his own: and while the merchants of the earth are bewailing the dissolution of their pomp, and their grandeur, and display, the humble followers of the Lamb, whether individuals or communities, may anticipate the song of ultimate triumph, and shout "Alleluia! the Lord God omnipotent reigneth!"

The Life and Opinions of John de Wycliffe, D.D. illustrated principally from his unpublished Manuscripts; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe, to the Commencement of the Fourteenth Century. By Robert Vaughan. Holdsworth. 1828.

If we are among the last to notice this admirable work, it must be ascribed to circumstances over which we had no control: we have been among the first to read and admire it.

After a long, dark, and dreary night, the morning star is hailed with joy. So the student in Church history rejoices when he comes to the age of Wycliffe, whom God raised up and made like Jeremiah, "an iron pillar and a brass wall."

Wycliffe was born in a village from which he derives his name, about six miles from the town of Richmond in Yorkshire, in the year 1324. Of his juvenile history much cannot be told now, but that he studied at Oxford, at Queen's College and at Merton, is well known. There he paid attention to canon, civil, and municipal law, and to the philosophy of the schoolmen; but his veneration for the sacred writings was the most prominent feature of his character. He was called "Gospel Doctor," and in the thirty-second year of his age his religious character was fully disclosed. In 1361, he was elected Master of Baliol, and afterwards of Canterbury Hall. His opposition to the secularity and the vices of the clergy, exposed him to much danger; yet in 1372, we find him Professor of Theology at Oxford, a station of high and commanding influence, which his piety and zeal prompted him to improve to the uttermost. In 1375, king Edward the Third promotes him to the prebend of Aust, and to the rectory of Lutterworth. Not long after this, he is accused of teaching dangerous opinions, and appears before the bishop of London. His chief patron is John of Gaunt, duke of Lancaster.

The Reformer proceeding in his high career, letters are sent from the pope to the king, the primate, the bishop of London, and the university, requiring the immediate suppression of his tenets. Great discussion is elicited at Oxford by the papal mandates, and Wycliffe appears before the papal delegates at Lambeth.

Mr. Vaughan, after referring to several of Wycliffe's tracts, gives us his ever-memorable reply to the friars who thought him dying, which we here insert.

"But the labour of producing such compositions, and the excitements inseparable from the restless hostilities of his enemies, so shook his frame at this period, as to threaten his speedy dissolution, and in truth, to lay the foundation of the malady which a few years later was the occasion of his death. Such also was the force of religious prejudice in

the fourteenth century, that his old antagonists, the mendicants, conceived it next to impossible that an heresiarch so notorious should find himself near a future world, without the most serious apprehensions of approaching vengeance. But while thus conscious of their own rectitude, and certain that the dogmas of the reformer had arisen from the suggestions of the great enemy, some advantages to their cause were anticipated, could the dying culprit be induced to make any recantation of his published opinions. Wycliffe was in Oxford when this sickness arrested his activity, and confined him to his chamber. From the four orders of friars, four doctors, who were also called regents, were gravely deputed to wait on their expiring enemy; and to these the same number of civil officers, called senators of the city, and aldermen of the wards, were added. When this embassy entered the apartment of the rector of Lutterworth, he was seen stretched on his bed. Some kind wishes were first expressed as to his better health, and the blessing of a speedy recovery. It was presently suggested, that he must be aware of the many wrongs which the whole mendicant brotherhood had sustained from his attacks, especially in his sermons, and in certain of his writings; and as death was now apparently about to remove him, it was sincerely hoped that he would not conceal his penitence, but distinctly revoke whatever he had preferred against them to their injury. The sick man remained silent and motionless until this address was concluded. He then beckoned his servants to raise him in his bed; and fixing his eyes on the persons assembled, summoned all his remaining strength, as he exclaimed aloud, 'I shall not die but live, and shall again declare the evil deeds of the friars.' The doctors and their attendants now hurried from his presence, and they lived to feel the truth of his prediction; nor will it be easy to imagine another scene, more characteristic of the parties composing it, or of the times with which it is connected."

It appears from these two interesting volumes, that the topics on which the great Reformer perpetually insisted, were "the sufficiency of Scripture, the right of private judgment, the doctrines peculiar to the gospel, and the various obligations and the means conducing to religious devotedness. It was the singular honour of this illustrious man to be the first *English* translator of the whole volume of Scripture, and his New Testament was reprinted by Mr. Baber, *of the British Museum,* in the year 1810. The Old Testament remains in manuscript.

The opposition made by Wycliffe to the doctrine of transubstantiation was bold and vigorous in the highest degree, and when his great friend the duke of Lancaster forsook him, his purpose was not to be altered by that event. He trusted in God.

After the lapse of forty years, when grey with age and anxiety, in 1382, he was brought before the convocation of the university. But we must forbear—our limits will not allow us to do more than mention his letter to the pontiff, his exclusion from Oxford, and the amazing exertions of his ever-buoyant mind in circumstances by which most men would have been overwhelmed. He died peaceably at Lutterworth, December 31, in the year 1384.

To the investigation of all the preceding particulars, Mr. Vaughan has brought a powerful mind, with the most laudable industry of research, and exemplary fidelity in giving his authorities. Far from taking anything upon trust, he has been evidently determined to see with his own eyes, and to examine as if no one had done so before him.

The *Preliminary View*, which occupies 214 pages of the first volume, must have cost the writer immense labour. To this three chapters are devoted: "On the rise and character of the papal power—On the state of the Protestant doctrine in Europe to the commencement of the fourteenth century—On the ecclesiastical establishment, and the state of society in England, previous to the age of Wycliffe. In these chapters the reader will find a multitude of curious and important facts, and those inferences and reflections which an enlightened Protestant writer might be expected to draw. Without pledging ourselves to every opinion expressed, we most cordially recommend this part of the work to all who desire to have a correct and comprehensive view of religion, as it was exhibited in Europe in the middle ages. During that period, "wherever the influence of the pontiffs could extend it, that of the friars was carefully directed to make inquisitions

into heresy, and to seize the persons of the suspected. In the cells of their prison-house the unhappy victims of intolerance suffered every species of torture, and thence were often conducted to the stake, ignorant alike of their crime, of their accusers, and of the evidence on which they were condemned." p. 145.

We are greatly indebted to Mr. Vaughan for the very numerous extracts he has given from the great Reformer's own writings. Our readers will be pleased, we think, with the following.

"To the scheme of spiritual power so long established in connexion with the see of Rome, and to the many delusions which had facilitated the introduction of the laws of penance, and the customs of pilgrimage, he opposed the simple but sublime doctrine of a free remission of sin in virtue of the atonement of Christ. To guard this doctrine also from abuse, he was equally bold in declaring that the penitent alone could be assured of pardon; and that God is more willing to confer the grace of penitence, and all the elements of a heavenly temper, than we are to seek them. 'Marvellous,' he observes, 'it is that any sinful being dare grant any thing to another on the merit of saints. For without the grace and the power of Christ's passion, all that any saint ever did, may not bring a soul to heaven.' That grace and passion, are at the same time described as including 'all merits which are needful.' The last day he remarks, will show that the judgment of the Supreme is not to be at all influenced by the often mistaken views of men; and he concludes by praying that 'the Almighty of his endless charity, would destroy the pride, covetousness, hypocrisy, and heresy discovered by these pretended pardons, and make men earnest to keep his commandments, and to set their trust fully in Jesus Christ.' What the reformer meant by thus trusting in Christ he frequently explains. In his comment on the passage respecting the brazen serpent, he thus writes. 'Here we must know the story of the old law. How the people were hurt by the stinging of adders. And Moses prayed God to tell him a medicine, and God bade him take an adder of brass, and raising it high on a tree for the people to look to, to tell them that those who looked on that adder should be healed. And all this was a figure of Christ's banging on the cross. He was in the form of the *venomous* adder; but in his own person it *no* venom, even as the adder of brass had no venom in it. But as a right looking on that adder of brass saved the people from the venom of serpents, so a right looking by full belief on Christ saveth his people.' It follows, therefore, that 'Christ died not for his own sins as thieves die for their's, but as our brother, who himself might not sin, he died for the sins that others had done. The righteousness of God, therefore, and his grace, and the salvation of men, all thus moved Christ to die.' Such passages prepare us for the reformer's more definite statements on this article, as when he affirms that without faith it is impossible to please God; that the virtuous deeds of the unbelieving are devoid of a principle of righteousness; that faith in the Redeemer is sufficient to salvation, and that without the admixture of other causes; and that men are righteous but by a participation in the Saviour's righteousness.

"Nearly allied to the doctrine of justification by faith, is that of sanctification by the agency of the Divine Spirit; and in the writings of Wycliffe, they hold that relation to each other, which we find allotted to them in the sacred scriptures. The text which affirms that with respect to the duties of piety, 'our sufficiency is wholly of God,' is thus treated. 'Since among the works of man, thinking would seem to be most in his power; and yet even his thoughts must be received from God, much more is it so with the other works of men. And thus should we put off pride, and wholly trust in Jesus Christ. For he who may nought *think* of himself, may *do* nought of himself. Thus all our sufficiency is of God, through the mediation of Jesus Christ.' It is afterwards observed, that 'thus of sinful and ungrateful men, God maketh good men, and all the goodness in this cometh of God. Nor trouble we about any farther cause, since God himself is certainly the first cause."

Mr. Vaughan's style is clear, and calm, and dignified, as befits the historian. If it be elaborated too much to please the rapid reader, we can confidently assert that it will amply reward the most patient and attentive perusal.

We had almost forgotten to say that there is an engraving prefixed, from a valuable picture lent to the author by the Venerable the Archdeacon of Richmond and rector of Wycliffe.

"Dr. Zouch, a former rector, bequeathed this painting to his successors, with the following notice appended to it. 'Thomas Zouch, A.M. formerly fellow of Trinity College, Cambridge, and Rector of Wycliffe, gives this original picture of the great John

Wycliffe, a native of this parish, to his successors, the Rectors of Wycliffe, who are requested to preserve it as an heirloom to the Rectory House."

It will afford us a high gratification to observe a new edition of a work so creditable to the author, so useful to the reader, and we may add, so seasonably published for the benefit of the Christian world.

Herculaneum, in three Cantos; and other Poems. By CHARLES ROOM. One vol. post 8vo. 4s. Longman and Co.

THE present is a period when it may be justly said, that "*of making books there is no end.*" To us, at least, it is curious to contrast the depression of commercial enterprize with the unexampled extent of our literary productions. The "*cacoëthes scribendi*" spreads with a rapidity almost equalled to the "*march of intellect*"—the press teems with publications of every kind, and such is the fury of the torrent which sweeps them to the shades, that we should be fearful that our more standard works would be carried away with the impetuosity of the current, did they not resemble those rocks of granite which defy the fury of the tempest, and rise with renewed beauty from the violence of the waves. 'Tis true, that we occasionally meet with a few "gems of the ocean," which are arrested from the billows, and placed in the casket of literature, but the majority of the productions of the present day are so vapid and so trifling, that after they have proved sources of disappointment to their authors, they sink into oblivion, unnoticed and unregarded.

However just these remarks may be in respect to many publications, they certainly do not apply to the one before us. We are happy to meet Mr. Room, on this his first appearance before the public, and congratulate him, not only on the talent which he has exhibited, but on that strain of piety which pervades the volume; and we hope that our British youth will emulate him in the unaffected display of such sentiments.

The event which forms the basis of the principal poem is the destruction of Herculaneum, a city in Italy, which was overwhelmed by an eruption of Mount Vesuvius in the year 79, and was discovered during the early part of the last century. On taking up the volume, we confess that we anticipated nothing but that bombast and extravagant "flash" which at present is so much in vogue. We were, however, pleasingly mistaken. The unassuming, yet manly preface, damped these expectations, and a perusal of the poem removed every prejudice. Mr. R. himself appears to have entertained similar fears, which circumstance, we presume, has been the occasion of his committing an error of an opposite kind. We think that he has not been sufficiently attentive to the event that he has undertaken to celebrate. His fingers wander among the strings of his lyre, and produce not so much a full volume of sound, as a strain of sweet, but unconnected melody. This, however, is very excusable in a young writer, and we doubt not but that time will mature those powers of which this production is so favourable a specimen. But not to extend our remarks, we will make a few extracts from the poem, which will enable our readers to judge for themselves. The following stanzas, we think, are very beautiful:

"How frail is all that's beautiful on earth!
The fairest flowers seem loveliest as they fade:
Uncertainty gives beauty heavenlier birth,
As the bright sun when threatning clouds invade,
With deeper, mellower radiance tints the glade.
The last sweet odours of the fading rose
Ask tears that aught so beautiful *can* fade.
E'en love itself, when stricken, lovelier grows,
And gathers hope from hopelessness, and bliss from woes.

Those lovely forms of most etherial mould,
Whose natural elegance of air and mien
Bespeaks the spirit scarce by earth control'd:
Whose bright eyes revel in their beauteous sheen,

Pass like a burst of sunshine and are seen
No more—like meteors on a midnight sky:
Too delicate to grace the dreary scene
Of a bleak world, they blush, expand, and die;
To mem'ry leave their sweetness,—to the heart a sigh!"

We regret that our limits will not admit of large extracts, but cannot refrain from copying the following, which is worthy the pen of a much more experienced writer:

"'Tis sad to think that voice is silent now,
That lull'd our cradled infancy; that hush'd
Our little sorrows; taught our knees to bow,
Our tongue to lisp in prayer;—those eyes that gush'd
With pity, dim;—and quench'd that love that rush'd
Our griefs to soothe: and as the willows wave
Over that sacred earth, when all is hush'd,
'Tis sadly sweet with filial tears to lave
The mournful spot, and deck with flowers a mother's grave."

Unmingled praise is worthy of little credit, and we are sure that Mr. R. has too much good sense to be otherwise than obliged by our pointing out his defects. As we before hinted, there is a want of connection in the principal poem, and too little information relative to the catastrophe itself. A few of the stanzas are unfinished, and others rather unintelligible, but after the specimens already produced, we are sure that our readers will not suffer the blemishes which are occasionally perceptible, to deter them from uniting in the commendation which we unhesitatingly bestow upon the volume. The minor poems fully sustain the credit of the whole. The "Dream" is singularly wild, and full of poetic beauty. We think, however, that the "Address to Pleasure" is decidedly the best.

Should Mr. R. continue to cultivate his powers, we do not doubt but that he will produce a work of a much higher order than the present. We are glad to hear that he is engaged in a course of study, preparatory to his entrance upon the ministry, and hope that he will be made eminently useful.

Happy Poverty and Christian Frugality exemplified, in the Life of Mr. George Wildman, a Member of the Church in Eagle-street, London, who died July 26, 1828, in the 89th year of his age. pp. 36. Price 4d. Wightman and Co.

THIS is the simple history of one who was called by Divine Providence—

"Along the cool, sequester'd vale of life,
To pass the noiseless tenour of his way;"

but who in this lowly path exhibited the influence of Christian principles, and the value of humble prayer.

His life was distinguished by habits of extreme economy, and a spirit of noble independence, which those habits enabled him to maintain, under circumstances of poverty and depression. "If (says his biographer) such a noble feeling as that shewn by poor George Wildman could be infused into the lower classes of society, it would effectually relieve the burdens of pauperism, under which the nation groans." p. 21.

There was also another result of his economical habits, which is no less entitled to honourable mention. By the exercise of the most rigid frugality, he possessed himself of the *power* (the disposition he always had) to discharge the debts he had formerly contracted.

"When I paid one of his creditors at Mark Lane, (says Mr. Napier,) I recollect his saying, 'Well this is money taken out of the fire, I never expected to have received this.' Mr. W.'s conduct in this matter was creditable to his christian character, and is an example which some professors, who have been indebted to the clemency of their creditors, would do well to imitate."

While the poorest may find in these pages something worthy of imitation, the most wealthy and independent may derive from them lessons of instruction, and fresh motives for gratitude.

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor."

LITERARY RECORD.

New Publications.

1. *A Letter to a Clergyman on the Scriptural Authorities in favour of Adult Baptism, and traditional Authorities in favour of Infant Baptism. By a Hermit.*

2. *Original Hymns: adapted for Social Prayer Meetings, &c. By John Mann.* The compositions of a pious man, containing many good sentiments, but less real poetry.

3. *Friendly Hints: principally addressed to youth of both sexes, on Mind, Morals, and Religion. By John Doncaster.* Part I. fifth edit. A little book full of useful extracts from good authors, and remarkable anecdotes adapted to secure attention to the sentiments taught. We think the writer should have acknowledged to whom he was indebted for each good passage in this compilation.

4. *An Appeal to Christendom; with other Poems. By Sigma, Gent.* A kind of rugged inverted prose, as much resembling genuine poetry as the style of Edward Irving is like unto that of Addison.

5. *Illustrations of Prophecy; in the course of which many predictions of Scripture are elucidated; together with numerous Extracts from the works of preceding Interpreters.—Also, New Illustrations of Prophecy, in five dissertations, on an Infidel Power; the Abyss, or Bottomless Pit; The Symbolic Dragon; A Millennium; and the Coming of Christ. To which is appended, a Sermon on the Kingdom of Christ.* In 2 vols. 8vo. price 1*l* 1*s*.

6. *A New Edition with additions of Memoirs of Mrs. Savage and Mrs. Hulton. By J. B. Williams, Esq. with a recommendatory Preface, by the Rev. W. Jay of Bath.* 12mo. 5*s*.

7. *The Contrast, or Brief Memoirs of Nubilus and Honestus.*

8. *Specimens of the Lyrical, Descriptive and Narrative Poets of Great Britain, from Chaucer to the present day: with a Preliminary Sketch of the History of Early English Poetry, and biographical and critical notices. By John Johnstone, editor of Specimens of Sacred and Serious Poetry.* The compiler of this volume says: "That 'instead of orient pearls at random strung,' among which are sometimes interspersed not a few French paste-beads, recommended solely by fashion, smoothness, and glitter, the design of this volume, so far as compatible with its limits, is to exhibit the developement and progress of English poetry by a selection of specimens of its fairest productions arranged in order; and to form as it were an index to our poetical literature out of its own choicest materials." When we assure our readers that the author of the work before us has well executed what he proposed to accomplish, we need not attempt a higher recommendation of that which we have perused with much delight.

9. *The Amulet for the year* 1829. The above annual has made its appearance during the past month, with attractions both literary and pictorial, in no degree inferior, and in some respects exceeding either of its predecessors. It contains articles from a number of the most distinguished writers of the age, among whom are many who have not heretofore contributed either to this work or to others of a similar character. We have not time at present to do more than simply to announce its appearance, reserving a fuller estimate of its claims on our attention to a future number.

In the Press, &c.

Mr. Gibbs's Defence of the Baptists, a second and enlarged edition will shortly be published.

Letters to a Friend, designed to relieve the Difficulties of an Anxious Inquirer, under the first Impressions of Religion. By the late Rev. T. C. Henry, D. D. of Charleston, South Carolina. With an enlarged Memoir of the Author, by the Rev. Thomas Lewis. Revised and edited by the Rev. J. P. Smith, D. D. This important work originated in the conversations of the lamented author with an English young Gentleman with whom he made the tour of Scotland and Ireland in 1826.

Objections to the Doctrine of Israel's Future Restoration to Palestine, National Pre-eminence, &c. &c. in twelve Letters to a Friend. 1 vol. 12mo.

A series of Practical and Expository Lectures on the whole of our Lord's Sermon on the Mount, and will be published in January next in one vol. 8vo. price to subscribers 10*s*. 6*d*. to non-subscribers 12*s*. These Lectures are about forty-five in number, and include eight on the beatitudes—two on the salt of the earth and the light of the world—ten on the mistakes of the Jews as to the moral law, and its perpetual claims on the attention of all men—one on alms—seven on prayer—and the rest miscellaneous, according to the nature of the text. Subscribers' names to be forwarded immediately to R. Baynes, 28, Paternoster Row.

OBITUARY.

MRS. MARTHA PRATT.

On the 0th of August, 1828, died Mrs. Martha Pratt, the third wife of Mr. Thomas Pratt, of Ilford, in Essex. The following statement was publicly read to a numerous congregation, at the close of her funeral sermon.

Of the first twenty-five years of her life we know but little. She has been heard to speak with deep regret of the gaiety, vanity, and folly to which she was most decidedly attached, and in which she would have gone much greater lengths, had it not been for the restraints of christian instruction, godly example, and family devotion. On Aug. 20, 1809, she says, "It is now five years since we lost our father. That our loss proved his gain, we have no doubt. May we, his children, so far follow his steps, as he followed Christ. He walked before his family with uprightness of heart. Prayer was attended to once a day in the family; his counsel was valued by most of his friends. Oh, that his advice to his children may never be forgotten by them! I shall have reason to bless God to all eternity for it, as it was his counsel which first *fixed* serious impressions on my mind." Feb. 4, 1810, she says, "This day two years I made a public profession of my attachment to Christ and his cause." To this event she frequently referred, and repeatedly declared, that she never repented of having taken that important step. The primary articles of her faith appear to have been embraced from a conviction of their being truly scriptural, and essentially important. A deep conviction of the total depravity of human nature, and the insufficiency of all human righteousness to justify the soul before God, pervades almost every page of her diary. The doctrine of three equal Persons in the Godhead she most decidedly em*braced*, without attempting to explain, *because* she saw it so clearly and so frequently stated in the Scripture. The all-sufficient atonement for sin, by the substitutionary sacrifice of Him who was "God manifest in the flesh," was the sole ground of her dependence for acceptance before the divine throne. This is frequently introduced in her diary, and has often been expressed in conversation and letters, in the most scriptural and decisive language. But while confidently expecting her justification by the imputed righteousness of Jesus, she was evidently as anxious for the sanctifying grace of the Holy Spirit, and conformity to the example of the Saviour; for her conscious defects and imperfections were assuredly her greatest burden. On referring to certain sentiments, about which her mind had been exercised, but from which it finally revolted, she exclaims, "Blessed be the God of grace, who prevented me from turning infidel, and delivered me from the horrid paths of scepticism!" Her exertions in originating, and for many years labouring in the Ilford Sunday school, are well known to many. Deeply impressed with the importance of the object, she says, "I may thus be useful to those who shall fill the church and serve the cause of God when my blood shall cease to flow." In January, 1810, she says, "This is the conclusion of the fourth year since the school was instituted, and I have not fainted." This was the first Sunday school established in the neighbourhood, and it has instrumentally led to the establishment of at least four others. The frequent reference in her diary to the state of the school—the manner in which it was often introduced in conversation—her anxiety to have her own family employed in it—and her frequent attendance there, for years after her domestic engagements and increasing deafness would have fully justified her absence—plainly evince the deep interest she felt in its prosperity. Many

young people, through her influence and example, have been induced to begin, and encouraged to persevere in the labours of the school. May the remembrance of Mrs. Pratt's labours and successes encourage the present teachers to steady perseverance, and provoke others to join their ranks!

It was not to Sabbath schools alone that her influence was given. The Mother and Infant's Friend—the Help in Trouble—the Religious Tract and Missionary Societies, and several other insititutions, will cheerfully bear testimony to her readiness to help them, in any way which prudence and piety might dictate. The loss of her hearing was a great affliction to her mind, and her frequent allusions to it in her diary are most affecting; but she seldom neglected attending the means, when she had no expectation of hearing a word. If now and then she heard part of a discourse, she was exceedingly delighted. On one of these occasions, she says, "I hope I am truly thankful for what I have this day heard and enjoyed. I changed my seat to front the minister, and heard greatest part of the sermon, from 'How shall we sing the Lord's song in a strange land?' After many appropriate remarks on singing in general, he explained the Lord's song and the strange land, and the lamentable inquiry. For some time past I have mourned indeed for want of hearing, but this one sermon has revived me. My thoughts scarcely wandered. I hope I shall sing the Lord's song for many days to come. It seemed almost as if my hearing was recovered."

Two reflections dwelt frequently on her mind in relation to this affliction—first, a consciousness of many defects in improving the other senses which she enjoyed; secondly, a fear that she should have made an improper use of this faculty, and therefore the denial of it was probably a preventing mercy.

In Sept. 1811, she was cordially received into the church at Ilford by virtue of an honourable dismission from the church at Bow, where she had made her public profession three years and *a half before. By her frequent* conversations, and by entries in her diary, her concern for the peace, purity, and prosperity of the church was decidedly manifest. It was but seldom she could enjoy social meetings on account of her deafness. If she attended them and the conversation was unheard or uninteresting, she deeply lamented it as a lost opportunity; but if otherwise, she remarks with feelings of the liveliest interest, the "Sweet savour thereof remained for many days." She often anticipated her dissolution, and when making memorandums of the decease of Christian friends and relatives, she seldom omitted expressing her faith and hope of immortal blessedness, through the mediation of Jesus, and commending her husband and children to the providence and grace of a covenant God. On her last birth-day she writes as follows:—"Dec. 16, 1827—Forty-seven years this day have I lived in the world; to what purpose I may well enquire, always busy, yet doing nothing—time flies before me, I can neither stay it nor improve it as I wish, yet, I perhaps am near my home—I long to be free from infirmity and sin, and am ready to say,

> "When shall the day dear Lord appear,
> That I shall mount to dwell above."

A continual sinner, I could that blood which *cleanseth from all sin*. Surely in this I may trust; the sins of my heart are more than I can bear to look at; yet that sacrifice is all-sufficient; and now, as at my conversion—

> "My faith would lay her hand
> On that dear head of thine;
> While like a penitent I stand,
> And there confess my sin."

The last entry in her diary is as follows: "June 8th 1828,—I have nothing to record but an ungrateful heart, a coldness to spiritual objects, and a want of that spirituality of mind which constitutes the best evidence of real religion. Oh that I could dismiss the world from my heart, if it were only in the house of God! It would be, indeed, a relief. My time seems filled up, and my thoughts engaged with worldly things continually. 'Create in me a clean heart, O God,

and renew within me a right spirit! Oh, take possession of my whole soul, I beseech thee, O Lord!"

On the 7th of August, she left home to visit Margate and Ramsgate for a little change, which on account of her health seemed necessary. On the 9th, after bathing, she went to the market and provided dinner, which she apparently enjoyed; but about an hour afterwards a fit of apoplexy came insensibly upon her, which, notwithstanding the best medical assistance, terminated in death, about eight o'clock in the evening. The corpse was brought to Ilford for interment, in the ground belonging to the church of which she had been an honourable and useful member for nearly seventeen years.

The bereaved husband and a numerous family will necessarily feel and mourn their loss. Domestic concerns occupied much of her time and attention for several of the last years of her life, and she frequently laments in her diary, that, like Martha, she was careful and cumbered about many things, which, however, she could neither conscientiously neglect nor impose upon others. She had her imperfections, and so far as she was sensible of them, no one could more deeply lament them. As they are not for imitation, let all who knew them endeavour to avoid them, and strive to excel her in every thing belonging to personal piety, domestic management, Christian benevolence, and holy zeal. Her diary, containing between two and three hundred pages of close written letter paper, is well worth the serious perusal of her family and friends. The following lines, extracted from it, will give a specimen of her spiritual desires, and hopeful anticipations:—

"When shall I feel a glowing flame
Of gratitude within this breast,
Equal to favours I've received,
Or promises on which I rest?

Not till this weak, this mortal frame,
Has slept beneath the dust;
Not till my soul is clothed in white,
And walks among the just.

Now, when my willing spirit seeks
Its praises to present,
The flesh is weak, nor finds the words
In which to give them vent.

But then, ah! then, the perfect soul
Shall no such hindrance feel;
Will not lament a want of love,
Nor mourn a heart of steel."

We trust these hopes are realized, these desires accomplished, and that she is now clothed in white, and walks among the spirits of the just who are made perfect.

J. Smith.

INTELLIGENCE.

DOMESTIC.

Recent Death.

Died, Sept. 17, 1828, in the parish of North Walsham, in the county of Norfolk, Mr. John Barcham, in his 80th year. He was baptized and received into the Baptist church in Worstead, July 5, 1775, by the Rev. E. Trivett, then its pastor. He was afterwards chosen a deacon, which office he sustained nearly forty years, so that in him was *fulfilled* what the Psalmist saith,—"*Those* who are planted in the courts of the Lord, shall flourish in the house of our God; they shall be fat and flourishing, and bring forth fruit in old age." He was firmly attached to the interests of Zion, both at home and abroad. His last Sabbath on earth witnessed him a Sunday school teacher, according to his habit, at an early hour. Mr. Barcham's death was sudden; he leaned against his beloved wife, and without a word or a struggle yielded up his spirit to his Maker. It may be said of him, that he was an Israelite indeed, in whom there was no allowed guile.

His remains were interred in the Baptist

al ground at Worstead, attended by his erous family, friends, and a large con- rse of spectators, who came to pay their token of esteem; when the Rev. R. k addressed the congregation from Ps. ix. 9, 10. The following Lord's day he ched (by request of the deceased) a ral sermon, from 2 Cor. xiii. 11. "Fi-, brethren, farewell. Be perfect, be of l comfort, be of one mind, live in peace, the God of love and peace shall be with "—"Blessed are the dead who die in ord."

'orstead, Norfolk, Oct. 9.

DING OR ENLARGING PLACES OF RELIGIOUS WORSHIP.

a public meeting of the principal mem- of the congregation of Protestant Dis- rs of the Baptist Denomination at gdon, Bucks, it was unanimously re- d—

That we account it a privilege, as well duty, to aid, according to our ability, in ropagation of the Gospel, by affording iary assistance to those congregations otestant dissenters who are small, to the whole expence of erecting or of ging meeting houses for religious wor-

That having been convinced, by long ience, that numerous inconveniences, me absolute evils, arise from minis- eaving their respective charges, and ling far from home, in order to present ases personally; and considering also ore efficient help may be rendered to use of Christianity by acting on a dif- plan; it is our full determination not nt any further assistance, except to ases as are sent us by letter.

That a fund shall be raised by sub- ons and congregational collections, ount of which shall from time to time ided among the cases presented, ac- g to their respective merits.

That all subscribers of £1 1s. and ls per annum, shall constitute a Com- to whose examination the cases shall mitted, and by whom the pecuniary to each shall be fixed.

gned by, on behalf of the rest,

J. KERSHAW, Pastor.
W. TOMKINS, } Deacons.
J. TOMKINS, }

ITIONS OF THE COMMITTEE OF CORNWALL AUXILIARY, RELATIVE TO THE DISSOLUTION OF THE NEXION BETWEEN THE SERAMPORE IONARIES AND THE BAPTIST MISARY SOCIETY.

Meeting of the Committee of the Cornwall Auxiliary to the Baptist Missionary Society, held at Falmouth, Sept. 23, 1828, the following resolutions were passed unanimously:—

1. That having felt an anxious interest in the painful discussions in which the Parent Society has long been occupied with the Serampore Missionaries, and several pamphlets on both sides of the controversy having been for some time submitted to the public; the Committee of the Cornwall Auxiliary Society, consider themselves called upon by their relation to the Parent Society, to express with humility, and as in the sight of God, their opinion on the principal points of the case before them.

2. That while all who engage in promoting the kingdom of Christ by means of Missionary Societies, must regard the revealed will of their Lord and master as the primary rule of their proceedings, the members of such Societies have a right to agree on subordinate regulations in the constitution of their union, and in the prosecution of their designs; that, in the execution of such regulations, Committees are responsible to contributors, and Missionaries to Committees; that love to Christ, to each other, and to their fellow men, is the bond of this union and responsibility; and that it is necessary to the success and even the existence of such institutions, that the various agents engaged in them should thus *submit themselves one to another in the fear of God.*

3. That it appears evident from passages which occur at pages 34, 88, 90, 97, 302, 517 and 518 of the first volume of the Periodical Accounts, that the senior Missionaries of the Baptist Missionary Society, were sent out under its "patronage" and "instructions" in the same manner as those who have subsequently been sent forth into the field of labour; and that the Society not only engaged to afford them pecuniary supplies at the commencement of their Missionary career, and whenever afterwards they might be required, but did actually contribute large sums to their support.

4. That greatly as they venerate the zeal of the Serampore Missionaries, in afterwards supporting themselves and otherwise promoting the objects of the Society by the product of their industry and learning, this Committee cannot consider them, on that ground, warranted in abandoning their original relation to the Society at home; a measure which there is abundant reason for believing they themselves for many years never contemplated from that or any other cause.—See Periodical Accounts, Vol. I. p. 88, 90, 302, and vol. II. p. 286.

5. That the Serampore Missionaries having been sent out in the manner expressed in the third resolution, and having volun-

tarily and disinterestedly devoted the product of their labour as "a contribution to the Society," and having afterwards by the memorable "Form of Agreement" of 1805 solemnly renewed this consecration "to God and his cause" in connexion with the Society, it was incumbent on them, in the event of their considering any arrangement necessary which should involve a departure from the literal and obvious meaning of their previous acts, to confer with the Society at home; especially as they could not be ignorant that their "Form of Agreement" had been widely promulgated, and, without information to the contrary, would be still considered, as the rule of their benevolent exertions: but that it now appears, that without any communication with the Society, the Serampore Missionaries have in some important particulars departed from their "Form of Agreement;" whereby the operations of the Society have been perplexed, and the disinterestedness of the Missionaries, has received the admiration of the Christian world to a degree which, for many years, has not been really merited.

6. That if the Serampore Missionaries saw reason to constitute themselves independent of the Society in England, it behoved them to consult with that Society, and promptly avow the alteration of their plan; a proceeding by which unhappy and protracted misunderstandings would have been effectually prevented.

7. That it is the decided opinion of this Committee, from the express language of the deeds of conveyance, the correspondence of the Missionaries and numerous passages in the Periodical Accounts, that the mission premises at Serampore are the property of the Society; that funds were furnished by the Society for the payment of the purchase money of such premises; and that the "Explanatory Declaration" of 1817 and other kindred acts of the Missionaries, even if designed only to exclude the right of administration, form a most unjustifiable invasion of the proprietorship of the Society.

8. That this committee perceive in the present constitution of the Serampore establishment, not only a departure from the original system of the Missionaries, but an opening to all the evils and abuses of an irresponsible and self-perpetuating corporation, whose members are elected for life; against which the Society's ultimate right of interference referred to in Dr. Marshman's Brief Memoir, p. 66, could form but a very precarious and ineffectual remedy.

9. That judging from the resolutions and correspondence of the managing Committee of the Society, and notwithstanding any allegations to the contrary, it is the full conviction of this Committee that the conduct of the Parent Committee towards the Serampore Missionaries, so far from having been domineering and oppressive, has been uniformly characterised by esteem, affection, tenderness, concession, forbearance and conciliation.

10. That the course adopted by the Parent Committee on the application for pecuniary assistance for the Missionary stations connected with Serampore, has the entire and cordial approbation of this Committee; and at the same time it is the conviction of this Committee that the Parent Committee could not with propriety surrender any portion of their income for the support of stations from the direction or management of which they were excluded; and which were to remain under the government of a self-elected and irresponsible council of a semi-missionary college; especially while that body avowed an intention to make a further and separate appeal for the same object to those by whom the Society itself is supported; and that consequently, as the subject embraced in this resolution became the immediate occasion of the dissolution of the connexion between the Serampore Missionaries and the Parent Institution, the blame of that event must be ascribed to the measures and demands of the former, to which the Committee of the latter could not possibly accede without betraying the trust confided to them by their constituents, and violating the principles on which the Society is founded.

11. That for missionaries to be under the necessity of engaging in secular pursuits in order partly or wholly to maintain themselves, through the deficiency of pecuniary supplies from home, being in the opinion of this Committee a matter of sincere regret, this Committee earnestly hope that the increased liberality of the Christian public will render the continuance of this evil no longer necessary; and that consequently the valuable lives of Christian Missionaries may be exclusively devoted to their all-important work.

12. That this Committee renew, with great pleasure, the expression of their warm attachment to the excellent, and now long and severely tried principles of the Baptist Missionary Society, and of their cordial affection for the conductors of its affairs:—and while they rejoice in the cheering success which God has granted to its operations, they unfeignedly trust that all its trials will be rendered conducive to its prosperity; and that henceforth there will be, on the part of its friends, a cautious abstinence from all glorying in men, and a more entire dependence on divine aid; so that while Missionaries are *esteemed very highly in love for their work's sake*, the exhortation may never be forgotten, *he that glorieth, let him glory in the Lord.*

copy of these resolutions
to the Parent Committee for
the Missionary Herald or
ıey may consider expedient.
ıalf of the Committee,
)MUND CLARKE, Secretary.

SOCIATION.

MIDLAND.

Association, including thirty-
held their annual meeting at
'ordshire, May 27 and 28.
· o'clock, brother Blakemore
lerator, and commenced the
ıyer. The letters from the
ead, and the Circular Letter
ity of Mind," by brother
)roved and ordered to be

en o'clock, brother Claypole

morning, at six, the ministers
s met for prayer, the dis-
ıe fund money, and other
Association.
ık, brethren Fry and Waters

ix, brother Curson preached.
churches.—Added by bap-
letter 60, restored 3.—De-
h 44, dismissed 44, excluded
rease 50.
nual meeting to be held at
sun week, 1829. Brethren
lakemore to preach; in case
hren Davies of Evesham and
'ewkesbury. Brother Wil-
d to write the Circular Letter.

INATIONS, &c.

HARROLD.

day, Sept. 3, the Rev. George
student of the Newport Pag-
al Institution, was set apart
office over the congregational
rold, Beds. The Rev. James
)luey, commenced the service;
ıes Slye, of Potter's Pury,
ture of a gospel church and
confession of faith; the Rev.
on, of Weedon, preferred the
ıyer; the Rev. T. P. Bull,
or, gave an affectionate and
harge, from 1 Peter iv. 11;
'am Chapman, of Greenwich,
church, from 1 Thes. v. 20;
the Rev. Mr. Holloway, of Cardington, concluded the services.

In the evening, the Rev. N. M. Harr, of Banbury, preached from Ezek. xxxiii. 11; and the preceding evening the Rev. J. W. Wayne, of Hitchin, preached from 2 Cor. iv. 7.

HEATON.

On Wednesday, September 10, Mr. John Spooner, student of Bradford Academy, was ordained over the newly-formed Baptist church at Heaton, near Bradford, Yorkshire. The interesting services of the day were commenced with reading and prayer, by the Rev. Moses Saunders, of Haworth; after which the Rev. B. Godwin, Classical Tutor, stated the nature of a gospel church, proposed the usual questions, and received Mr. Spooner's confession of faith; the Rev. Dr. Steadman offered up the ordination prayer, accompanied with the imposition of hands; the Rev. F. Franklin, from Coventry, (Mr. Spooner's late pastor) delivered a most solemn and affectionate charge, from 1 Tim. iv. middle clause of the 6th verse, "A good minister of Jesus Christ;" Dr. Steadman delivered an affectionate charge to the church, from Phil. iv. 1; and the Rev. Jonas Forster, of Farsley, closed with prayer.

In the evening, the Rev. J. Yeadon, of Horsforth, read and prayed; the Rev. J. Edwards, of Shipley, preached; and the newly ordained pastor closed the solemn and impressive services of the day with prayer. The Rev. B. Wheeler read appropriate hymns.

STOKE GREEN, IPSWICH.

On Wednesday, Sept. 17, the Rev. James Sprigg, M.A. late of Dublin, was publicly recognized as the pastor of the Particular Baptist church meeting at Stoke Green, Ipswich. The Rev. L. Ellington, of Westrow, commenced the services of the day by reading the Scriptures and prayer; the Rev. Samuel Hatch, of Salem Chapel (Baptist) stated the nature of a gospel church; the Rev. James Cole, of Otley, asked the usual questions; the Rev. Isaiah Birt, of Hackney, gave the charge; and the Rev. A. K. Cowell, of Walton, preached to the people. The hymns were read, and the devotional services conducted by respectable ministers of different denominations, of whom upwards of twenty were present.

The church and congregation were much gratified to see, that diversity of sentiment did not at all prevent the ministers of various denominations in the town from manifesting, by their interest in the services of the day, the lively concern they felt in every

thing tending to the advancement of the kingdom of Christ.

In the evening, the Rev. Isaiah Birt preached a most eloquent and impressive sermon, from Isaiah li. 6.

SWANBOURNE.

On the 8th of October, Mr. J. Waight was set apart as pastor of the Baptist church at Swanbourne, Bucks. Brother Tyler delivered the introductory address, asked the usual questions, and received the confession of faith; brother Barrows prayed the ordination prayer; brother Walker (in the unavoidable absence of brother Ivimey) gave the charge, from 1 Tim. iv. 16; brother Tyler preached to the church from Heb. xiii. part of 18th verse, "Pray for us." Brother Brooks preached in the evening, from 1 Cor. xiii. 10; and Messrs. Harris, Turner, and Field, engaged in the other services of the day.

PONTESBURY.

On the 11th of October, a church of the Particular Baptist denomination was formed at Pontesbury, Salop, and the following Tuesday, Oct. 14, Mr. John Francis, late of Caerleon, South Wales, was solemnly ordained to the pastoral office over the said church. The service commenced at ten, A.M. with singing the 122d psalm; Mr. Ashford, of Welsh Pool, read the 110th psalm, and prayed; Mr. Jones, of Newtown, described the nature of a Christian church, asked the questions, and received Mr. Francis's confession of faith; Mr. Lakelin, of Snailbeach, prayed the ordination prayer; Mr. Keay, of Welliagton, delivered a truly affectionate and impressive charge to Mr. F. from Rev. ii. 10; Mr. Kent, of Salop, addressed the church from Heb. xiii. 22; and Mr. James (Independent), of Minsterley, concluded in prayer.

In the afternoon, Mr. Price, of Newtown, read Psalm xxiii. and prayed; Mr. Kent preached from Romans v. 11; and concluded in prayer.

In the evening, Mr. James (Independent) read Ezek. xxxiii. and prayed; Mr. Jones preached from 2 Cor. iv. 2; and Mr. John Francis concluded in prayer.

NEWPORT.

October 1, a church was formed at Newport, in the county of Monmouth, consisting of fifteen members, and Mr. Davies recognised its pastor. The services connected with the interesting occasion were thus conducted.

At half-past ten, Mr. J. Evans read the Scriptures and prayed, Mr. D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, first to the brethren about to constitute the new church, then to the church and pastor respecting his settlement among them; and offered up a prayer, for the blessing and sanction of Heaven upon the union which had been recognised; after which Mr. D. Evans, Pontrhydyryn delivered an impressive sermon from 1 Cor. xiv. 33. and concluded in prayer.

At 3, Mr. T. Harris of Merthyr engaged in the devotional exercise, and Mr. D. Jones, Abersychan, late of Chesterfield, preached from Amos vii. 2.

At 7, Mr. J. Lewis, Hope Chapel (Independant) commenced by reading and prayer, Mr. T. Harries preached from Isaiah ii. 2. and closed the interesting services of the day in prayer.

NOTICES.

Baptist Missionary Society.—On Lord's day, Nov. 2, the Rev. J. Dyer will preach two sermons on behalf of this Institution, at Keynsham, near Bristol, morning and evening. Two sermons also will be preached at the same time at Paulton; and on the following day a Public Meeting will be held at the latter place, for the establishment of an Auxiliary Society. The Secretary of the Parent Society, and ministers from Bristol and the neighbourhood are expected to be present.

On Tuesday Evening, Nov. 4th, the Rev. Isaiah Birt, of Hackney, will preach at Broadmead, Bristol.

On Wednesday Evening, the Rev. J. P. Mursell of Leicester, will preach at King Street.

On Thursday Morning, the Public Meeting will be held at Broadmead. And in the evening, the Rev. T. Swan, late of Serampore College, will preach at Counterslip.

On the following Lord's day, the Rev. Eustace Carey is expected to preach, in the morning at Broadmead, and in the evening at Counterslip.

IRISH CHRONICLE,

NOVEMBER, 1828.

NOTWITHSTANDING the popular commotions, of which so much has been lately said, in the county of Clare, it will be seen that the Readers and Expounders of the Irish Scriptures are listened to with profound attention, and treated with marked respect, by the Roman Catholics. That they have "feared God and the king, and have not meddled with those who are given to change," is to the honour of those plain-hearted and intrepid men; and that they have been preserved from harm, and, excepting in a few instances, even from interruption, in their public readings, is indeed great cause for thankfulness for the protecting care of God our Saviour, who hath said to his disciples, in reference to such dangerous posts of labour—"In your patience possess ye your souls:" and who hath graciously promised—"For not a hair of your head shall perish."

The Committee feel encouraged by the success of their appeal in the Chronicle of the last month, and again take the liberty of reminding the friends of the Society that it is very desirable *applications should be made to persons beyond the limits of the Baptist Denomination, as they consider the objects of the Society, viz. the Readers of the Irish Scriptures, and the Schools, as being general objects which protestants of every description may be requested to support.*

For the purpose of making applications to the friends of education in Ireland, who are zealous for maintaining and extending the doctrines of the Reformation in that country, the Rev. S. Davies of Clonmel and the Rev. J. Wilson of Sligo, have been requested to visit England in the month of November, and the Committee will feel obliged to their brethren, the Ministers in the respective towns which they may be directed to visit, if they will afford them all the assistance within their power: they say of them in the language of Paul, "They work the work of God."

From an Irish Reader.

Moynoe Scarif, Sept. 6, 1828.

REV. SIR,

I arrived at Moynoe on the evening of Tuesday last, after an absence of seven weeks and upwards, during which time my labours were chiefly confined to that great watering place Kilkee, and the two adjacent parishes, and am happy to say that I have been well received, notwithstanding the extraordinary opposition manifested against me by ten or twelve priests, and by four or five half-priests, or young fellows who are training for the priestood, who daily infested that place. One of the former, the celebrated priest C. vehemently abused a crowd of my hearers for listening to me. He said that they were a set of ignorant, poor people, that they were not versed in the Scriptures, and that they should not listen to me; that I was continually going about preaching to them, and endeavouring to proselyte them; that I was bred a Roman Catholic, that I became a renegade, and that I a was most dangerous person to have any thing to say or do with, &c. At this time a piper, an able young man, ran out from the above priest's house bareheaded, and swore that he would take me and throw me into the sea; whereon the priest called the multitude to witness that he was not desiring them to cast me into the sea, but to take me by the shoulder whenever I should come amongst them, and turn me away from them, and have nothing to say or do with me, &c.; and then took the piper by the arm, and brought him into his house again. The young men who are training for the priesthood went further: they endeavoured to persuade the people to *murder me, and throw me into the sea.* "No," said the poor people, "he did us no harm, but gave us very good advice, if we take it; he told us that we are in duty bound to love thy neighbour as thyself, and if ye (said the poor people to the students) loved him as he loves ye and the whole world, ye would not give us such a bad advice." During these rencontres, several female voices have been raised in my behalf.—Surely the corruptions of popery, the baseless fabric of idolatry and superstition, have sustained severe attacks, and are beginning in many instances to give way to the glori-

ous rays of divine light; numbers of the Romanists rising above the authority of their priests, and awakened to a sense of their native sin and woe. I have disseminated a number of religious tracts, which have been thankfully received, and five Bibles: indeed, the man with whom I lodged seemed displeased with me, as I did not give him a Bible; all I could do was to give him my child's Testament. Indeed, I think in my mind that Kilkee, in some measure, exhibited a representation of Jerusalem on the great day of Pentecost, when Israelites from every tribe presented themselves before the Lord. There were in Kilkee persons out of various towns, villages, and remote parts of the counties of Clare, Limerick, and Tipperary, who have heard in their own language the wonderful works of God.

T. BUSHE.

From an Irish Reader.

Balloboy Scariff, Sept. 8, 1828.

REV. SIR,

Never since my commencement as a Reader of the Irish Scriptures, has it been in my power to state such a pleasing instance of the utility of the reading of the Scriptures, and reasoning on the word of life, as what fell under my view on the Lord's day, yesterday. My brother Tom being absent from this part of the country these several weeks back, and the people hearing that he would not go to Scariff yesterday, as soon as mass was said, the congregation, I may say, came in a mass, at least some hundreds of them, and brought with them a man named Murphy, a native of Carlow, as their principal champion of popery. They sent a messenger before them, to desire Tom to be ready to discuss the disputed points. The challenge was accepted, and both Tom and Murphy took their seats on a large rock that lies about the middle of the grass field at the rear of his (Tom's) house. No house could contain them. The people sat down on the grass, and preserved the most solemn silence for hours, from about half-past two till near sunset. There were people from all parts of the country for miles around, and surprising to hear that there was not a single murmur or disapprobation expressed during the refutation of the mass, whilst purgatory was proved to be a fable, &c. whilst it was proved that there is no other mediator between God and man but the man Christ Jesus, whose blood cleanseth from all sin. The only interruption that occurred was by the wife of J. C.; she assumed some authority. She stood opposite the people, and told them that they were acting contrary to their religion and to the commands of their priest; that he commanded his flock not to listen to such people. A few persons told her, if she considered it a crime that she was at liberty to go away and not to listen, and added, if she did not remain silent that she should be at once turned out of the field. These people brought their Douay Testament, with notes, Maguire's Arguments against Mr. Pope, the works of some of the Fathers, and various other books and tracts; but when the popish champion's arguments were exhausted, he began to declaim against the most pious and zealous characters. His own party disapproved of the latter part of his conduct, and the meeting separated, all declaring that they were highly delighted at the peaceable conduct of such a multitude. Thus you see how the late excitement respecting political discussions, which reached an extraordinary pitch in this vicinity, has sunk before the discussion on the word of life. All these poor people, who would undoubtedly have spent the Sabbath at one vice or other, came of their own accord to be edified by the Readers of the Baptist Irish Society. I could mention many instances of persons being lately more desirous than ever to hear the Scriptures in their own language.

M. BURKE.

From a Sabbath Reader.

Camass, Sept. 14, 1828.

REV. SIR,

I am happy to have to state, that the people of this neighbourhood are not so much against Scripture reading as I at first supposed them to be. I have spoken on the word of life to many of them, and have found them very favourable to the cause.

On a Sunday evening, about three weeks since, I called at the house of a carpenter who works for Mr. B. There were about nine or ten of the neighbours assembled. I told them I came to read a portion of the word of God for them, and added, (lest they might have any objection) "I am willing to read the Douay Testament," which was in the house. The answer I received was, that they had got strict orders from the priest not to receive me or my reading on any conditions whatsoever. I commenced then to explain to them the priest's reasons for not allowing the Scriptures to be read, and quoted no less than twenty passages to prove my observations. I then took my leave of them, at the same time telling the carpenter he would understand the truth of my observations on the perusal of his own Testament, which I am told he reads with great diligence.

There is a dairyman that lives convenient to Mr. B. who is a zealous Roman Catholic, and for this reason the priest entrusts him with a Testament, which he reads in his

own house. The poor ignorant part of Mr. B.'s workmen count him as their only advocate, and whenever he is present they have no objection to hearken to the reading of Scripture by me. This man and I frequently dispute about the authority of popish doctrines, and it is known to most of the workmen that he denies transubstantiation and praying to images.

On an evening, after reading portions of Scripture for a few labourers that assembled after work in O'D.'s house, Mr. B.'s shoemaker and the dairyman being present, we touched on many points of doctrine; but among others I asked which did they think the greater breach of the commandments, viz. to work on Sunday, or eat flesh meat on Friday? The answer I received was, that they thought it more sin to eat the meat on Friday, than work every Sunday in the year. I then referred to Exodus, chap. xx. and Deuteronomy, chap. v. to shew them the authority for keeping the Sabbath. I then spoke on Numbers xv. 32 to 36. Then concerning abstinence from flesh meat on Friday, I told them it was a mere human invention, and to prove it, I referred to 1 Tim. iv. to the 5th verse; Matt. xv. 11: 1 Cor. x. 25, 26. I then held up to their view the great command in Scripture, Remember the Sabbath day, &c. and on the other hand the prohibition of flesh meat, which the Scriptures condemned as a doctrine of devils.

After O'Connell had been returned for the county of Clare, for three weeks successively this part of the country was illuminated with bonfires, so that from my bed at night I could observe all the adjacent hills as volcanoes, and nothing was to be heard but the shouts of papists and harangues of their priests. Among others, a young man who teaches a school within three miles of this place, distinguished himself by repeating sermons for the peasantry assembled at these bonfires, in which *he used to exhort them to be like their predecessors, the ancient Romans, whose valiant sons were never known to yield, but fight for their rights until death.* Not long since, this man was sent by the priest at Bruff to give a sermon to the workmen who attended the reading of the Scriptures in Mr. B.'s house, in order to turn them from the reading; but in an argument that I had with him, and from his ignorance of Scripture, and inability to prove any thing, I so cleanly upset him, before a great crowd of spectators, that he now receives the aversion and hatred of the people.

J. F.

From the Rev. J. Wilson.

Sligo, Sept. 16, 1828.

DEAR BRETHREN,

Another month has elapsed, and things have remained almost in *statu quo* in reference to our operations in this country. There is the same opposition on the part of the priests and their adherents—there is the same inclination on the part of many others to read the Scriptures themselves, and to have their children educated at our schools—there is a corresponding degree of success attending our efforts, and I am happy to add, there is a still increasing desire to possess the Scriptures.

I have two or three times said that I had given more bibles (the highest premium for correct repetition of the Scriptures) than in any preceding quarter; I have great pleasure in being able to repeat that observation at the close of the present quarterly inspection.

In fact, such is the demand for bibles in this way, that though our worthy Secretary in Dublin sent me a very large supply a few months ago, I shall soon have to call upon him again for more. And this demand for the Scriptures is, I humbly conceive, one very satisfactory evidence that our labours are not in vain, especially knowing, as I do, that in general the bibles thus obtained are not covered with dust, nor constantly, though for security they are occasionally, under lock and key. A pleasing instance of this desire to possess the bible occurred about three weeks ago.

A man and his wife called on me, having travelled twelve miles for the purpose, to state the case of a daughter who is in one of our schools, who failed in obtaining the premium of a bible at the last inspection, which she was very anxious to do, for her parents; she had previously obtained one for herself, and by committing fifteen chapters last quarter to memory, she completed the one hundred chapters. But in consequence of being detained a considerable time from school, she did not repeat the chapters *correctly*, and the bible was not adjudged to her. But the family being large, all were anxious for a second bible, and though till within the last two or three years *one* was more than they wanted, yet now it is not enough, for all the family have ceased going to mass, and all are anxious to read the whole of the word of God.

After such a statement, of course I felt peculiar pleasure in bestowing a second bible, having good reason to believe the statement to be correct.

You will learn from Wm. Moore's Journal, that one of your Sabbath Readers of this district has been removed by death. He was one of the earliest employed by

the Society, and a well conducted man ever since I knew him, and I believe also a useful man in his employment, though not able to express himself to advantage on paper; hence he was one of the number of that class of your agents from whom you have never received any direct communication. I trust he is now among the grateful throng who are singing "salvation to God and the Lamb." May the Society be instrumental in adding abundantly to the number of those happy and glorified spirits!

J. WILSON.

Hibernia's Petition for the Instruction of her Children and Adult Population in the Holy Scriptures.

Oft has the page of history told misdeeds
Of Erin's sons, for which their parent bleeds;
Such discords, such barbarities, and crimes,
As scarce could be supposed in modern times;
And still each day produces something new,
T' occasion grief, and apprehension too.

Nor is the cause impervious to the sight,
Where care is used to be inform'd aright;
By such it will be surely understood,
"For souls to have no knowledge is not good."
The Bible, by its Author, was design'd
For the regeneration of mankind;
And where its precepts enter to the heart,
They uniformly holiness impart;
And make the individual kind and true,
Blest, and a blessing to his neighbourhood too;
And Ireland, notwithstanding all her woe,
Has still her thousands who this truth will know.

But, ah! for ages here, adults and youth,
Have mostly been without the word of truth:
The book of God, the precious boon from heaven,
Has from our houses and our hearts been driven;
And ignorance, with all its dreadful train,
Have here enjoy'd an unmolested reign.
No wonder, then, that crime should so abound,
And Erin's sons with infamy be crown'd.
But, God be prais'd, the remedy is near,
Spread wide *the book*, and crime will disappear;
Instruct the population in God's word,
And tales of horror will no more be heard;
But in proportion as the Bible's known,
The *people* will be happy, and the *throne*.

Clonmel. S. D.

CONTRIBUTIONS.

Received by Mr. Burls.

Langham Association, by the Rev. John Dyer.....	7	3	0
A. U. X. by the Rev. John Dyer, a Donation.....	65	0	0
For Lyme School, by Mrs. Flight	8	0	0
Mrs. Davies, Reading	1	1	0
J. W. a token of gratitude	0	12	6
Miss Howard, Edmonton, a Subscription to Mary's Philanthropic School, by Mrs. Fernie..	0	10	0
A Friend to Ireland at Liverpool	5	0	0

Received by Mr. Ivimey.

Mr. Manning, Norton Falgate..	1	0	0
A Friend, by Rev. G. Pritchard	1	0	0
A Female Friend	1	0	0
Children of the Mary-le-bone Sunday School, by Mr. Ralfs of Portsea.....	2	2	0

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

SIONARY HERALD.

ns and Donations in aid of this Society will be thankfully he Baptist Missionary House, No. 6, Fen Court, Fen- London: or by any of the Ministers and Friends whose erted in the Cover of the Annual Report.

ST MISSION.

INTELLIGENCE.

LCUTTA.

th Annual Report of School Society con- r Missionary friends n having lately ar- ıert it entire for the f that portion of our feel particularly in- s good work.

ıg the Report of the Cal- nale Schools, it is proper he information of subscri- ng resolution of the Com- ngal Christian School So-

.tee meeting of the Female ıe Bengal Christian School the Circular Road Chapel, it was resolved unanim-

on formed some time since nds of the Baptist and In- ninations in Calcutta, for Native Female Education, of the Female Department Christian School Society, nd necessarily to involve and other difficulties, be ssolved; and that two dis- ıe constituted, one under of each denomination re- the Committee, now about ast, beg to record on their s measure has been adopted of the kindest feelings on ith affectionate wishes that nt success may attend the denomination in its future benevolent work.

ned) "E. RAY.
"C. PEARCE."

In conformity with this resolution, the Committee who now present this Report, have assumed for their institution the name of the Calcutta Baptist Female School Society. Under its patronage are the schools mentioned in the late Reports of the Bengal Christian School Society, as included in the Northern Division.

Feeling that any lengthened introductory remarks are unnecessary, the Committee proceed at once to the detail of their exertions during the past year, trusting that the Report will prove both gratifying and stimulating to all who are interested in this work.

The number of schools at present under the care of the Society is seventeen, including two at Cutwa, superintended by Mrs. W. Carey. For the superintendence of those situated in Calcutta and its vicinity, Chitpore, the Committee are indebted to the kind and diligent labours of Mrs. W. H. Pearce and Mrs. Yates. The total number of children in these schools receiving instruction, is, according to the last inspection of the lists, about 350. During the past year, the following books have occupied the attention of the children. Pearson's and Jetter's Spelling Books; Pearson's and Keith's Catechisms of Christian Knowledge; Second and third parts of a Book of Fables and Tales; the Gospel of Mark; and Pearce's Geography. Writing, Arithmetic, and Needlework have also been attended to by many of the children. The following brief abstract will afford a tolerable just idea of the present state of each school, under the patronage of the Society.

The *Salem* School contains twenty-one scholars, three of whom are women. In the beginning of the year, this school suffered much from the ravages of the small-pox, which reduced its numbers, and greatly retarded the progress of the children. In her last report, the superintendent writes: "This school has for some time past afforded me much pleasure. The children are very attentive to their lessons. This is chiefly owing to the diligence and influence of an old Gooroo, who takes great pains

with them. The two elder scholars can read with facility any book used in the school. They have committed to memory a considerable part of the work on Geography, and of Jetter's Spelling Exercises. Within the last few months, the attendance of scholars has much increased, and it now contains more than twenty."

The *New York* School has yielded, throughout the year, much satisfaction. The attention of the master, and attendance and progress of the children have been pleasing. Four girls in this school have particularly distinguished themselves, having in a short time gone through Pearson's Spelling Book, and made considerable advance into Jetter's. It may be proper to add, that the last-mentioned book, being on the plan of a Vocabulary, requires much application in order to prepare the lessons, as not only the correct spelling, but the meaning of the words are given by the child. The children of this school are very fond of needlework. It is affecting to add, that two promising little girls were taken off by the small-pox in the early part of the year.

The *Newcastle* and *Potteries* School, mentioned in the last Report as having been relinquished, was established again a few months afterwards. For some time, owing to causes which could not be controlled, it had in the course of two or three months as many different situations, which of course proved detrimental to its prosperity. It is now at length apparently permanently established, as a lady and gentleman, in whose compound a schoolhouse has been erected, have kindly undertaken the superintendence of the children. This is an advantage with which few schools are favoured; and it is hoped that it will henceforward flourish, and make amends for its past unprofitableness. There are attached to it twenty children.

The following schools are situated for the most part at or near Chitpore.

The *Juvenile* School, situated midway between Calcutta and Chitpore, being the oldest established, contains about sixteen children, which is somewhat less than the number stated in the last report. This decrease is owing to the increasing age and infirmities of the schoolmistress, who finds herself unable to attend to a greater number. The progress of the children, however, evinces that she is diligent, and concerned to bring them forward. Three or four of the girls can read, in a manner that would by no means disparage the talents and application of European children of the same age. They often manifest a considerable degree of emulation to outdo each other in their lessons, and are much ashamed if not able to repeat them when visited by the superintendent. Needlework is not a favourite employment with the children of this school: their answer generally has been when desired to do a little, "Ma'am, we prefer our books."

The *Monmouthshire* School contains fifteen pupils. The master is attentive, but infirm and slow; for which reason the progress of the children is also tardy. The pupils of this school, in company with those of two or three others, have attended daily at the Mission premises at Chitpore, where instruction has been communicated under the immediate care of the superintendent. This measure has been attended with advantage. The *Leeds* School affords little to report that is of a gratifying nature. In consequence of the extreme negligence of the former master, it was found necessary to discharge him; which measure, as is generally the case, was followed by the breaking up of the school. Another, however, was shortly afterwards obtained, who has collected together about twenty children: these he brings regularly to the Mission Bungalow for instruction; but as they are a different set altogether, little at present can be said of their progress.

The *Broadmead* School, situated near the Nabob of Chitpore's garden, contains about thirty children. The master's conduct is generally satisfactory, and his pupils make progress equal to that of most in the schools. Two or three of the scholars are of four and five years' standing: one of them has children, whom she has begun to instruct. This is a pleasing circumstance, as it evinces a different feeling as to the value of female instruction from that generally prevalent among the natives; and it becomes more gratifying, when considered as the effect of the labours of this Society. This school suffered much in the commencement of the year from the lamentable spread of the malady already mentioned.

The *Nailsworth* School, situated on the Barrackpore Road, has not of late yielded much satisfaction. A few months ago, the superintendent was obligated to dismiss the master for his negligence. Since then, another has been obtained; but his behaviour is scarcely better than his predecessor's. If a decided improvement does not take place, the Committee will not feel themselves justified in supporting it.

The *Philadelphia* School, situated on the south side of the Barrackpore Road, near Doorgapore, contains eighteen children. This school has a female teacher, an advantage seldom to be obtained in this country. She is a person of good capacity, and of creditable acquirements. Much illness of late, has prevented her very regular attention to her pupils. Of these one is an adult, who has made such progress, that should the

mistress be necessitated finally to relinquish her charge, she would be able, and probably willing, to succeed in it. The progress of the children on the whole is pleasing.

In the *Glasgow* School, situated at Cossipore, there are twenty-five children. This school, at the commencement of the year, was almost destroyed by the ravages of the small-pox. For many weeks none of the scholars attended to their lessons, several of them being ill, and most of the others detained at home to wait upon their suffering relatives. When the school re-opened, it was found that six of the children had fallen victims to this awful disease. The school is now in a progressive state, and some of the most difficult books used in the schools are read in it.

The *Whitchurch Family* School, situated near Boronogor, contains twenty-six children. The master has been generally attentive, and the progress of his pupils is pretty good. A little interruption has been lately experienced, by his absence on a journey to see his relations up the country; but having returned, it is hoped that he will soon retrieve, by his diligence, what has been lost. Two or three of the eldest girls will probably leave soon, to be married; and it is gratifying to the Committee to state, that they have made good proficiency.

The *Maze Pond* School, situated at Boronogor, has twenty-five children on its list. It has recently been removed to a house nearer the town, and more eligible than its former situation for the obtaining of scholars. The master is diligent, being always at his post when the school is visited by the superintendent. The pupils are improving. A few of them can sew neatly.

Within the year, two new schools have been established, one of them in Calcutta, near the Baptist Mission house, and the other at Chitpore, with the design of attempting the raising of seminaries of native girls, on a larger and more efficient scale. As the attempt is now only in the bud, and as experience teaches that buds are often destroyed ere they open into flowers, or are matured in fruit, the Committee forbear to enlarge respecting them, choosing rather to wait the result, and report what has been effected, than excite expectations that may never be realized. Towards the furtherance of the object, two school-rooms have been erected, each of them being capable of containing fifty children.

The Female Asylum, of which some account was given in the last Report, has made little progress since that period. Piaree, the first child admitted into it, died of the small-pox. Another had been received, but was soon afterwards taken away by her parents. The object, however, is not lost sight of by the Committee; and should circumstances become favourable, the institution will again be commenced.

By intelligence lately received from Mrs. W. Carey, of *Cutwa*, the Committee are enabled to report, that female instruction there wears an encouraging aspect. Th *Liverpool* school contains no less than fifty children; and the progress in learning of the pupils in this and the *Deakin* school is described as being exceedingly pleasing.

FUNDS.—During the year, the aid expected from America, noticed in the last Report, has been received in two remittances, amounting to 820 dollars. Liberal sums have also been sent by friends in Great Britain; and the applications made to the public in this country for renewed assistance, have been answered in a very generous manner, although not to an equal extent with some preceding years. To all their friends, the Committee desire to present their warmest acknowledgments; at the same time, they beg respectfully and earnestly to request their continued liberality. The Committee thankfully acknowledge also the liberal and repeated supplies of medicine for the use of the schools, afforded them from the Honourable Company's Dispensary; and they are happy to add, that it has been extensively distributed among the poor children, and to many with good effect.

The thanks of the Committee are also presented to those generous young ladies and others in Great Britain, who by their taste and industry in designing and preparing presents of different kinds to be sold for the benefit of the schools, have manifested so lively a concern on behalf of Hindoo females. A large quantity of fancy and useful articles, the result of their benevolence, has recently come to hand, the sale of which, it is expected, will materially aid the funds of the Society.

The Committee will now draw their Report to a close. In doing this, they would advert, in a few words, to the difficulties still attending the prosecution of their work: these, it becomes them to confess, are not trifling. The prejudices of the people at large,—the frequent recurrence of disease,—the unprincipled character of many of the teachers,—the numerous holidays,—and finally, the injurious effect of much exposure to the weather on the health of those engaged in the work of superintendence, all contribute to hinder them in their exertions. These things they do not mention for the purpose of discouragement, but in order to bespeak the patience of their friends, and especially of those among them in Britain or America, who have sent out funds for the establishment or maintenance of particular

schools. Of these, some have probably been disappointed, in learning from the Reports of the Society, that *their* school had been relinquished, and others, that *their* school had not been established. It is proper, therefore, that it should be generally known, that neither the one nor the other of these unpleasant things can always be prevented, owing to the impeding circumstances already mentioned. Prospects have not unfrequently appeared, on the ground of which hopes have been raised and cherished, that have in a little time again entirely vanished.

On this account, the Committee would take the liberty of suggesting to such friends, the propriety of allowing their contributions to be appropriated to the aid of the object *generally*, rather than to the support of particular schools. This measure would relieve the minds of the Committee from considerable anxiety, and leave them also more at liberty to carry forward the work, as favourable opportunities might invite:—a liberty exceedingly desirable, when it is considered, that the progress hitherto made has been so in a great measure, by embracing propitious circumstances as they have presented themselves. Difficulties, however, the Committee trust, have not diminished their zeal in the work allotted to them; and the most impressive motive for perseverance is found in the enlarged acquaintance, which every successive year supplies, with the condition and necessities of the people. The work of superintendence necessarily leads those engaged in it into the midst of their abodes, and domestic circles. Here they see things as they are; but the knowledge gained yields, alas! little satisfaction. It causes them to feel, that wretchedness is the Hindoo Female's condition; that destitute of knowledge, deprived of liberty, living without respect, doomed to idleness and drudgery, she is the slave, and not the companion of man. But the necessity of their exertions is not the only motive: labour has not been in vain; success is lifting up her head, and saying, "Go forward." Year after year witnesses the increase of knowledge, the subjugation of prejudice, the alteration of opinion, and a growing regard for instruction among females, in those places where schools have been formed. Instances now exist of women, who having learned to read in schools established by this and other Societies, have become the instructors of their own children. Let it be hoped, therefore, from what is to be seen, and from what we know of the operation of knowledge on the mind, that the time for the education of Indian Females is come.

The Committee trust they are adopting *the right* method for the attainment of the object at which they aim. In the books used in the schools, the children are taught the knowledge of God through Jesus Christ: for it is certain, that if an empty mind be filled, it ought to be with good; or, if error be effectually opposed, it is only by presenting truth: *Thy word*, said the Saviour, *is truth*.

The Committee now conclude their Report, praying that God may succeed their labours with his blessing, and impart strength and wisdom to those who are immediately engaged, and to all who love and assist in this benevolent work.

HOME PROCEEDINGS.

PORTSMOUTH, PORTSEA, AND GOSPORT.

The annual services connected with this Auxiliary were held in September last. The Rev. Isaiah Birt, of Hackney, attended as a deputation from the Parent Society, and warmly espoused the interests of the Mission.

On Lord's day, Sept. 21, several sermons were preached on behalf of the Society in the chapels connected with the Auxiliary, two by the Rev. Isaiah Birt, and the others by resident ministers, the Rev. C. E. Birt, T. Morris, J. Neave, J. Headden, J. Davis, and W. Davies.

The anniversary of this Auxiliary was held at Meeting House Alley Chapel on Monday evening, the 22d of September. Prayer for the Divine presence and blessing was offered by the Rev. C. Cakebread. The Chair was taken by an esteemed friend who happened to be on a visit to Portsea, Robert Bowyer, Esq. of Byfleet. The Report, which was read by the Rev. T. Tilly, one of the Secretaries, gave a brief view of the operations of the Society, comprising some interesting information respecting the Mission to the West Indies, &c. The following is an extract relating to the pecuniary affairs of the Auxiliary:—

"The children connected with our Sunday schools continue to aid the Mission, and to pour their freewill offerings into its treasury.

"There is reason to apprehend that that part of the income of your Auxiliary which is derived from Branches, will in some respects be less this year than the preceding; this may be owing to circumstances which it is hoped will not be of permanent influence; but though this year's contributions may in two or three instances be less than the past,

yet upon the whole the total of the income will be *considerably augmented.*

"In addition to the sources whence the income of your Auxiliary has hitherto been derived, the aid of our *Female Friends* has been called into efficient requisition. The Female Association connected with Meeting House Alley Chapel, formed in October last, has more than realized the expectations of its friends, having yielded to your Auxiliary since its formation the sum of 60*l.* 8*s.* This sum, it may be observed, is a *new* source of income, and is quite distinct from the other and long-subsisting contributions.

"The Branch connected with White's Row Chapel, in its extended influence and increased contributions, has also conduced to the augmentation of the funds of your Auxiliary.

Owing, therefore, to the general continuance of the old contributions, and to the acquisition of such as are newly obtained, it is probable that the income of your Auxiliary for the current year will not be materially short of 200*l.*"

The resolutions were moved and seconded by the Rev. Isaiah Birt, J. Griffin (Independent), C. E. Birt, W. Davies, T. Morris, J. Davis, and G. Arnot. In alluding to the separation from the Serampore Missionaries, the Rev. Isaiah Birt noticed the tendency of Christians and Christian Societies to refer the efficiency of their labours in the kingdom of Christ, rather to human instrumentality than to Divine agency. The circumstances which involved the disruption, Mr. B. viewed as matters of deep regret, but he derived much pleasure from the good hope which he had, that the separation in its consequences would ultimately subserve the interests of the Mission, and concentrate those energies which were previously expending upon points of disputation.

The several speakers displayed much zeal in the cause, and by their eloquence and energy made many salutary impressions. The services, which were interesting, refreshing, and numerously attended, were closed by the venerable Rev. D. Miall, who invoked the blessings of grace, love, and communion, as comprising the sum of apostolic desire.

B. H. H.

OXFORDSHIRE.

The thirteenth Anniversary of the Oxfordshire Auxiliary Society in aid of the Baptist Mission, was held at Burford, Oxfordshire, on *the 10th of September.*

In the morning, Mr. Kershaw, of Abingdon, read the Scriptures and prayed; and Mr. Copley, of Oxford, preached from Isa. liii. 8. Mr. Hollings, of Witney, (Independent) concluded in prayer.

The meeting for business was held in the afternoon, when after reading and prayer by Mr. Darkin, of Woodstock, Mr. Crescens Smith, of Blockley, being called to the Chair, several extracts from the Report of the Parent Society were read by Mr. Pryce, of Coate, in the absence of the Secretary, Mr. Coles.

Several resolutions, expressive of continued attachment to missionary exertions in general, and of satisfaction with the proceedings of the Baptist Missionary Society in particular, were moved and seconded by the brethren present; among whom Mr. Swan, from Serampore, favoured the meeting with interesting remarks relative to the encouraging prospects of Christian missions, which appeared greatly to cheer and enliven the feelings of all present.

In the evening, Mr. James Hinton, of Oxford, offered the introductory prayer; Mr. Swan addressed a numerous assembly, from Matt. xviii. 11.; and Mr. Breeze, of Lechlade, concluded in prayer the interesting engagements of the day.

We trust the general feeling of pious dependence on God, for the necessity of his blessing on every attempt to diffuse the knowledge of Christ among the heathen—for the exertion of his wisdom, to overrule every trying circumstance that may arise in human experience—and for the influence of his Spirit, to give evident and permanent success to the labours of all his servants—was deeply impressed on the minds of all who attended this anniversary.

C. S.

NORTH MIDLAND.

The North Midland Missionary Union, containing the Baptist churches in Derbyshire, Nottingham, Sheffield, and Burton-on-Trent, held its first anniversary at the close of last month.

The Committee of the Parent Society having kindly deputed the Rev. J. Dyer and the Rev. J. H. Hinton, M.A. of Reading, to assist in conducting the services, sermons were preached by them on the 21st at Derby and Nottingham, and by Messrs. Hawkins and Jarman, in conjunction with them, at Burton and Sutton; and a public meeting was held at each place successively on the four following days.

Sept. 28, the deputation pleaded the same cause at Sheffield and Swanwick; Messrs. Larom and Stovel preaching at Chesterfield and Loscoe, and a public meeting was held at each place on the following days. The whole of the services were more interesting than the depression of trade and other local impediments had induced the brethren to expect. The sum of all the ordinary collections, &c. amounted to about 250*l.*; but this sum was augmented at Nottingham, through the unexpected kindness of a gentleman on the platform, belonging to the Wesleyan body, who, on hearing that the Society was suffering this year from peculiar embarrassments, proposed that an extra effort should be made for its assistance; offering himself to give 10*l.* which by the next morning was made 100*l.*

Many thanks are due to the Rev. Messrs. Dyer and Hinton, for the earnestness and fidelity with which they urged the duty and delight of supporting the Missionary cause, and every other object connected with the salvation of souls, and the advancement of the Saviour's kingdom; and we cannot but hope that the generous ardour with which they pursued their work will be long remembered with gratitude, and kindle in the brethren and churches they have visited a similar flame, not soon to be extinguished.

C. S.

ESSEX.

The Annual Meeting of the Churches united in the Auxiliary Baptist Missionary Society for this county, was held on Thursday the 16th of October.

The Rev. J. Wilkinson, of Saffron Walden, commenced the public service by reading and prayer; and the Rev. C. Elven, of Bury, preached from Num. xxiv. 17. and concluded.

Immediately after this service, the congregation formed itself into a meeting for business, and Thos. Blyth, Esq. of Langham, was called to the Chair. Various resolutions were then moved and seconded by the Rev. J. Bass, and King, of Halstead; Francies, of Colchester; Elven, of Bury; Goldsmith, of Earls Colne; Giles, of Chatham; Goodrich, of Langham; Wilkinson, of Walden; and the Secretary of the Parent Institution.

On the preceding evening, the Rev. J. Dyer, of London, preached from 2 Cor. iii. 8. and concluded; the Rev. J. Goodrich, of Langham, commenced the service by prayer. Each of the meetings was well attended, the discourses were remarkably appropriate, and we trust the favour of God crowned the whole with a blessing.

SCOTLAND.

Our esteemed brethren, the Rev. Thomas Morgan, of Birmingham, and the Rev. Eustace Carey, have been engaged for several weeks past in visiting the friends of the Society in Scotland; and they speak in very grateful terms of the Christian kindness with which they were received in Glasgow, Edinburgh, Aberdeen, and many other places. As the principal part of the contributions received on former occasions of this nature has been uniformly made to the translations at Serampore, it was not to be expected that the pecuniary results of this journey would equal those of former years, but the Committee have reason to be thankful that the general objects of the Society are kindly appreciated by their Northern brethren, and have received an encouraging degree of their support.

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1828, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Monmouthshire, Ladies' Society, by Mrs. Conway, for Female Education..	40	0	0
Devonshire;—Kingsbridge, by Rev. John Nicholson	9	16	6
Modbury,....by Mr. Goss.....	3	4	2
Milton,.....by Mr. Gillard.....	1	0	0
	14	0	8

Poole, Subscriptions, by Rev. Samuel Bulgin				4	1 0
Hanau (Germany), Mennonite Friends, by P. C. Walthur, Esq.				15	15 11
Cambridge, for Female Education, by Mrs. E. Foster				11	5 9
Irington (Northamptonshire), Collection, by Rev. W. Gray				2	18 0
Lincoln, Collingham, and Sutton-on-Trent, by Rev. John Dyer				33	9 1
Leicester, two Ladies, for a Bungalow in the East, by Rev. J. Mursell				20	0 0
Long Preston, Yorkshire, by Rev. Mr. Edwards				5	10 0
Idle, Collected by Rev. Messrs. Carey and Swan				3	0 0
Hebden Bridge, Penny Subscriptions, by Mrs. Foster				4	1 6
West Middlesex Union:—Highgate, by Rev. E. Lewis	6	4	8		
Somers Town, Rev. E. Carpenter	3	14	9		
Drayton, Rev. A. Fuller	1	15	6		
Chelsea Rev. W. Hutchings	8	13	4		
				20	8 3
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Thomas Ellyett (N. B. £60 previously acknowledged.)				177	12 10
Ilney, Subscriptions, by Mr. Wilson				15	0 0
Nottingham, on account of Subscriptions and Collections, by Mr. Lomax				184	0 0
Exeter, Church and Congregation, Bartholomew-yard, by Rev. J. Mason				8	2 5
Devonshire Square Auxiliary Society, by Mr. Millard				25	0 0
A. U. X. by the Secretary			Donation	65	0 0
George Scrivens, Esq. by ditto			Do.	10	10 0
P. M. S.			Do.	2	0 0
Friend from Lymington			Do.	1	0 0
Friend at Watford (for *West India Fund*)			Do.	1	0 0
Essex Auxiliary Society, by the Rev. J. Wilkinson:—					
Saffron Walden:					
Collection at the doors	20	8	0		
Juvenile Society	5	0	0		
Subscriptions	5	4	0		
				30	12 0
Potter Street				3	0 0
Halstead:					
Missionary Association	8	15	0		
Sunday School Teachers and Children, for Schools	2	8	4		
Public Collection	2	0	0		
Do. at the Annual Meeting	8	7	0		
Mr. Bentall	1	1	0		
Mrs. Linnett	1	1	0		
Mr. Ray	1	0	0		
Mr. Bowtell	0	10	6		
Mr. Bridge	0	10	6		
A. S. H.	0	10	6		
Mr. Bell	0	10	6		
(Less Expences 1s. 8d.)				26	12 8
Langham:					
Mr. Daniel Blyth	1	1	0		
Mr. James Blyth	1	1	0		
Mr. Thomas Blyth, jun.	1	1	0		
Mr. Salmon	0	10	6		
Mr. Spurgin	1	1	0		
Friends at Boxted	0	10	6		
Friend, donation	0	10	0		
Missionary Association	14	6	0		
				20	1 0
Earls Coln:					
Collection	7	14	2		
Sunday School	1	1	6		
				8	15 8
Braintree				12	0 0
Harlow:					
Collection	10	4	0		
Juvenile Society, for Schools	2	0	0		
				12	4 0
				113	5 1

Jersey and Guernsey, by Rev. Wm. Jones: viz.

JERSEY.			
Collected at Rev. Mr. De Gruchy's, St. John's	1	0	0
Miss. Prayer-meeting, Albion Chapel	0	12	3
Collected at Albion Chapel, Sunday, Sept. 28	4	2	2½
Do. at Public Meeting, Sept. 30	2	4	0
Do. at Rev. Mr. Carrè's	0	14	8
Penny a Week Subscriptions, by Mrs. Griffiths	2	3	5
Surplus proceeds of Missionary work	0	10	0
Mrs. General Le Couteur, Sub.	0	10	0
Rev. T. Jarvis, do.	1	0	0
Mrs. Esther Nicolle, do.	1	0	0
Mrs. Capt. Scriven, do.	0	8	0
Mr. Gray	0	10	0
A Friend	0	10	10
Mr. Hatch, Subscription	0	10	0
J. Aldersey, Esq.	0	10	0
Small sums under 7s.	4	6	4
Jersey Currency	20	11	8½
Expences	0	16	8½
	19	15	0
Premium on Exchange	1	9	6
English	18	5	6
GUERNSEY.			
Rev. C. Neville	0	10	0
Rev. R. Pottinger	0	7	0
Rev. J. Brock	0	10	0
Rev. Mr. Mourant	0	10	0
Admiral Sir James Saumarez	2	0	0
Wm. Collings, Esq. Jurat	1	0	0
J. Hubert, Esq. Jurat	1	0	0
Miss Sayer, Subscription	1	1	0
Ditto, Donation	1	1	0
Misses Dobree, Subscription	1	1	0
Dr. Brock	1	0	0
Mrs. Marshall, Donation	1	0	0
P. Le Pelley, Esq. Jurat	0	14	0
J. Lukis, Esq. Jurat	0	8	4
Mr. J. Maingay, sen. Sub.	0	10	0
Mr. J. Maingay, jun. do.	0	10	0
Mrs. H. F. Brock	0	10	0
Miss Humberston	0	10	0
Mr. Ahier	0	10	6
Mr. P. Gaut	0	7	0
Mr. Bonamy Maingay	0	10	6
Mrs. Moss	0	7	0
Mrs. Le Lievre	0	10	0
Mr. Oxenham	0	10	0
Rev. Mr. Nant	0	10	0
Penny a Week Society, by do.	2	0	0
Collection at the Rev. Mr. Laxon's, (Independent) Oct. 5	2	1	7
Ditto, Oct. 13	7	12	3½
Small Sums	0	7	4
	29	8	6½
Exchange	1	17	6½
	27	11	0
Jersey	18	5	6
Total English			45 16 6

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Female Friends at Maidstone, Penzance, Southampton, and Leicester, from whom several packages have been received, containing articles for the benefit of Female Schools; also, to Mrs. S. Hobson, of Camberwell, for a parcel of Magazines.

We have not inserted the able and comprehensive series of Resolutions forwarded by the Secretary of the Cornwall Auxiliary, because it is not our wish to occupy any part of the narrow limits of this publication with articles on the subject to which those Resolutions refer. For a similar reason, we must decline a compliance with the request of some Oxfordshire Friends, as conveyed in a letter from Bampton, under date of September 18.

It does not appear that any package has come to hand from *Falmouth*, as intimated by our Correspondent E. C. We must again request that advice may be sent by post, when such packages are forwarded from the country to the Mission House; and that the name of the place from which they are sent may be marked on the cover.

The remittance from Chester last month should have been entered thus:—"Subscriptions by Mrs. London (Sunday School, 8s. 6d.) £3 8 6."

E. L. is respectfully assured that the error of which she complains, and which occurred *during the* absence of the Editor from town, was wholly unintentional.

Littlewood & Co., Printers, Old Bailey.

THE

BAPTIST MAGAZINE.

DECEMBER, 1828.

A Memoir of the Rev. Lawrence Butterworth, A. M. late Pastor of the Baptist Church at Evesham, Worcestershire.

(Continued from p. 492.)

As a member of civil society, he was very much respected and esteemed; like Mordecai, "he sought the welfare of his people, and spake peace to all his seed." He had great goodnature, benevolence, and courtesy of manners: there was nothing harsh, morose, or repulsive in his character. The smile which played on his countenance invited the approach of the most timid, and the frankness of his manner encouraged the confidence of all who were acquainted with him. He was recognized by a large circle, as a kind friend and wise counsellor, and his integrity and general knowledge, induced many to solicit his opinion on matters of business.

As a friend, he was sincere, and ever ready to aid by his advice, and by his purse, when needful, as far as his circumstances would allow. In every case of affliction and distress his compassions were excited, and prompt relief afforded by him, and his charity was especially exercised towards the poor of Christ's flock. In the strictest sense of the words, "he did not let his left hand know what his right hand did."

As a Christian, he walked circumspectly; not only anxious to avoid sin and every thing of a polluting nature, but to "abstain from the very appearance of evil." He exemplified in his character and conduct the holy tendency of the Gospel of Christ, and even his enemies would readily confess that he was a good man. The benign operation of Christian principle shone forth in him in all the several relations of domestic life, as a husband, a father, a brother, a master, and a tutor.

He was "a good minister of Jesus Christ." Having an unshaken belief in the authority of Scripture and the truth of the Gospel, he sought, through his whole ministerial course, to honour the grace of God; yet he did not omit to show its practical influence on all genuine professors of Christianity, whom he failed not to exhort and warn with all long-suffering, and with a happy combination of fidelity and gentleness. As a preacher, his aim was rather to inform the judgments of his hearers, than to amuse their fancy, or inflame their passions. His discourses were usually well studied, and he was careful not to offer to the service of the sanctuary that which cost him nothing. He seldom introduced a subject into his stated ministry, on which he had not taken pains and done his best. His sermons were uniformly plain and instructive, generally judiciously arranged, and closely applied, and sometimes very impressive. To this his esteemed successor, having had very many opportunities of hearing him during the last five years of his ministry, has borne an unconstrained and unequivocal testimony.

In every relation of life, and in

every class of duties, he spared no labour, and was a man of great punctuality and dispatch. His mind was well disciplined, his time well distributed, his engagements well arranged. Hence he was seldom, if ever, in confusion and haste, or compelled to omit any duty for want of time and preparation. He was in a remarkable degree "*ready* for every good word and work." He seldom did any thing (and never any thing of importance) without plan and forethought. Every day, and almost every hour, had its appropriate duties allotted. By this order, preparation, and punctuality, much time was saved, and much more done, than if (as is too frequently the case) he had acted without a plan. While a close student, he neglected not his people, but much enjoyed the pleasures of friendship and social intercourse. He cultivated fellowship with his brethren in the ministry, and was seldom absent from their annual associations and other public meetings. He was much attached to the Association to which his church belonged, and not only regularly attended it for a long series of years, but was often engaged at its anniversaries, both as a preacher and moderator, and wrote the circular letter for many of his brethren, who felt reluctant themselves to appear in print.

While he was such an ardent lover of truth as not knowingly to resign an atom of it, he was nevertheless willing that others should think differently to himself. He never lost his temper when necessarily engaged in controversy. He would not, indeed, suffer others to impose their views on him, neither would he force his views on them, nor attempt to frown or to flatter them *into* acquiescence. He had that tenacity of opinion which sceptics only would call bigotry, and that liberality which bigots only would censure as indifference. Although from conviction a Protestant Dissenter and a Baptist, he was courteous to all men, and loved all "who loved the Lord Jesus Christ" of every denomination.

His bodily strength and mental vigour, when nearly eighty years of age, were truly astonishing and seldom equalled. It appears almost incredible, but is a certain fact, that even at that very advanced period of life he was able to travel, (and sometimes on foot) to distant places, and to preach almost every day.

In a letter to his son, dated September 1817, he says: "The fourth of this month I walked from Evesham to Upton to breakfast. I set off at four o'clock in the morning, and arrived at nine o'clock without feeling overdone. I mention this to inform you of my health, and that you may make a memorandum of it for your children, that when their grandfather was nearly seventy-seven years of age, he walked fifteen miles to breakfast, without resting or baiting on the way." After this, some years elapsed ere his strength very perceptibly failed, so as to incapacitate him for continuing his usual ministerial and pastoral labours, which included three services on the sabbath, besides a weekly lecture on Thursday evenings. At length, however, it became evident that an assistant minister and co-pastor was highly desirable, and the choice of the church and congregation happily fixed on the Rev. D. Davies from the Stepney Academy, who was ordained August 21, 1823, and who, "as a son with his father served" with his venerable colleague in the gospel, the remainder of his life, and now succeeds him with great ac-

ceptance, and a pleasing prospect of usefulness. The ordination services were rendered peculiarly interesting to all the ministers and friends present, from their venerable father in Christ, at nearly the age of eighty-three, being able, with great distinctness and affection, to state the steps that had been taken in the choice they were that day assembled to recognize, and to express his ardent hope and prayer that his young brother might be long spared to prove a blessing to the church and congregation, after he should be gathered to his fathers. Almost every one was deeply affected with the allusion he made to the lapse of nearly sixty years, since the commencement of his ministry at Evesham.

In November 1827, he lost his aged partner, who had nearly completed her eighty-third year, and had for some time been afflicted with the loss of sight, to whom he was a most affectionate and kind husband for the long period of fifty-seven years. In April last he went to London on business, bore the journey remarkably well, and met his friends and brethren there with his accustomed cheerfulness. After his return, he continued to preach in general once on the Lord's day, till the very sabbath before his last illness. This was occasioned, either by a fall which he had when attending the funeral of one of his oldest friends, or (as is more probable) by a renewed paralytic seizure, several of which he had the last two years of his life. After much bodily suffering, his illness speedily terminated in his introduction to the immediate presence of his divine and gracious Master, whom he had faithfully served in the pastoral office for upwards of sixty years, and in the work of the ministry *nearly sixty-four*. He was enabled to bear a dying testimony to the truth of that gospel he had so long preached, as the sole foundation of his own hope and comfort, in the immediate prospect of eternity. He died on Tuesday the 1st of July, and was buried on the 8th. His remains were attended to the grave by his neighbouring brethren in the ministry, and followed by a great number of friends, who felt desirous thus to evince their respect to his memory, and their sympathy for his bereaved family. The Rev. D. Trotman of Tewkesbury delivered the oration, and on the evening of the following Lord's day, the funeral sermon from 2 Tim. iv. 7, 8. "I have fought &c." was preached to a very crowded congregation, by the Rev. T. Coles of Bourton on the Water.

The last text from which Mr. B. preached, only ten days before his death, was Zechar., i. 3. "Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts." May it be written on the hearts of all who heard it, and of all who survive him, and may his church and congregation especially consider, that in such a gracious mandate and animating promise from the lips of Jehovah, their late pastor and minister, as his servant, and in his name "being dead yet speaketh."

He left several manuscript works ready for the press, on a variety of subjects, and some of them of considerable size. Among these is one "On the Divine authority of the Old Testament;" a second, "On the internal evidence of the New Testament;" a third, "On the Scripture evidences of the fundamental principles of the Christian Religion;" a fourth, "On the downfall of Antichrist;" a fifth, "A treatise on the wisdom, power, and

goodness of the Deity;" besides several pamphlets and entire sermons, which appear to have been prepared for publication. These, and many other manuscripts in a less finished state, are proofs of his very great diligence, activity, and perseverance. He began to write the last of the abovementioned works when he was seventy years of age, in consequence of an advertisement offering a prize to the best performance on the subject, which might be exhibited at Marischal College, Aberdeen. Although Dr. Lawrence Brown of that College, obtained the prize, those who have seen the manuscript of Mr. Butterworth regard it as evincing much profound research both in nature and in theology, and some have thought it well deserving of publication. Mr. B. often observed to his friends, that the unspeakable pleasure he derived while composing that work amply remunerated him for all his labour. It appears from the letters addressed to him by many of the most eminent servants of Christ, and found among his manuscripts, that his correspondence was extensive and valued.

The present memoir cannot perhaps better close than by an extract from the last letter ever written by the venerable subject of it, only a short time before his death. It was addressed to a nephew in Lancashire, who had sent him an account of the necessary removal of the bodies of his parents to another spot, owing to an alteration in the burial ground in which they had been interred. From this letter we perceive that it was the latest employment of his *pen*, as well as of his *tongue*, to recommend the grace of the saviour *of* sinners, and urge the infinite *importance* of a supreme regard *to* his great salvation, and of a personal interest in its blessings. "I thank you for your kind letter, and the intelligence it communicates to me, and for the attention paid to the cold remains of my father and mother. I have such a shake in my right hand that writing is a great difficulty. I can neither make nor mend a pen, or I would send you a long letter. I have been visiting London three weeks; my son came back with me, and returned yesterday. I hope he will have a good journey. We depend upon God for every thing. I still continue to preach once in the week on a Lord's day. I find I have lived longer than any of our family that I have been acquainted with. My father lived to be eighty-two, my grandfather eighty-four, and I am in my eighty-eighth year; but I find that word to be true, 'If our days are fourscore years, yet is our strength labour and sorrow, (Ps. xc. 10.) It is soon cut off and we fly away.' There is nothing satisfying in this world, nothing but a sense of interest in the Lord and Saviour Jesus Christ that can make us happy, nothing else can give us full content. That passage deserves to be printed in golden letters, yea, to be printed on our hearts, where it is said, John iii. 16. 'For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.' *Whosoever*, mark the word, *whosoever*, let our case be what it may!"

T. C.

The Dying Bed.

MUCH has been said and written about a dying bed. Imagination has lent her pencil, and poetry her lay, to aid in describing its terrors or to excite our sympathies on its

behalf. The heiress of a throne, or the outcast of a prison, have contributed to magnify and increase the triumphs of death. Our ears are perpetually pained with the passing deathwail of some departed soul, or the rumours of a war which the conqueror Death is ever waging with indiscriminate fury against every son and daughter of an apostate race. And yet how very little of its importance is brought home to the personal admission of our liability to its visitation. We assent to its certainty, we lament its victims, and we weep at its solemnities, but we seldom bring away a permanent impression of our vassalage to its dominion. But when the demands of friendship or affection invite us to the dying beds of those whom memory hallows in the heart's best and brightest recollections, we feel acutely the strange and mysterious bodings of apprehension steal with silent and resistless sway over our minds, and a wild throb of anxious wonder rushes over the soul, as we unavoidably revert to the time when we shall lie a prey to the merciless spoiler.

A few days past I was called to the dying bed of a departing saint, to witness the last struggles of nature ere the devastation of death was complete. She had for the last twelve months been gradually preparing for eternity. She seemed day by day to become more and more a partaker of that holiness without which no man can see the Lord; yet in the very bloom of life, none imagined how near her immortal hopes were to their full fruition. A short illness hurried her with rapid haste to the grave, but its horrors were subdued by the prowess of her Redeemer, and she entered its dreary valley leaning securely on the arm of the beloved of her soul. She lay perfectly insensible: a rapid breathing only intimated that the spirit still lingered in its dissolving tabernacle awaiting its final call. I went to the bedside, but I spoke not: death was busy on his victim, the countenance was pallid and ghastly in the extreme; and as I looked at the fearful wreck of that which was lately so lovely and attractive, now exhibiting all the ravages of disease and pain, instead of the smiles and joy of health, I felt how utterly insignificant the most brilliant possessions of earth were, in comparison of that peace which passeth all understanding, of that love which baffles the scrutiny of knowledge, of that imperishable joy which no man can give or take away—which not only robs horror of its sting and time of its triumphs, but which smooths the declivities of the grave, and throws over the tomb the fadeless arch of victory. There is something very appalling in the silence of dissolution, the unanswered salutation, the expressionless eye and lip, and the heedless and fixed countenance, as though the stagnant blood forbade the impulse of the mind's great deep, or refused its channel to convey the brightening thought. As I looked at her altered form, the mere outline of her former self, so dreary and desolate, as the shadows of death were passing heavily and slowly along, leaving their stern and dread impress, I remembered her peaceful smile, her undeviating affection, her mistrustless friendship, and the holy tranquility which marked her countenance in the house of her God: and I understood the truth of the wise man's observation, that it is better to go to the house of mourning than to the house of feasting; for the heart is filtered in sorrow, and a death-bed gives us the truest estimate of

earthly good. I felt as though I was in the presence of an immortal, reading the sealed leaves of a book whose mysterious characters can only be understood in the light of eternity. As though the sacred secrets of the grave were about to unfold to my view, and a thrilling awe crept on my soul as I thought of the bright hosts of angelic convoys, hovering around the silent chamber awaiting to convey the freed spirit to its God. And I prayed earnestly that I might be prepared for the solemn change, and that when the mighty trifles of a doomed world should fade from my view, my soul might enter with equal ecstasy on the immensities of eternity. Her aged mother, who has resigned ten children to the tomb, came to her and touching her exclaimed, in accents broken by infirmity and sorrow, "Thou art going my child only a little while before me, I shall soon be with thee; God is working a glorious work on thee, and thou wilt soon be for ever at peace; and the big tear of suppressed grief rolled heavily on the flushed hectic of youth and beauty, breaking up beneath the toil and labour of death. The countenance while we gazed had changed from its tintless hue to the brightest glow of health, which mocked our hopes with the appearance that some favourable change had occurred, and that she would be spared to us a little longer. But it was delusive and transitory. It was the final struggle of conflicting nature, unwilling to resign its power, and tenacious to the last gasp of its broken and conquered authority. Here, thought I, is a lesson of invaluable importanee, but how humiliating! Though a world could assemble and offer her an undisputed throne, how incapable of accepting the splendid distinction! Though her children were permitted to weep and lament around her, how heedless of their sorrows and supplications! And though her friends, dear and beloved as they have been, were to entreat her smiles with all the endearing blandishments of affection, how senseless and supine she slumbers bound in the rigidity of death! And to this we must all come: there is no appeal from a law which stamps its seal on the smiling brow of helpless infancy, and which urges its penalty on manhood with resistless power. Even the age for which we all pray, with its train of infirmities and weaknesses, is only death sporting with life, apparently amusing itself with the gradual demolition of a temple built by the hands of God, but being polluted by the leprosy of sin, becomes his by a fatal and irresistible inheritance. I repeated my visit to the dying bed, but all was then still; the window was darkened, and all the melancholy cares and attentions of sympathy and love were useless, for she lay clad in the garments of the grave, and motionless as the evening shadow on the bosom of the mountain. I indulged in all the luxury of grief, but I sorrowed not as they sorrow who have no hope, for I felt a holy assurance that I should again meet her in one of those many mansions which our adorable Redeemer hath prepared for us, and as she lay so still, so moveless and serene, I involuntarily thought

But sweeter than all rest that holy sleep
Which draws its curtain round the dying saint,
And lulls him to repose—the willing eye,
With placid smile, lets fall the crimson shade,
As evening shadows close the weary flower.
The feeble pulse, that oft hath wildly throbb'd
With the fierce rush of passion, dies away,
More gently than those glowing hues of light
Which wreathe the mist to beauty, and re-solve

nded colours into light again.
glad heart, in whose capacious disk
nsand sorrows, and ten thousand

bdued contention hourly strove
tery, forget their puerile straws,
e to death the palm of victory.
s in peace, more tranquil than the
n
teals the dew drop from th' uncon-
ns rose,
rs it backwards to its native skies

returned home the solemn
it that we had all to die was
fully echoing in the cham-
f my mind. I met the aged
crutch, youth in his pas-
and manhood in its prime,
exclaimed, ye have all to
Whatever other toil ye have to
however exempt ye may be
sorrow and distress, ye have
die. From this there is no
e, no refuge in the windings
pursuit which follows its vic-
o the very grave. Reader,
have to die. If you be a
tian not only in the profession
name, but in the possession
principles, how welcome will
signal be! With what un-
table joy and full of glory
you rejoice in beholding Him
hath borne your griefs and
ed your sorrows, whose stripes
healed the wounds which sin
made in your soul, and whose
hath burst the barred gates
Heaven for your admission.
will your soul rejoice in its
n-house of clay in bright an-
ations of its glad release—
you will mingle with the
s of the just made perfect,
the myriads of happy immor-
who have washed their robes
made them white in the blood
e Lamb, and when you will
ld the great and almighty God,
enjoy everlasting communion
him in those cloudless re-
).

eader, you have to die, and if
be *not prepared*, I entreat you to flee from the wrath to come, to the Saviour of sinners, who will bestow on all that come to Him *that they may have* eternal life. If you die in your sins, where he is you cannot go; now is the accepted time, and now only is the day of salvation. Religion does not clothe herself in the dark shadows of the grave, or array her followers in the cheerless gloom of sorrow and dismay; but she is brightly robed in the spotless vestments of peace and truth, and she throws the mantle of eternal love around every soul that rejoices in her influences and desires her holy and balmy consolations.

Think for a moment on what a narrow bed you will shortly slumber, you who now require so much for to please your taste and gratify your fancy;—a narrow slip of earth, dust for your dwelling place and darkness your companion, and say if this be all that you are now toiling for—to glut the grave with your pampered clay, or to decorate the quiver of death with the perishing garlands of frivolity and dissipation. I conjure you as immortals, labour only for immortality: give your best cares and attentions to the deathless spirit which inhabits your fleeting dust; let all your thoughts and considerations be for the eternity to which you are rapidly hastening, and you will assuredly find that the grave will lose its sting, and death with all its terrific horrors will be completely swallowed up in victory.

Summer Hill. R. S.

P. S. The preceding reflections were suggested by the death of Mrs. T. Claridge of Cosely, who died Sept. 16, in sure and certain hope of immortality and endless life.

Missionary Societies.

To the Editor of the Baptist Magazine.

Dear Sir,

I felt much interested in reading a letter which appeared in the Missionary Register of the last month, from a Subscriber to the Wesleyan Missionary Society, directing the attention of other subscribers to the urgency of the call for many more missionaries being sent out, and containing an observation in accordance with that which our excellent friend Mr. Blackburn made at our last annual meeting, on the very inadequate estimation in which Missionary Societies appear to be held by the religious public, judging from the amount of annual subscriptions which are generally given to those Societies. And this appears, not only when we consider it with reference to the importance of the object itself; but when we compare it with the amount of assistance given to other objects. For example: the ordinary subscription to a charity school, or to any local society for a benevolent object, is one guinea, and certainly that is little enough; but when you come to look at the Report of the Missionary Society, you find commonly attached to each subscriber's name the same small sum of one guinea. Now, if we consider the operations of this Society with reference to their vast importance, their wide extent, their multifarious nature, and their necessary expensiveness, I think we must acknowledge that it is not justly treated. Let me suppose that the objects of the Society were separated, and that there were distinct Societies—first, for the support of missionaries in the West Indies; secondly, for the support of schools there; thirdly, for the support of the East India mission; fourthly, for the translation of the Scriptures; and fifthly, for the support of schools in that quarter. I cannot bring myself to think that there are any Christians in respectable circumstances who would not contribute to each of those objects at least one guinea annually, and much more to those in which they felt more particularly interested. Why then should we lessen our assistance because these several departments are conducted by the same Committee? I am glad that with regard to two of your Societies, the Baptist Fund and the Baptist Building Fund, the same uniformly small subscription does not prevail. With respect to the first, we bear in mind the number of objects it embraces, and if we act conscientiously towards the latter, we contribute as many guineas as we were used to give to the cases. Surely it needs only to remind our friends of the important and glorious nature of the work, and to tell them of the urgent and pressing calls for increased exertion, of vacant stations which cannot be supplied, and of openings in Providence which the Committee feel it out of their power to attend to, in order to prevail upon them to afford to those objects pecuniary contributions more commensurate with their importance.

If we have felt any thing of the constraining power of the love of Christ, we must have been deeply interested in the accounts we have received of the revivals in the American churches, and we pray that the Lord would bestow on our churches the same rich blessing. I believe it will be found that the feeling excited in America has been connected with the contribution of a larger proportion of the income to these objects, and I feel no doubt, that as the millennium approaches, there will be not only a

eater spirit of prayer, but Chris-
ans will devote a much larger
oportion of the property of
hich they are made trustees, for
e promotion of that cause which
ill become more and more inte-
sting to their hearts; and con-
ected with this, I cannot help
lieving that our personal and
omestic expences will be de-
eased. And here permit me to
k, whether, if there were less
nformity to the world in our
hristmas entertainments, and the
oney sacredly devoted to this
use, there would not be enough
ereby raised, to send out and
aintain at least one missionary?
know that the minds of many
xcellent people have been pained
y sitting at a table groaning under
xpensive delicacies, while there
as so much misery in the world,
nd the means afforded seemed so
adequate to its counteraction.
et our moderation this year be
nown to those who visit us.

Our excellent Wesleyan friend,
whose letter I have adverted,
ough not satisfied with what has
een done, states that he is a sub-
criber, that his children are col-
ectors, and that he has a mission-
ry box in a convenient situation.
low, in some of these particulars,
appears to me that there is a
reat deficiency among us. Our
oung people do not seem to be
fficiently interested; there is a
uch less proportion of them act-
ig as collectors, than among other
eligious bodies; and as to mis-
ionary boxes for the *Baptist* mis-
on, I rarely ever see them. I
ave obtained one from our Secre-
ry, and I understand he has them
lways ready; but anticipating
at a large number may perhaps
e called for, in consequence of
ese hints, I will recommend to
im to increase his stock, so that
no one applying for them may be
disappointed.

I am, dear Sir, yours, &c.

A LAY MEMBER OF THE COMMITTEE.

Nov. 12, 1828.

ON ORDINATION.

To the Editor of the Baptist Magazine.

SIR,

AFTER twice reading, with some care, the reply of "A Country Minister" to my last paper on the subject of Ordinations, I feel at some loss to discover any very great difference between its tendency and that of my own letters. And yet, perhaps, if I say nothing in the shape of a reply, he may suppose me to be convinced that the inspired volume does not require that the ordination of pastors should be performed by ministers themselves previously ordained.

The only difficulty I find in saying something to my learned friend, who lays a particular stress on certain Greek words, the meaning of which I have never disputed with him, arises from my being unable clearly to ascertain what he admits in my former papers, and what he denies. Let us, however, endeavour to examine his letter.

Your Correspondent, I certainly understand, still charges my first paper with an "austere and discouraging tone towards some who appear to be just commencing their labours in their Master's vineyard, and who ought rather to be encouraged than browbeaten by their senior brethren." I confess, Sir, that I feel sorry if what I wrote will bear this interpretation; for indebted as I have been to the kindness of some excellent brethren in the ministry, for the en-

couragement they afforded me in entering on its arduous duties, I should feel ashamed could I imagine myself to be so destitute of all proper feeling towards those who may happen to be a few years my juniors. But while I feel the most ardent esteem for my brethren, it surely is not my duty to shew leniency to their improprieties. Truth is of more value than friendship, and Paul,* in dealing with Peter, though they were both inspired, on one occasion "withstood him to his face, because he was to be blamed."

The admissions of your Correspondent, at least if I understand the import of his paper, are very remarkable. I had said in your Number for June, that the *choice* of the pastor rested with the church, and his *appointment* or *ordination* with those previously in office; and "A Country Minister," after shewing, certainly very clearly, that the churches chose their own pastors, and that the Apostles and Evangelists being present, and having directed their choice, and taken the votes of the church, "thought it a suitable occasion for solemn prayer." Very well; they were inducted to office by ministers previously ordained.

Again, your Correspondent tells us that Titus not only ordained elders in the churches in Crete, (by the term elders, I understand, with "A Country Minister," both pastors and deacons,) but "appointed ministers to various stations on the island, for the sake of evangelizing it more completely." Very good; still the appointment was in a minister, and, according to my opponent, in this latter case even without the voice of a church.

Your Correspondent seems to wish to associate with this subject that of laying on of hands, and states his conviction, "the result of rather a diligent inquiry, is, that it was employed, not at ordinations, but in the bestowment of miraculous powers." Constitutionally averse to controversy, and decidedly unwilling as I am to engage in a lengthened discussion of this topic, I cannot forbear asking "A Country Minister," whether laying on of hands was not practised in the ordination of deacons, Acts, vi. and in the appointment of Saul and Barnabas to their mission, in Acts xiii? And whether, in each of these cases, it was not unattended with the communication of miraculous gifts, seeing the parties possessed them before?

My opponent complains of my speaking of Timothy and Titus as "uninspired men," and supposes I infer this from their not writing any portion of the Scriptures. Certainly I never derived my opinion from any such circumstance as this; but I yet call on him to prove his statement, that they were "inspired," and that they were able to communicate the spiritual gifts to others which they themselves possessed. Unless he can do this, all his arguments appear to me to fall to the ground. For admitting they were not pastors, they certainly were not apostles, but by an apostle they were appointed to the ministry.

I doubt not but your readers will admire the ingenuity displayed by "A Country Minister," in evading my questions as to where he obtains proof that, in the first ages of the church, pastors entered on their office without being appoint-

* Where, Mr. Editor, does our good friend, and some of your other Correspondents, get their authority for *sainting* the writers of the New Testament? If they have the title, I claim it also for *Saint* Moses, *Saint* David, *Saint* Isaiah, *Saint* Ezekiel, &c. &c.

l thereto *by other ministers;* and
) to the character of Christian
ishops or pastors being given to
inisters rather than to churches.
cannot but suspect that on these,
s well as on some other parts of
ie subject, he feels some diffi-
ulty.

If, Sir, I lengthen my paper, by
dding a passage or two from a
:tter by the late Mr. Fuller, who
as no very great advocate for old
ustoms, it is partly because I do
ot again intend to address you on
his subject, unless my unknown
riend on the other side should
ring forth some new arguments.

have no ambition to have the
ast word in the controversy; but
fear lest a spirit of innovation,
vhile it pulls up the tares which
nay have grown in the garden of
God, may also go on to root up
vhat is of divine origin.

Writing to a young minister, who
ad consulted him on the adminis-
ration of the Lord's Supper before
ordination, he says—

"Relative to your question, I
nust say, it appears to me very
wrong to administer the Lord's
Supper without ordination, as it
goes to render void that ordinance.
Ordination of elders in every
church was the practice of the
first churches, Acts, xiv. 23. and
we should not make light of it.
It is calculated to keep out un-
worthy characters from the
churches.

"There was a Mr. ——, that
would have settled at ——, if we,
as ministers, would have been at
his ordination; but we knew the
man to be of a bad character, and
refused it. The consequence was,
he stopped awhile, and then left,
and went into ——, where he made
great havoc of some of their
churches.

"Ordination seems originally
intended for guarding against bad
characters, 1 Tim. v. 22. I have,
therefore, been much concerned to
see the practice of administering
the Lord's Supper obtain prior to
it; which tends to set it aside,
and will, I am persuaded, be a
source of many mischiefs in the
churches.

"I am told of a very respect-
able church, which has lately fallen
a prey to a designing man, whom
they have ordained. As none of
the neighbouring ministers would
attend, they determined to do with-
out them. The consequence, I
doubt not, will be mischiefs in-
calculable."

With due respect, Mr. Editor,
to yourself, and to "A Country
Minister," to whom I wish all
prosperity and success in his la-
bours for the glory of Christ,

I am

A PUBLICLY RECOGNIZED
PASTOR.

Nov. 11, 1828.

A DISCOURSE ON THE IMPORTANCE OF SCRIPTURAL VIEWS OF THE CHARACTER OF CHRIST.

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

(*Continued from p.* 501.)

BUT we regard the subject as important, *thirdly, because proper ideas of the person and offices of Christ will most effectually secure the consistency of our obedience, and the stability of our hopes.*

In every sect and under every system, doubtless, there are men equally distinguished for the purity of their morals, the benevolence of their dispositions, and an exemplary discharge of duty, upon common principles, both in public and private life. But the Gospel requires its votaries to practise the same virtues with unimpeachable fidelity

on religious principles, and from motives of a higher class. It takes a wider range than ordinary moralists, and enjoins many duties peculiar to itself. It institutes a series of solemn rites for the avowal of our faith and the increase of our piety, and requires us, as coworkers together with God, to employ our time and abilities in subservience to the interests of religion and the salvation of the world. Persons of an amiable temper may be kept from sin, or prompted to virtue and beneficence, by the influence of natural dispositions, by the force of custom, by the dictates of humanity, by the calculations of interest, by the fear of obloquy or the desire of fame. But the enlightened and consistent Christian, whose knowledge of Christ is the fountain of benevolence and the principle of virtue, is actuated to obedience by a sense of duty, by the love of holiness, by motives of gratitude, and by a devout concern for the glory of his God and Saviour. And in giving his support to institutions of public utility, he is not influenced merely by motives of humanity, patriotism, or policy, as though it were his sole object to ameliorate the temporal condition of mankind; but, in connexion with this object, his benevolence takes a wider and nobler range, and considering the interests of this life subservient to the life to come, he directs his best efforts to the redemption and happiness of the soul, and imprints on the concerns of time a solemnity and importance drawn from the grandeur of eternity.—When, moreover, he observes the sabbath and other institutions of the Christian church, he observes them, not for the sake of a good name or an hour's entertainment, but from a pure principle of christian obedience, that "he may be*hold the* beauty of the Lord and inquire in his temple;" that he may manifest his regard for the interests of truth and the authority of the Gospel; and by his instrumentality, in conjunction with the church at large, may perpetuate and extend the kingdom of the Redeemer. These are motives which insure the consistency of his obedience, and render the service of the sanctuary solemn and delighful.

But the influence of these principles, and the degrees of excellence resulting from them, depend, in a great measure, on the views we receive of the Son of God, and the obligations we owe to his beneficence and authority. Unless he be known and loved, in reference to the dignity of his person, the greatness of his condescension, the importance of his offices, and the universality of his power, his institutions will appear unimportant, and the prosperity of his cause will excite merely a cold approbation or a faint desire. But clear views of his perfections, proper ideas of the value of his atonement, and a deep sense of his authority, as head over all things to his body the church, will render all his commands sacred; impart to his example as well as to his doctrine peculiar force: endear every thing connected with his cause; increase the efficacy of his promises; and induce us to prize his approbation as our highest happiness and honour. The grand secret, indeed, which forms the holiness of a Christian, and sustains his fortitude in times of ignominy and suffering, is the love of Christ, consisting of holy veneration, adoring gratitude, supreme confidence, and sacred delight. In seasons of affliction, when the billows of adversity awake his fears and exhaust his patience, the thought of Calvary revives his strength, calms his murmurs, renews his fortitude, and bears him

up till his troubles are overcome or removed. How just, therefore, as well as beautiful, is Young's apostrophe to the Saviour, in reference to men who applaud morality without the Gospel:—

> "Talk they of morals! O thou bleeding love!
> Thou maker of new morals to mankind!
> The grand morality is love of thee!"

But, while it is obvious that a man's character, for the most part, takes its complexion from his creed, yet, such is the incongruity of our nature, that the truth of different opinions prevalent in the Christian world, cannot be determined by the character of their votaries. The pernicious tendency of error is frequently restrained and neutralized by the counteractive influence of some truth not forsaken, by habits of virtue previously formed, or by something peculiarly auspicious in the constitution and circumstances of the individual. The legitimate influence of truth on the heart and character of its supporters, is likewise, in many cases, impaired and defeated by a confused or inadequate perception of its nature, by the admixture of erroneous sentiment, by an incurable levity of disposition, or by the secret power of avarice and other deep-rooted passions, which, like a deadly shade, intercepts the light or chills the efficacy of divine teaching. The abettors of an erroneous creed may therefore sometimes sustain a character of the strictest probity and honour, and, by the purity of their morals and the excellence of their disposition, may put the advocates of a purer faith to the blush of conscious inferiority; while the latter, with higher views and stronger motives, may, in too many cases, scandalize instead of honouring their profession, and, by gross inconsitency or inexcusable defects, gratify the sarcasms of their adversaries. But exceptions of this kind by no means invalidate the general principle, or render the holy tendency of the views we are advocating dubious. But when faith in Christ as an Almighty Saviour, combined with a just sense of his sufferings and glory, properly affects the believer's conscience, he will not only maintain a steady course of moral rectitude in all the relations of private and social life, but will rise to the higher and more spiritual attainments of undissembled piety and christian zeal: "for this is the victory which overcometh the world, even our faith."

If, then, from the virtues of a Christian and his obedience to the divine lawgiver, we turn our thoughts to his expectations, a similar course of argument will assure us that life eternal and the knowledge of Christ are intimately combined. Whatever superiority our religion may claim on the score of morals, it must without doubt be conceded, as its peculiar boast, "that Christ hath abolished death, and brought life and immortality to light by the Gospel." Even in regard to the present state, brighter prospects animate the Christian, while the visions of prophecy open to his faith the progress of truth and the universality of his Saviour's kingdom:" and, in reference to another world, the Gospel alone ratifies the certainty of a future life, anticipates the awful events of a general resurrection and final judgment, and describes in explicit terms the condemnation of the impenitent and the glory of the just. By assuring us, moreover, that "life eternal is the free gift of God, through Jesus Christ our Lord," promised to those only who believe and obey him, it forbids a vain and unfounded confidence, and in terms easy to be understood, defines the character and privileges of the just, to whom death will be

the messenger of peace, and the grave a passage to immortality.

But if there are prospects peculiar to the Christian, is it not evident that the hope which anticipates them can be sustained only while the Gospel is preserved in its native purity, and faith unshaken is reposed in him, "who has all power given unto him both in heaven and in earth?" While the unbeliever, who regards death as an eternal sleep, or thinks it impossible that God should raise the dead, deems these realities a fable and their anticipant a deluded visionary; or while the Christian in name only, is overwhelmed at the thought of death, and, amidst the symptoms of mortality, gives no signs of hope; the faithful, who are well instructed in the Gospel of Christ, and truly sanctified by his spirit, confide in the veracity of his promises, and enjoy the succours of "a hope that maketh not ashamed." Though surrounded by a cloud of impenetrable mystery, they are confident that the second Man, the Lord from heaven, "will change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." If fears arise, or the aspect of death alarms them, they apply to him who is the resurrection and the life, and his voice comforts them: "Fear not," says he; "I am the first and the last! I am he that liveth and was dead, and behold I am alive for evermore, Amen! and have the keys of hell and of death! Be thou faithful unto death, and I will give to thee a crown of life!" Thus, from the commencement to the close of the Christian's course, scriptural views of his Lord and Saviour are essentially important, and, in the hour of dissolution, will *alone* enable him with triumphant confidence to say, in the language of St. Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"

Here, then, we may see the wisdom of the sacred writers in exhibiting the character and kingdom of the Messiah as the principal theme of divine revelation, while we admire the solemn and impressive testimony they have borne to the dignity of his nature and the grandeur of his prerogatives, as the Son of God manifest in human flesh, the brightness of his glory and the express image of his person. From the commencement to the close of the sacred volume, every opportunity seems to have been embraced to illustrate the doctrine, or display the glory of the Saviour; Christ is, therefore, not only the Alpha and Omega of the four Gospels, which were expressly designed to record the substance of his discourses, and the evidences of his divine mission and authority, but to him likewise do the Scriptures in general bear the same testimony. Even the prophets, under the Old Testament, who saw merely the first rays of his glory, spoke of his advent and his perfections in strains of eloquence derived from heaven. His character and work, his sufferings and glory, the fruits of his mediation, and the honours for ever due to his name, are subjects on which the apostles and evangelists, both in their sermons and epistles, uniformly expatiate with solemnity and rapture. When they went forth from Jerusalem, through the different provinces of the world, to execute their commission as the ambassadors of their ascended Master, they preached not themselves nor the speculations of philosophy or tradition, but Christ Jesus the Lord. "I determined," says the

postle of the Gentiles when he
st visited the Corinthians, "I
termined to know nothing among
u save Jesus Christ, and him
ucified. For it is Christ in you,
e hope of glory, whom we preach,
rning every man, and teaching
ery man in all wisdom, that we
ay present every man perfect in
rist Jesus."

If, then, such be the importance
the knowledge of Christ, as con-
yed to us by the Holy Scriptures,
ver let its attainment be deemed
practicable, even by the un-
ttered Christian; and if difficul-
es arise and appear discouraging,
t them never be thought insur-
ountable. Whatever advantage
en of profound talents and exten-
ve learning may possess in the
udy and vindication of this and
her doctrines of the Christian
ith, it should never be forgotten,
at every thing essential to sal-
ation is written in the sacred
olume with inimitable perspicuity
nd strength, in terms which even
he poor and illiterate may easily
nderstand. Let us, then, search
he Scriptures with an immediate
ference to this point, as our Lord
mself has commanded, that our
ews of his character and work
ay be scriptural and influential.
difference on this subject is in-
missible; it is the token of a
clouded intellect or a depraved
eart. What, then, is the aversion
ith which some turn away from
he truth, but the symptom of a
oral fever, which, unless removed
y the speedy application of right
rinciples, will reduce its victim to
he last stage of spiritual debility
nd moral death? But if we direct
ur inquiries with caution and per-
verance, in the spirit of humility
nd devotion, to the word of God,
e shall grow in sacred knowledge
nd approach nearer to life eternal.
While other speculations may damp
or even extinguish the spirit of de-
votion, this will perpetuate and fan
the flame; while some kinds of
knowledge, which men seek with
avidity, may cherish pride, this is
eminently adapted to promote hu-
mility; and while some inquiries
about faith may divert the mind
from obedience, and prove fatal to
charity and zeal, the knowledge of
the Son of God will render faith
the handmaid of virtue, and oblige
us to kindle our zeal at the altar of
love.

The pursuit of this attainment is,
without doubt, primarily incumbent
on the ministers of religion, whose
province it is to preach among their
brethren the unsearchable riches
of Christ. So essential, indeed, to
the christian ministry is this branch
of theological science, that an at-
tempt to discharge the sacred func-
tion without it, were it not common,
would be deemed the most prepos-
terous temerity. For the ministers
of Christ proudly to deny, or wil-
fully to conceal, the attributes
ascribed to him in the sacred
volume, would be an impious
treason against the King of Kings
and the Lord of Lords, whom they
profess to serve. But by appearing
among their people, from sabbath
to sabbath, as the faithful ministers
of Christ, replenished from his own
fulness; by declaring unto others
what they have seen, and felt, and
tasted, and handled of the Word of
Life; by keeping back nothing that
may be profitable, but, in humble
dependence in the Divine Spirit,
by manifestation of the truth, com-
mending themselves to every man's
conscience in the sight of God,
they may hope, in some good de-
gree, to answer the design of the
sacred office, and to be at last
crowned with the reward of fidelity,
if not of eminent success.

But if the knowledge of Christ
demands the special attention of

Christian pastors, as public teachers of Christian verity, it has in many respects an equal claim on its private disciples. The question to which our attention is invited, instead of being classed with idle speculations and vain disputes, is identified with subjects of vital and everlasting interest. Never, then, let prejudice, levity, indolence, or the perishing acquisitions of time, deprive us of this great excellence; but let us, like St. Paul, offer them as a sacrifice on the altar of God, while we inquire in that temple which the Spirit of truth has illumined. Let the magnitude of the subject excite us to diligence, while it inculcates humility and prayer. Resting our faith on no man's opinion, let us search the Scriptures for ourselves, that we may draw the truth clear as crystal from its own fountain. If doubts arise, or difficulties discourage, let us submit our judgments to divine teaching, and seek the wisdom that cometh from above. Imitating the prophets and apostles, who inquired and searched diligently respecting the humiliation and glory of the Messiah, we shall perceive the grandeur and feel the efficacy of those truths which even the angels desire to investigate. And may God, who commanded the light to shine out of darkness, shine into our hearts, to give the light of the knowledge of his glory in the person of Jesus Christ; that, beholding as in a mirror the glory of the Lord, we may be changed into the same image from glory to glory, even as by the spirit of the Lord; to whom be dominion and and praise for ever, Amen!

T. F.

On the Revival of Religion.

To the Editor of the Baptist Magazine.

Sir,

There is a subject which presses on my mind, of infinite moment, and which I hope the Baptist Magazine will take up with all its talents and influence, I mean the subject of a *general revival of religion in all our churches, and throughout all denominations.* I saw some interesting statements in *our* Magazine some months since, but the subject must not drop till the thing be obtained. Time is short, souls are precious, we are not "straitened in God," "The residue of the spirit is with him," the promises are his, the power is his, and the glory will be his for ever. Let us "rise and build," let us "up and be doing," and "pray without ceasing." There are some interesting papers on the subject in the Evangelical Magazine for October and November by Messrs. James, Bennet, Burder, &c. I hope something will be done on a wide scale.

Portsea, Nov. 7. S. T.

A Hint to fanciful Expositors of Scripture.

Hooker, in his Ecclesiastical Polity, says, "I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and deluding art, which changeth the meaning of words, as alchemy doth, or would do, the substance of metals; maketh of any thing what it listeth, and bringeth in the end all truth to nothing."

POETRY.

LINES,

*Friend on hearing of his in-
urture for India as a Baptist*

r honoured Friend farewell,
you will not stay,
ef I'll strive to quell,
ny tears away;
urm'ring thought arise
andate of the skies.

go?—to India go?
ts to restore,
n this world of woe
face no more?
pleasure hear thee tell
Immanuel?

I I ne'er thy person see
ny Friend embrace,
ill remember thee,
throne of grace;
Shepherd of the sheep,
all His ways to keep.

eart thy name shall be
thy memory sweet;
ase to think of thee
ory holds her seat:
nortal life shall end
my honoured Friend.

Friend, to India go,
ttends thee there;
ine,—thy grief and woe
ny bliss to share,
thou chance to know distress
make thy sorrows less.

Friend, to India go,
the boisterous sea,
makes the tempest blow
it, go with thee
efuge, shield, and sun,
rthly race be run.

Spirit deign to bless
of His grace,
deavours with success,
rich increase
Of precious souls, from sin set free,
Which shall thy joy and glory be.

Farewell, beloved Friend, farewell,
Receive my last adieu;
May we, while in this world we dwell
Still keep our end in view,
That when a few more years are flown
Our souls may meet around the throne.

Snailbeach Mines. P. N.

THE RAPIDITY OF LIFE; AND THE UNCERTAINTY OF ITS CLOSE.

A hymn occasioned by the sudden removal of an aged Christian.

And Isaac said, behold now I am old, and I know not the day of my death."—Gen. xxvii. 2.

Our years in quick succession rise,
Our days glide smoothly on,
Time flies—and ah! so swiftly flies,
'Tis unperceived till gone.

Tho' spar'd to threescore years and ten,
Man's final hour must be;
'Tis fix'd: but how—or where—or when,
Great God, remains with thee.

Life has no lease: Time no delay:
Our term will soon be past;
E'en from its friends Heaven hides the day
Its will ordains their last.

On rapid wing,—conceal'd from view,
Death brings their blest discharge
Cuts the fine silver cord in two
And sets the mind at large.

O what enlargement! Who can tell
Th' o'erwhelming glory given,
When once the soul has burst its cell
And finds itself in heaven!

G. T.

REVIEW.

Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry. By J. B. WILLIAMS, F.S.A.

BIOGRAPHY is likely to be very valuable only when it is confined to those who have been distinguished for gifts, piety, and usefulness. And if ever such requisites were found in man, they existed in the subject of the present narrative. Not a long time after the demise of Mr. Henry, his life was written by Mr. Tong, and it may have been supposed that nothing more was required for the preservation of his character, labours, and success, who is now presented again before us. It may not, however, be impossible to prove that it was better to write a new volume than reprint the one that had long existed. Without the slightest apparent wish to undervalue the work of Mr. Tong, the present author assures us that in his volume there are "many glaring imperfections;" that the arrangement is "awkward and somewhat repulsive;" that it entirely omits "some features of Mr. Henry's character;" and gives but a "meagre illustration of others." In this work of Mr. Williams are many additions now first selected from unpublished documents; and the whole performance does him much credit. It gives us a genuine portrait; "a picture of piety in its primitive beauty." Mr. Henry, as we are here informed, was the son of eminently pious parents; and was himself, if we except the inspired servants of God, as holy and useful a man as ever existed in any age or country. He "was born, Oct. 18, 1662, at Broad Oak, a farm house situate in the township of Iscoyd in Flintshire;" the year in which, by the Act of Uniformity, his father, and about two thousand other valuable ministers, were separated from their people, and denied the exercise of their ministry. During his infancy the health of Mr. Henry was *feeble*; but, at a very early period, his mind was vigorous and acute; and when he had only attained his third year, he could read the Scriptures with propriety and advantage. From the beginning of his studies he surmounted those temptations to indolence and frivolity by which so many are injured; and his parents had more reason to fear that his health would suffer through too much application to mental culture, than his improvement in learning be retarded by unnecessary relaxations. In his case, the soil was naturally good; it was well cultivated, and under a divine blessing, the produce was valuable and extensive. When Mr. Henry was about ten years of age, he was reduced by a fever to the very gate of death, which appeared to his afflicted parents opening to receive him; this, together with a sermon he about this time heard from his father, the Rev. Philip Henry, was productive of good to his soul. He was very attentive to the ministry of his pious and wise parent, and was often so much impressed by it, that when the service was ended, he would hasten to his closet to weep and pray. In this the truly wise will habitually resemble him.

In the year 1680 he was placed under the tuition of Mr. Thomas Doolittle, a holy and faithful minister of the gospel, who resided at Islington. Persecution, however, did not long permit this establishment to continue, and Mr. Henry returned to Broad Oak, where he applied with his accustomed diligence to study. For reasons, which no doubt, his parent deemed good, he was at the age of twenty-three directed to commence the study of the law, which he prosecuted with great energy in Holborn Court, Gray's Inn, London. But he never ceased to desire and to prepare for "the office of a bishop." In June 1686 he returned to Broad Oak, and gave good evidence that his legal pursuits had in no degree diminished the

force of his desire to be a minister of the gospel, or allayed his thirst for Scriptural knowledge.

Having been urgently requested, as Mr. Williams informs us, by a congregation at Chester to become their pastor, he consented, and was privately ordained in London, in the year 1687; and he soon entered on his regular, pious, and diligent ministerial labours at Chester. He was, after no long time, most happily married; but his felicity was of short duration, for it appears that during her confinement his pious wife exchanged this world for a better, on which mournful occasion the affectionate husband said, "I know nothing that could support me under such a loss as this, but the good hope that she is gone to heaven, and that, in a little time, I shall follow her thither." For a few years subsequently to this he enjoyed uninterrupted rest, but in June 1696 his father expired. This was a heavy stroke, and his views and emotions under it merit remembrance. "I bless God," says the pious son, "that I ever had such a father; I have reason to be humbled that I have profited no more by my relation to so good a man. Death comes nearer and nearer to me; Lord make me to know mine end. The great respect paid "to my father's memory, and the good name he has left behind him, should encourage me to faithfulness and usefulness. This should bring me nearer to God and make me live more upon him." The general state of his soul, as he travelled on to the world of perfection, is well represented in what he was when he commenced the year 1705, and which the following extract will exhibit:—

"January 1. Not renouncing but repeating, and ratifying all my former covenants with God, and lamenting that I have not lived up more closely to them. I do, in the beginning of this new year, solemnly make a fresh surrender of myself, my whole self, body, soul, and spirit, to God the Father, Son and Holy Ghost; my Creator, Redeemer, and Sanctifier; covenanting and promising not in any strength of my own, for I am very weak, but in the strength of the grace of Jesus Christ, that I will endeavour this *year to stand complete* in all the will of God. I know this is the will of God, even my sanctification. Lord grant that this year I may be more holy, and walk more closely than ever in all holy conversation. I earnestly desire to be filled with holy thoughts, to be carried out in holy affections, determined by holy aims and intentions, and governed in all my words and actions by holy principles. O that a golden thread of holiness may run through the whole web of this year. I know it is the will of God that I should be useful, and by his grace I will be so. Lord, thou knowest it is the top of my ambition in this world to do good, and to be serviceable to the honour of Christ and the welfare of precious souls. I would fain do good in the pulpit, and good with my pen; and which I earnestly desire to abound more in, to do good by my common converse. O that the door of my opportunities may be still open, and that my heart may be enlarged with holy zeal and activity for God this year; and that I may be thoroughly furnished with knowledge, wisdom, and grace, for every good word and work. If it be the will of God that this year should be a year of affliction to me, a year of sickness or reproach, or loss; if my family should be visited, if my liberties should be cut short, if public troubles should arise, if any calamity should befal me, which I am least apprehensive of now, I earnestly desire to submit to the divine disposal. Welcome the holy will of God. Let me have God's favour, and the assurances of that, and by his grace nothing shall come amiss to me. If it be the will of God that I should finish my course this year, let me be found of Christ in peace, and by the grace of God death shall be welcome to me. My wife and children, and relations, my congregation, which is very dear to me, my ministry, myself, and my all, I commit to God, whose I am, and whom I desire to serve. Let me be the Lord's only, wholly, and for ever, amen. The Lord say amen to it."

In this memoir, in which many such extracts from Mr. Henry's diary are given, we have the faithful and full representation of a Christian, and a gospel minister, who, from his entrance into public life, to the end of his days was in temper and deportment all that is here implied. His heart was purified, and diligently using the means which are provided for perseverance in holiness, he piously and usefully held on his way.

The volume before us must be useful to all who may peruse it with a desire to

obtain good: but it is well fitted to benefit the minister of truth. Here he will find a good example of what his deportment should be; he will be guided both as to the matter and the spirit, and the ends of his preaching; he will behold a fine example of never-failing diligence in duty, and of upright, gentle, and prudent deportment, as well as entire obedience and submission to the will of God.

In July 1711, Mr. Henry accepted an invitation to settle at Hackney: in which connexion he continued until his death. "He walked with God, and was not, for God took him." From what we have stated and selected, we trust many will be induced to purchase, and peruse the truly valuable work Mr. Williams has compiled; and we confidently anticipate that their piety, comfort and usefulness will be increased.

The Amulet; or Christian and Literary Remembrancer, for 1829. Edited by S. C. Hall. Westley and Davis, and Wightman and Co.

"The Amulet" is intended, doubtless, to remove our maladies and prevent our miseries. It is indeed a *charming* book in many respects. The contributions of the artist, the poet, and the divine, have all been put into requisition, in order that it may be an "Amulet" conveying remembrances of Christianity and literature.

The artists, whether the *painter*, *engraver*, or *printer*, have herein put forth all their strength, and proved themselves masters of arts. The *poets* have exemplified the description given of their profession, in an elegant Essay, entitled "*Poetry and Philosophy.*" "The end of the poet is to give delight to his reader, which he attempts by addressing his fancy and moving his sensibility." The *divines* only have failed, for of course they were expected to furnish the articles on *Christianity!* They have, indeed, "spoken with the tongues of men"—they ought to have "spoken *with the* tongues of angels." The former shews them to be "eloquent orators," the latter would have proved them to be "ministers of Jesus Christ." We admire the manly style of Sheridan and Burke, and still more the gigantic efforts of Fox and Milton, but most highly the evangelical strains of *Gabriel* and "*the multitude of the heavenly host!*" Mark the simplicity and perspicuity, the pathos and sublimity, of the following language:—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, on earth peace, good will towards men."

The divines, it is true, have written classically and sensibly; they have established their reputation as men of learning and taste; but their appropriate character as "good ministers of Jesus Christ," should not have been merged: this should have been most prominent. The most unexceptionable piece in the volume is the story of the "Wandering Minstrels." The verses entitled "An Impromptu on three Schoolfellows who had cut their names, about fifty years before, in the bark of an Oak, a Lime, and an Ash, at Polwhele, near Truro, 1827," contain one of the most ingenious conceptions we have ever seen. We transcribe the lines.

"What suns have shone, what storms have raved,
Since that delicious prime,
When on these trees our names we graved,
As if to mock at Time!

Full oft did *Pocock*, *Painter*, *Joy*,
Along this valley dash,
Then pausing, each salute, fond boy!
His oak, his lime, his ash.

How frolic on his favourite tree
Did Pocock, Joy, and Painter,
Carve letters doomed, though deep, to be
Faint every year, and fainter.

I hail Nick *Pocock's* gnarled oak,
To find his name; but....lo!
As through its glimmering moss I poke,
Time puts me off with..*Po*..!

Poh! Poh! on Time may I retort!
That ash will serve me better:
Thy name, young *Joy!*....In cruel sport
Hath time erased each letter!

And shall I now the lime-tree search
For PAINTER all in vain?
Ευρηκα! *....Yet old Time, so arch,
Has left me only....PAIN!"

"The Walk in the Temple Gardens in the Summer of 1827," has one trifling error: the fair writer says that she saw "the lights on the graceful arch of Waterloo bridge;" whereas that bridge is a perfect level, the part where the lights are exhibited forms no segment of a circle. The Lady's *discovery* of this *graceful arch*, therefore, seemed to us rather an *arch discovery*—but it throws no light whatever upon the subject. Her description of the revulsion of feeling, occasioned by mistaking the "lighting a segar" for the "lamp of the student," is a more successful fancy piece. The picture is beautifully drawn, and the moral reflections deduced from this illusion are of a pleasing and a pious strain.

The stanzas which conclude the volume are very striking: we do not however, relish the sentiment in the last verse—

"Called a blessing to inherit;
Bless, and richer blessings *merit*!"

The term *merit*, used in connection with spiritual blessings, is so popish, and so opposite to the "glorious Gospel of the blessed God," that we must protest against its use, even though it might be found convenient for the jingling of rhyme.

There are many beautiful pieces in the volume. The Editor will excuse us for uttering a wish, that should he live to compile an "Amulet" for 1830, the *Christian Remembrancer* may be more evangelical: nothing can be truly *Christian* which is not strongly impregnated with the noble sentiment—"Christ, and Him crucified."

Select Sermons and Letters of Dr. Hugh Latimer, Bishop of Worcester, and Martyr, 1555; and the Writings of the Rev. John Bradford, Prebendary of St. Paul's, and Martyr, A.D. 1555.

IT is the intention of the Religious Tract Society to publish the British Reformers, from Wickliff to Jewel. Their plan is to give the work in monthly numbers, each containing 120 pages, 12mo. price 1s. Well executed portraits of the principal Reformers will also be given: there is one fully meriting this character in each of the volumes now before us. The writings of each author are paged separately, and are sold as a distinct publication; and we are now to give a just account of two of these volumes.

The first is the work of Dr. Latimer. It contains a very brief account of his life. We have also a considerable number of his sermons; seven of which are on the Lord's Prayer. Some of his letters are addressed to persons of considerable consequence—one is to no less a personage than king Henry VIII. for the restoring again the free liberty of reading the Holy Scriptures, and it is very faithful. The sermons and letters are of considerable value on many accounts. They are neither erudite, elegant, nor closely arranged; but they are peculiarly faithful, striking, and practical; and present an affecting picture of the times in which the bishop lived. Some expressions will be found scarcely to be tolerated on any plea, and many which the better taste of modern times will disrelish; still, if those who peruse these volumes will account for the blemishes to which we have alluded by a refereuce to the vicious habits of Latimer's age, and keep in mind the great excellence of the man, and pay just attention to his matter, the faulty expressions which disfigure his pages will not prevent their usefulness. And after all, we would rather have the faults of faithful Latimer, than those which dishonour too many moderns: if he was nearly rude in his pointed public addresses, many in these refined days are almost sinfully polite in their pretty, gliding, gentle, and general harangues.

In the work before us are many curious and useful anecdotes, one or two of which we will transcribe.

"One New Year's day, when the courtiers were presenting costly articles to the king, according to the custom of those

* *I have found it.*

times, Latimer presented an English New Testament, folded down at the text, 'Whoremongers and adulterers God will judge.'"

When the habits and the temper of the monarch who received this present are considered, this will appear an act of heroic fidelity. It has been too much the fashion to connect the prevalence of crime, in these days of delinquency, with the general extension of education. Now it must be obvious to every man a little above an idiot, that things of simultaneous occurrence may have no relation as cause and effect. So thought Latimer, and to illustrate such a possibility he introduced into one of his sermons the following story:—

"Master More (Sir John More) was once sent in commission into Kent, to find out, if it might be, what was the cause of Goodwin sands, and the shelf that stopped up Sandwich haven. Thither came Master More, and called the country before him, such as were thought to be men of experience, and men that could most likely best certify him concerning the stopping of Sandwich haven. Among others, came before him an old man with a white head, one that was thought to be little less than a hundred years old. When Master More saw this aged man, he thought it expedient to hear him say his mind in this matter; for being so old a man, it was likely that he knew most of any man in that company. So Master More called this old aged man unto him, and said, 'Father, tell me, if you can, what is the cause of this great rising of the sands and shelves here about this haven, which stop it up so that no ships can arrive here? You are the oldest man that I can espy in all this company, so that if any man can tell any cause of it, you it is likely can say most in it, or at least more than any other man here assembled.' 'Yea, forsooth, good master,' said this old man, 'for I am well nigh a hundred years old, and no man here in this company is anything near unto mine age.' 'Well, then,' quoth Master More, 'how say you in this matter? What think you are the causes of these shelves and flats that stop up Sandwich haven?' 'Forsooth, sir,' quoth he, I am an old man; I think that Tenterden steeple is the cause of Goodwin Sands. For I am an old man, sir,' quoth he, 'and I may remember the building of Tenterden steeple; and I may remember when there was no steeple at all there. And before that Tenterden steeple was building, there was no *speaking of* any flats or sands that stopped *the haven*, and therefore I think that Tenterden steeple is the cause of the destroying and decay of Sandwich haven.'"

We will give one extract more, and take it from Latimer's last sermon before king Edward VI.

"And therefore here is another suit to your Highness—'Fear not him that killeth the body.' Fear not the foreign princes and foreign powers: God shall make you strong enough. Stick to God; fear God, fear not them. God has sent you many storms in your youth; but forsake not God, and he will not forsake you. Peradventure you shall have them that shall move you, and say unto you, Oh, sir; oh, such a one is a great man, he is a mighty prince, a king of great power; you cannot be without his friendship; agree with him in religion, or else you shall have him your enemy,' &c. Well, fear them not, but cleave to God, and he shall defend you. Do not as king Ahaz did, who was afraid of the Assyrian king, and for fear lest he should have him for his enemy, was content to forsake God, and to agree with him in religion and worshipping of God; and anon sent to Uriah, the high-priest, who was ready at once to set up the idolatry of the Assyrian king. Let not your Highness do so; fear not the best of them all, but fear God."

The other volume, the title of which we have placed at the head of this paper, is the work of one who was worthy the age of Latimer. The Rev. John Bradford was appointed by Bishop Ridley to a prebend in St. Paul's. He preached in the metropolis with much acceptance during the latter part of the reign of king Edward VI. The sum and substance of his discourses is thus described by Fox:—"Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to godly life." This faithful servant of the Lord was burned in Smithfield, on the 1st of July, 1555. His last words that could be heard were, "Strait is the way and narrow is the gate that leadeth to eternal life, and few there be that find it."

This volume, which we recommend to general acceptance, contains a brief account of Bradford's life, his letters, sermons and tracts written by him, with meditations and prayers. All who are truly pious, and especially the afflicted,

tempted, and persecuted believers, will find this a very useful book; and as what we have written will never meet eyes that need not weep on account of sin, we will conclude this article with a short extract from Bradford's Sermon on repentance, as not an unfair specimen of the style of the volume in which it is placed.

"But better I trust you are, and will be, if you mark well my theme, that is, *repent you*; which I have humbly besought you to do, and yet once more I do again beseech you, and that for the tender mercies of God in Christ Jesus our Lord, *repent you, repent you, for the kingdom of heaven* (that is, a kingdom full of all riches, pleasures, joy, beauty, sweetness, and eternal felicity,) *is at hand*. The eye hath not seen the like, the ear hath not heard the like, the heart of man cannot conceive the treasures and pleasures of his kingdom, which is now at hand, to such as repent, that is, to such as are sorry for their sins, believe God's mercy through Christ, and earnestly purpose to lead a new life."

Sermons by Timothy Dwight, D.D. LL.D. late President of Yale College. 2 vols. 8vo. pp. 1072. London: Jas. Duncan.

THE very high estimation as a theologian which Dr. Dwight has obtained in this country, renders it quite unnecessary to say any thing more of these posthumous sermons, than that they are of a character with the author's former works, and will not diminish his well-earned reputation.

The volumes consist of fifty-nine sermons, none of which, with the exception of three, have before been printed, not even in America. Two of these, Nos. 19 and 20, which occupy upwards of seventy pages, are entitled "The Nature and Danger of Infidel Philosophy." In these sermons, the Doctor does not satisfy himself, as Christian apologists generally have done, with defending Christianity from the attacks of infidels, but turns assailant, and charges them even in what they have accounted the strong holds of argument. He clearly proves, by the *contradictions* which abound in the writings of both ancient and modern infidels, that "*professing themselves wise*, they became fools."

The confined limits of our work will admit of little beyond a few extracts from these learned and erudite discourses. Speaking of infidels having arrogated, as their exclusive property, the character of *ingenious* and learned, the Doctor remarks:—

"I cheerfully admit, that many infidels have been ingenious men; that some of them have been learned men, and that a few of them have been great men. Hume, Tindal, and a few others, have been distinguished for superior strength of mind; Bolingbroke for eloquence of the pen, Voltaire for brilliancy of imagination, and various others for respectable talents of different kinds. But I am wholly unable to form a list of infidels which can, without extreme disadvantage, be compared with the two Bacons, Erasmus, Cumberland, Stillingfleet, Grotius, Locke, Butler, Newton, Boyle, Berkeley, Milton, Johnson, &c. In no walk of genius, in no path of knowledge, can infidels support a claim to superiority or equality with Christians." vol. i. 862.

After enumerating the vices which the writings of the most distinguished infidels tolerate and recommend, the Doctor asks—

"What idea must be entertained of the morals of men who assert these things, not in careless conversation, not in sportive writings, but in solemn, didactic, philosophical treatises, sitting in the chair of moral and religious instruction, speaking to a world, uttering oracular opinions, deciding the truth and happiness, both temporal and eternal, of the whole human race, and unfolding professionally the will of the infinite God? They either believed or disbelieved these doctrines. If they disbelieved them, what apology can be made for so gross and so mischievous a falsehood? If they believed them, the conclusion is irresistibly forced upon us, that they practised as they believed. They have also laboured to the utmost to persuade mankind both to believe and practise them. If their labours prove successful, if their wishes should be accomplished, the world will be converted into one theatre of falsehood, perjury, fraud, theft, piracy, robbery, oppression, revenge, fornication, and adultery. What else is the hell of the Scriptures? Lewdness alone, extended as their doctrines extend it, would exterminate every moral feeling from the human breast, and every moral and virtuous action from the human conduct. Sodom would cease to be a proverbial name, and Gomorrah would be remembered only to work

at her unhappy lot, and to drop the tear of sympathy upon her ashes." p. 350.

One of the all-important inferences which the Doctor draws from his investigations of the awful sentiments published by infidel writers, is—

"Philosophy will not, and Christianity will, increase your distresses here, and save you from misery, and confer on you happiness hereafter. As mere infidelity, it teaches nothing but to contest all principles, and to adopt none. As scepticism, it is an ocean of doubt and agitation, in which there are no soundings, and to which there is no shore. As animalism and atheism, it completes the ravage and ruin of man, which in its preceding forms it had so successfully begun. It now holds out the rank Circæan draught, and sends the deluded wretches who are allured to taste, to bristle and wallow with the swine, to play tricks with the monkey, to rage and rend with the tiger, and to putrify into nothing with the herd of kindred brutes.

"Christianity, with an influence infinitely more benevolent, enhances the value of your present life beyond the reach of calculation. It informs you that you are the intelligent and moral creatures of the all-perfect Jehovah, who made, who preserves, and rules the universe; who is present in all places; who beholds all things; who is eternal and immutable, infinitely benevolent, infinitely beneficent; the faithful friend of the virtuous, the unchanging enemy of sin; the rewarder and the reward of all returning sinners who diligently seek him. In this character it presents to you a direct, clear, and perfect system of rules for all your moral conduct; rules of thinking, speaking, and acting; rules reaching every possible case, and removing every rational doubt. Here is no uncertainty, no wavering, no tossing on the billows of anxiety, no plunging into the gulf of despair. Your path is a straight and beaten way, and were you wayfaring men and fools, you need not err therein." p. 386.

The sermons from which these extracts are made were delivered to the students of Yale College; but many of those which compose these admirable volumes were preached to the Doctor's congregation on ordinary occasions:—their being so decidedly evangelical is one of their prominent features, and their crowning excellence.

History of the Inquisition from its establishment to the present time. By the Author of the "History of the Reformation," &c. Nisbet and Duncan, London.

WAS there ever such a *misnomer* as that of having called this iniquitous court "*the holy* office!!" Surely if the evil spirit has ever been incarnate, it must have been in the person of Saint Dominick, and in the officers and familiars of the Inquisition!! It is almost incredible that such infamy could have been practised under the garb of religion:

"To have stolen Christ's livery,
To serve the Devil in."*

And this is Popery! Yes, Popery in rank luxuriance! in those countries where its principles are matured, and not counteracted by the civil authority or public opinion.

The condensed history before us relates chiefly to the Spanish Inquisition both in ancient and modern times. The present King of Spain, Ferdinand VII. *the most Christian* king, who in his exile worked petticoats for our Lady of Loretta, and who owes his throne to English Protestants, patronizes the holy! say rather the bloody, office of the Inquisition! We give an extract from page 144.

"*Llorente* records the following fact, which he says was given by one who was present when the inquisition was thrown open in 1820, by orders of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was; some had been confined three years, some a longer period, and not one knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered the next day. His punishment was to be death *by the pendulum*. The method of thus destroying the victim was as follows: The condemned is fastened in a groove upon a table on his back; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer: at length it cuts the skin of his nose, and gradually cuts on until life is extinct. It may be doubted if

* Pollok's Course of Time.

the holy office, in its mercy, ever invented a more humane and rapid method of exterminating heresy, or of securing confiscation! This, let it be remembered, was a punishment of the secret tribunal A. D. 1820!!!

Yes indeed! '*Instruments of cruelty are in their habitation—My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.*'"

Gradations in Reading and Spelling, upon an entirely new and original Plan, by which Dissyllables are rendered as easy as Monosyllables. In three Parts. By HENRY BUTTER. Second Edition, 1828. 1s. bound. Simpkin and Marshall.

MR. BUTTER, the Master of an Academy in Rawstorne Street, Goswell Road, has conferred no small favour upon the rising generation by the publication of this small but excellent Spelling Book.

Its great excellence is, its gradual progression, by the most easy steps, from the alphabet to the simplest, and thence to the most difficult words in the language.

Its peculiar feature is, its introduction of easy Dissyllables before more difficult Monosyllables; *Ma-ry*, for instance, before *straight* and *wrought*. Disregarding (and properly where children are concerned,) the etymological division of the words, the author takes as many letters for a syllable as contain its true sound. The Dissyllables he divides into no less than twenty-one distinct classes. The steps are thus brought so near to each other, and the gradation advances by such short intervals, that the child is taught to read with scarcely any difficulty.

Mr. Butter has manifested great ingenuity in the construction of these steps, and must have taken no small pains to bring together suitable words for each class.

Part I. consists of Monosyllables and Dissyllables of not more than three letters in each word or syllable. Part II. of not more than four letters in ditto. And Part III. Monosyllables and Dissyllables *of any length*, and a few easy *Polysyllables*.

As children soon destroy their first book, the three parts are on that account sold separately, price 4d. each, stitched.

Miscellaneous Tracts. By JOSEPH IVIMEY. 12mo. pp. 200. Price 3s. bds. cloth back. Wightman and Co. 1827.

THIS neatly printed volume contains the following tracts, all of which have been previously printed, and some of them have passed through several editions: A brief history of the Dissenters; Memoirs of Miss Ann Price, Daniel Cuxon, Caleb Vernon, and Charles Whitfield; and an Introductory address at an Ordination on the Constitution of the Baptist Churches. It does not seem necessary that we should say much in praise of the volume, as most of the pieces included in it received our critical approbation at the time they were first presented to the world; and the favourable view we then gave of them has been fully confirmed by the extensive sale they have met with. The first article is a very interesting and correct sketch of the history of the Dissenters, which deserves to be very widely known. We are glad to perceive that our worthy friend has added an appendix to this tract, which brings down the history to the time of the publication of the volume. The second, third, fourth, and fifth articles, as our readers will have perceived, are Memoirs; they are pleasing and instructive sketches of characters of different ages and stations, but all calculated for usefulness. We were a little alarmed when we read the first title of the 4th article, "*Scriptural Pædobaptism*," but were quite satisfied when we found that the only idea intended to be conveyed is, that as Baptists we are ever ready to baptize even little children when, like Caleb Vernon, they give evidence of faith in Christ. The last piece in the volume we would especially recommend to our friends in this great metropolis, and would beseech them to enquire whether we have done all that can be done for the extension of the cause of the Redeemer among our neighbours. We are ashamed

say that there are not more] Baptist Churches in the Metropolis now than there were in the year 1738!

On the whole, we can heartily recommend this volume as a very acceptable addition to the Juvenile, the Village, or the Sabbath School Library.

A Scripture Manual on the terms of Communion in the Primitive Churches: designed as an Appendix to Wilson's Scripture Manual on Baptism. Wightman and Cramp.

"THE writer of this tract is of opinion that the controversy respecting *terms of communion* will yet for some time agitate our churches, and produce painful results by interrupting their harmony and preventing their increase." Fully concurring in this opinion, we recommend to the reader's most serious attention what he will here find in sect. 1. On the Institution of Baptism; sect. 2. Institution of the Lord's Supper; sect. 3. The practice of the Apostles; sect. 4. Scripture Allusions; sect. 5. Scriptures supposed to favour the practice of mixed communion; and in the concluding remarks.

The *importance* of the subject is well stated by the worthy author in p. 4.

"Relating as it professedly does to a point of Christian duty; entering essentially into the enquiry what is the proper constitution of a church of Christ, intimately connected with the permanency of an ordinance of the gospel, and affecting the consistency and peace of the disciples of the Lord Jesus, it cannot be of trifling importance whether we judge rightly or erroneously respecting it."

If, as it appears in this tract, the original institute required believers individually as such, to be baptized; if the apostles in planting the first churches, never publicly and officially recognized any persons as Church members, besides those who had been previously baptized as individuals; if the "Acts of the Apostles" must be regarded as an infallible commentary on the original *institute*; if the new dispensation be *permanent*, and if we have no reason to expect it will be altered nor enlarged to the end of the world, then it follows inevitably and irresistibly, that no unbaptized believer can be lawfully received into church-fellowship, nor consequently to the Lord's Supper, if that be accounted (as we apprehend it ought to be) as binding on church members and on them only.

Mr. Wilson's "Scripture Manual" has been long known to the public, and we trust, it has yet to receive a far wider circulation than it has ever yet had; we shall be happy to hear that the tract now before us accompanies it wherever it goes, and that both are made subservient to the honour of the great king who reigns in Zion: we were glad to see an advertisement in the last number of our work, stating that these two tracts might be purchased either together with a stiff cover at six pence, or separately at three-pence each.

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1. *The Sun of Righteousness; a Favourite Christmas Piece.*
2. *Benevolence; a Sunday School Anniversary Piece.*
3. *An Original Dismission.* By W. J. White, late of St. Alban's. Wightman and Co.

MR. WHITE, an author of various pieces of Sacred Harmony, has for several years shone conspicuous among the numerous stars that have enlightened our musical hemisphere; and great praise is due to him for the simple, chaste, and easy-flowing melody of his new Christmas piece throughout. It is a finished piece of composition, and will tend to render the *study* of sacred music, as well as the performance of it, delightful. The piece, "Benevolence," we have noticed in a preceding Number, to which we beg to refer our readers. "Dismission" is very pretty, but somewhat too light; it wants that fulness of tone and expression for which the author is justly praised in all his previous compositions. Our hint to Mr. W. to keep within the compass of the human voice in the soprano part, we are glad to see observed in his "Christmas piece," and we have no doubt, if attended to in his future publications, he will rank among the highest of his profession.

LITERARY RECORD.

New Publications.

The Infant Scholar's Magazine. Vol. We are glad to find from the preface s volume, that its circulation has been e what it was last year. For cheapness he neatness of the wood-blocks, it is, ppose, unrivalled; we cordially recom- it as well adapted for its professed ts—amusing and instructing children.

Scripture Natural History for Youth. sther Hewlett (now Copley), with nu- s illustrative engravings. 2vols. Fisher, and Jackson. The pious author has l her general knowledge of natural ob- to a good account for the illustration of cripture. These neat volumes, with andsome coloured engravings, make very suitable as a Christmas present in us families or boarding-schools.

The Schoolfellows, or the Influence of ster and Connexions displayed. By r Hewlett (now Copley). Second edit. o not recollect having seen the first n of this useful book: we are glad to ieen it now, as it gives us pleasure to mend it.

The Life of Robert Leighton, D.D. ishop of Glasgow. By Thomas Murray, . Scot. with a portrait. 18mo. pp.231. r readers are unacquainted with the r of the National Church of Scotland the reign of Charles I., the protecto- Cromwell, and the reign of Charles II., ink it desirable to know it, they may pretty good account of it in this small . As it regards Dr. Robert Leighton of Dr. Alexander Leighton, whose ngs under Laud are so well known), ry evident his high-toned piety ren- him unfit for any ecclesiastico-politico . We do not wonder that so good a he should find such vexation in being ted with persecutors, whether presby- or episcopal, as to have resigned his in the one establishment and his *dig-* in the other! He died at an inn in ok-lane in 1684, aged 74.

An Examination of Scripture Difficul- cidating nearly seven hundred passages Old and New Testaments, designed for of general readers. By William Car- author of A Popular Introduction to dy of the Scriptures: a Scripture Na- History, &c. 8vo. 10s. boards.

Guide to the Study of the Book of ion, in 1 vol. 12mo. By the Rev. Mr. son, of Warrenford, Northumberland. n Address to Christians on the pro- f Religious Fasts. By J. Hargreaves.

8. *The State of the Curates of the Church of England; a letter addressed to his Grace the Archbishop of Canterbury, in consequence of the publication of the Rev. W. S. Gilly's Horæ Catecheticæ. By a Parish Priest.*

9. *Letters from the Rev. Dr. Carey, relative to certain statements, published in three Pamphlets, by the Rev. John Dyer, Secretary to the Baptist Missionary, W. Johns, M.D., and the Rev. E. Carey, and W. Yates. The third edition, enlarged from seventeen to above thirty Letters, which contain his ideas respecting the Mission from the Rev. Andrew Fuller to the present time.*

10. *European Series of the periodical accounts of the Serampore Mission.* No. I.

*** *The New Edition of Dr. Rippon's Selection,* containing 800 hymns, is sold by him for the use of schools or for distribution among the poor, (as it has been for several years past) at 2s. 6d. per copy. Dr. R. will on the application of any one of our pastors, present him with a copy of the "Supplementary Hymns," at 6d. each; and for poor members of the church gratis.

In the Press, &c.

A Help to the Private and Domestic Reading of the Holy Scriptures; comprising addresses on the subject as a duty, and the best manner of performing it—on the inspiration of the sacred writers—on the symbolical language of prophecy—on the collection of the sacred books—a digest of the books of the Old Testament, with the method of reading them in chronological order:—an epitome of the Jewish history from the time of the Old Testament to the New—of the life of Christ—of the labours of the apostle Paul;—arrangement of the books of the New Testament; and an analysis of Mr. Mede's scheme of the Apocalypse. By the Rev. J. Leifchild. To be published January 1, 1820.

The Rev. I. H. Kingdon, B.D. Vicar of Bridgerule in the county of Devon, has a tract in the press, entitled "Confirmation by the laying of hands considered as an Ordinance of the Church of Christ, especially in relation to the Church of England."

Morning Exercises for the Closet for every day throughout the year, by the Rev. William Jay, of Bath, in 2 vols. 8vo. will appear early in January. Also, the eleventh edition of "Family Prayers, or the domestic Minister's Assistant," by the same author, who has likewise lately published a fourth edition of "The Christian contemplated."

Popular Lectures on Biblical Criticism and Interpretation. By William Carpenter,

OBITUARY.

DR. JOSEPH HENRY COOKE.

Joseph Henry Cooke, M.D. was born at Northampton about the year 1768. His excellent mother was a member of the church over which the great Doddridge presided, and being anxious to instil into the mind of her son religious principles, she put him under the tuition of the Rev. John Ryland. When he arrived at a suitable age, he commenced the study of medicine, and subsequently was placed with the great Dr. Hunter of London. His attainments and skill in his profession were considerable; but as he entered more into the world, he became more and more a man of the world, and whatever might have been his religious views or impressions when a lad, they were obliterated; all sense of religion was banished from his mind, and he became gay and dissipated.

Possessing a great deal of wit and vivacity, his company was courted by those whom the world call respectable and gay. After a time, he was appointed family physician to Lord Robert Seymour; this introduced him into the company of the Prince of Wales, Charles Fox, Sheridan, and many other gentlemen of the Whig Club, and he became, what is generally called, "a man of fashion."

After some years he removed to the Isle of Wight, where he became acquainted with some of the most respectable inhabitants of the island, but still pursued the same thoughtless course, living without God and without hope in the world, until about the year 1810, when it pleased God to stop him in his career, and turn his feet into the way of peace.

He had made an appointment to dine with a party at Lymington, in Hampshire; it was on a *Sabbath-day*, when, after dinner and wine, he felt disposed to take a walk, and retiring for a short time from the society of his companions, he walked alone through the fields, and passing New-lane, where the Baptist church stands, and the evening service having commenced, curiosity (or rather the invisible hand of God) led him up to the door, where the Rev. W. Giles, now of Chatham, but at that time pastor of the church in Lymington, was preaching; the word arrested and riveted his attention to that degree, that he could not leave the door till the close of the sermon. He then returned to his companions, who were still sitting over the bottle, but his mind was too much affected to join in the conviviality of the table, and he returned again to the Island, but with feelings to which he had been, till now, a stranger. From this time he became decidedly pious; and that he might enjoy the ministry of Mr. Giles, he removed from the Island and took up his residence in Lymington. He was afterwards baptized in the Baptist chapel at Wellow, in the Isle of Wight, but united as a member with the church in Lymington. He now became very active and zealous in the cause of Christ, and being a man of a fearless spirit, he met the sneers of his old forsaken friends with christian courage.

After some years he removed from Lymington to practise in Portsea, where he took part in promoting several of the benevolent institutions which abound in that highly-favoured town. In this new situation, many of the poor derived advantage from his professional skill, as he was accustomed to give his advice gratis two days in the week; on these occasions he generally spoke to his patients on the great things of eternity, warning those who appeared insensible to their danger, encouraging the timid and fearful, and directing the inquiring.

He occasionally exercised his gifts in preaching and exhortation, as well as speaking at public meetings. Though his natural temper was irritable, and he sometimes displayed a high and overbearing spirit, which rendered him at times unlovely, and prevented much of

his usefulness, yet he often discovered much spirituality of mind and devotion of spirit, especially when supplicating a throne of grace. During his affliction, which was an affection of the chest, by which he was confined some months, he showed much tranquillity of mind and resignation to the will of God. He was much indulged during a long and painful affliction, and his joys increased almost to rapture as he drew near the closing scene; the clouds which sometimes hover over the valley of the shadow of death were mercifully removed, and he could

"Read his title clear
To mansions in the sky."

Thus, while the outer man decayed, the inward man gained strength, until the evening of November 3, 1828, when the immortal part, the deathless principle, redeemed and purified by the blood of the Lamb, took its flight to the realms of unclouded day, to mingle with the spirits of the just made perfect, and to join with them in

"The rapturous songs
Which warble from immortal tongues,"

"to Him, who hath loved us and washed us from our sins in his blood, to whom be glory for ever and ever, Amen!"

His remains were deposited in the burying-ground connected with Ebenezer Chapel, and his death was improved at the chapel in Meeting-house Alley, Portsea, by his constant friend, the Rev. I. Millard of Lymington.

GLEANINGS.

A MIRROR.

An Extract from Bunyan's Pilgrim's Progress, "with notes explanatory and practical." Stereotype. 8vo. edition.

"Then they (the shepherds) had them to another place, called Mount Innocence. And there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold the dirt whatsoever they cast at him would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, 'what means this?' The shepherds answered, 'This man is named Godly-man, and the garment is to show the innocency of his life. Now, they that throw dirt at him are such as hate his well-doing; but as you see the dirt will not stick upon his clothes, so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labour in vain; for God, by that little time is spent, will cause that their innocence shall burst forth as the light, and their righteousness as the noon-day.'"

Note.—"Many a godly man of blameless and upright conversation has been aspersed and defamed by prejudice and ill-will. Such malignant persons generally act upon the maxim, "Throw a great deal of dirt, and some will be sure to stick!" Thus hatred to well-doing is the cause of their enmity. Because the brethren of Joseph hated him, they could not speak peaceably to him; and to the same malignant disposition the infamous reports which were raised against Mr. Bunyan are to be traced. Evil reports may for a little time sully the reputation of even an innocent man, but it is only like dirt sticking to his clothes. It will not injure his character; for God will interfere by his providence, and will ultimately 'bring forth his judgment as the light and his righteousness as the noon-day'—Psalm xxxvii. 6. The history of Joseph, with that of Mr. Bunyan and of thousands beside, proves that charges against a godly-innocent man, arising from the prejudice, ill-will, and malice of his enemies, shall eventually turn out to his honour and to their confusion."

THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

Dear Friends,

In thus offering you our annual salutation, not as a customary act, but because we feel the renewed current of gospel love, we are called upon to acknowledge that the Lord has been again gracious to us, and has united our hearts in the fear of his holy name; so that our coming together has tended to the edifying of the body in love.

We feel thankful in reflecting, that ever

since the gathering of our Society, it has pleased our heavenly Father, in his mercy, to grant to us from one period to another, when thus collectively assembled, the manifestation of his power. Through the efficacy of his grace, he has, from one generation to another, preserved amongst us those who have laboured in unity and harmony for the defence of the Gospel, and the spiritual welfare of the church. This precious harmony is experienced by those only who become united in Christ Jesus as their Head, and know that all their strength proceeds from Him; who are sensible that they are called in one hope of their calling,*—the hope of eternal life through Him, their gracious redeemer.

In the warmth of Christian love, we earnestly desire that all our dear brethren and sisters may become partakers of this unity, and of this blessed hope. But, beloved friends, it is only as we are brought to the feeling of our utter insufficiency to effect our own salvation, that we can look availingly unto Him who taketh away the sin of the world,† and be redeemed from the consequences of the fall of our first parents. We all have sinned, and come short of the glory of God. Be persuaded then, we entreat you, to seek to be set free from the guilt and power of sin;—to come in faith unto Christ "as unto a living stone, disallowed indeed of men, but chosen of God, and precious;"‡ remembering that gracious promise, which applies with unabated force to us, and to all men individually, "Him that cometh to me, I will in no wise cast out."§ He is the mediator between erring, transgressing man, and that pure and holy Being who created us for a purpose of his own glory.

It is therefore highly important, it is indeed indispensable, that we do not frustrate the purposes for which we were created, by seeking in any way our own glory. By so doing, we oppose our true interest, and interfere with the right occupation of those gifts and graces which the Lord has bestowed upon us. If in all simplicity and integrity of heart, we are each concerned singly to know and to do the will of God through the help of his transforming grace, our real happiness in this life will be promoted, and the unity and fellowship of the Gospel will increase and abound amongst us.

We are all intrusted with talents to be employed to the praise of the great Giver; some in one service, some in another. Indolence with regard to religion, whether it relates to the welfare of our own souls or to our usefulness in the church, is a dangerous state of mind, and offensive in the sight of God. Let none think, because their situation is obscure, or their services are less conspicuous than those of others, that their labour is useless. We may all individually contribute, through the help of the Holy Spirit, to the furtherance of the Lord's work on the earth; at the same time bearing in remembrance, that we are instructed to submit ourselves "one to another in the fear of God,"* and in lowliness of mind each to "esteem other better than themselves."†

He who desires to advance in the Christian life should frequently examine himself, and honestly endeavour to know whether he is right in the sight of an omnipresent God. Our spiritual progress is greatly aided by frequent retirement from the cares of this life, for a longer or shorter time, to wait in reverence and fear upon the Most High. The convictions of truth, and the visitations of heavenly love, are often known at such times to instruct and animate the humbled soul; and it is enabled, under a sense of the Lord's power and goodness, to offer praise and thanksgiving unto Him.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in heaven. Oh! then that every one may avail himself of this great privilege, and with a sincere and believing heart, and with reverential awe, approach the throne of grace; trusting in the mediation of Him through whom we "have access by one spirit unto the Father."‡ But having thus asked in faith and submission, may we all be concerned so to walk before the Lord, that our prayers may be heard with acceptance. Let none, however, be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they patiently wait before him, will in his own time supply all their need. And if there be any, who, if they deal honestly with their own hearts, must acknowlege that they do not pray, may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain by not thus availing themselves of the high privilege of drawing nigh unto God, and par-

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* Eph. iv. 4. † John i. 29. ‡ 1 Peter ii. 4. § John vi. 37.

* Eph. v. 21. † Phil. ii. 3. ‡ Eph. ii. 18.

the assurance that He will draw them.*

glad to know that the daily read- e Holy Scriptures in the families ı, is so prevalent as it is, and we desire that this practice may be by all our members, and that o neglect the performance of it, riously consider the great injury y and their families suffer by such

The more we become acquainted true nature and worth of these in- itings, the more highly we shall ıem; the more we rightly know rehend the truths of the Bible, the shall find that they contribute, e power of the Holy Spirit, by otical application to our moral and conduct, to lead us forward in the ife and salvation. We therefore recommend to all, the diligent eading of the sacred volume, in to the practice already alluded to. ek, in humility and the fear of the have a right understanding of what and in faith to accept this revela- ıe will and purposes of the Most ı force and excellency of the Scrip- ome increasingly obvious; we are ady to acknowledge their divine nd their concurrent testimony to mption which cometh by the Lord rist.

the mind is truly awakened to a the necessity of divine help to t the salvation of the soul, a due ıe of our meetings for public wor- ırally ensues. In silent, reverent, ıefore God, for a renewal of spiri- ngth, an advance is made in the ligion, and an increase is known of which giveth the victory. Being a dependence on the teachings of own experience proves to us the ss of coming immediately unto ıo, praised be his name, still re- to be the spiritual teacher of his

And, though a very humiliating their condition may render some thus coming before the Lord, yet, faithfully abide under these convic- e will, in his great mercy, enable trust in Him.

hilst the remembrance of our Crea- t at all times to be present with us, been again concerned that the day ecially set apart for religious duties, ightly observed amongst us. Let ırs which are not passed in attend- meetings, be so occupied as to ın habits of piety and devotion. d to exercise an especial care that the converse of the day be not such as to dissipate any religious impressions which may have been received. The households of Friends ought to be assembled at least once in the course of the day, for the public reading of the Holy Scriptures, and for retirement in spirit before the Lord. And we wish particularly to call the attention of those who are in remote and country situations to the purport of this advice.

In these days of religious liberty, and in which our intercourse with those of other Societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us as on those who were made instrumental in the first gathering of our Society, to maintain those views and practices by which they were distinguished. And we feel desirous that both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned not in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour.* It is, we believe, alike important to our own benefit, and that of the universal Church of Christ, that we do not shrink from filling that station in it which divine wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform.

The accounts of the sufferings of our members, as reported to this meeting, in support of our well known testimony against tithes and all ecclesiastical demands, including a few distraints for military purposes, together with the charge incurred, amount to upwards of fourteen thousand eight hundred pounds.

We have received an Epistle from Ireland, and one from each of the Yearly Meetings of Friends on the American Continent except Virginia; no communication from the last mentioned Yearly Meeting having yet reached us. It is a comfort to us to know that there are on the other side of the Atlantic, many faithful and experienced friends, who are steadfast in their attachment to the cause of our Lord Jesus Christ; sincere believers in his propitiatory sacrifice for the sins of mankind, and in the sufficiency of his grace to all who receive and obey it.

The important and affecting subject of the continuance of Slavery in the British Colonies, has again occupied our attention. A deep conviction of the extent and enormity of the evil, and of its utter inconsis-

* James iv. 8.

* Tit. ii. 10.

tency with the purity and righteousness of the Christian religion, has led this meeting, with great unanimity, to direct that a petition be presented to the Legislature, to convey our feelings on the subject. And we desire that Friends every where may embrace such opportunities as occur, in their intercourse with others, to promote a just and correct view of the rights of the enslaved.

And now, beloved brethren, at the conclusion of this meeting, we may inform you, that various subjects of importance have come before us, intimately connected with our views of sound doctrine and Christian practice, and with the promotion of the cause of truth and righteousness. We have been favoured to conduct and to terminate our deliberations thereon in much love and harmony. We feel reverently thankful in looking back on the unity which has prevailed. May this renewed evidence of the condescending goodness of our Heavenly Father to our religious Society, encourage each of us on his return home, and all our dear absent friends, faithfully and diligently to labour, in our own hearts, and in our respective allotments, for the advancement of pure and spiritual religion,—for the peace and prosperity of Zion.

"The grace of our Lord Jesus Christ be with you all. Amen."*

Signed in and on behalf of the meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this Year.

* Phil. iv. 27.

INTELLIGENCE.

FOREIGN.

AMERICA.

REVIVAL OF RELIGION.

Extract of a Letter to the Rev. Dr. Rippon.

Philadelphia, Sept. 19, 1828.

Venerable and dear Sir,

It will, perhaps, afford you satisfaction to hear something of religion generally in our country. There are great revivals in various parts among almost all evangelical denominations of Christians, but especially among the Methodists, Presbyterians and Baptists. Very large additions have been made to the latter during the *present* year. One Association in Kentucky in the year ending in August has received an accession of upwards of 2600. One minister in Georgia has baptized above 300 this year. The number of regular Calvinistic Baptists in the United States is about 275,000, the number of Churches 3900, and of Ministers 2800. We have under our direction three Colleges, one at Waterville, State of Maine, another at Providence, Rhode Island, and a third at Washington City, the seat of the general government, and two Theological Seminaries, one at Hamilton, N. Y. and the other at Newton, near Boston, M. S. These are nearly all new institutions and of course small, but their importance and strength are increasing. Our Missionary Board receives about 14,000 dollars per *annum*, and will much increase. We have *also* a general Tract Society, of which I am *the* agent. In the year 1827 we received into our treasury 317,531 and published 297,250 tracts. I calculate our receipts this year will be near 5000, and our issues 500,000 tracts. Our publications are gaining an increasing circulation, and we trust are doing much in directing souls to the Saviour of sinners.

Mr. C. wishes to obtain a likeness of yourself for publication in the Hymn Book.

Should you be able to favour us with a line, you will much oblige us.

Yours in the Lord Jesus,
N. D.

DOMESTIC.

Recent Deaths.

Died on Saturday morning, August 30, the Rev. David Evans, who had been for thirty years the laborious and successful minister of the Baptist Church meeting at Dolan and Rock, in the county of Radnor. He has left a mourning widow and nine fatherless children, a numerous and scattered church, and a great number of respectable acquaintances to lament his loss.

At the house of his son, Capt. John Padner, New Road, Rochester, on the 6th of October, 1828, died, Mr. Gilbert Padner, in the 92d year of his age.—We hope to furnish a memoir of him in an early number.

Died on Saturday morning, Nov. 15. at the house of a friend at Wotton Underedge, Mr. Samuel Brunsden, son of our late Missionary in India, from which place the de-

ceased with his partner in life (the granddaughter of the venerable Dr. Carey) had but recently returned.

The Rev. Mr. Simpson of Eye, died on the 26th of September, and was buried on Friday the 3d of October in a vault in the chapel at Eye. He died at Diss. His funeral was attended by ministers of various denominations, including two clergymen of the establishment. The address was delivered by Mr. Keen, (Mr. Simpson's successor,) who also with Mr. Saffery of Salisbury and Mr. Elvin of Bury, improved his death on the following Lord's day.

GLOUCESTERSHIRE BUILDING FUND.

At a meeting of persons belonging to congregations in Gloucestershire, held at Rodborough Tabernacle House, on Friday evening, October 3, 1828, Mr. John Partridge in the chair, it was unanimously resolved, That it is desirable that a plan be formed for regulating the nature and the number of applications to be made to the religious public in this district, on behalf of debts incurred by the building or enlargement of places of worship, and that the following rules be adopted for that purpose :—

1. That the cases to be sanctioned by this Association shall be of the following description ;—the chapel must be duly vested in trustees, and the deed of trust enrolled ; the building or enlargement must be shown to have been necessary, no superfluous expenditure must have been incurred, the congregation must themselves have contributed a suitable proportion of the sum laid out, and the place must be within fifty miles of the city of Gloucester. But from this last clause the following places shall be excepted ; South Wales, watering places within 100 miles, and missionary stations.

2. The number of cases admissible shall be from four to eight annually, varying according to the number of deserving applications which shall be made, the degree of help which they may require, and the average of the local circumstances of the congregations constituting the Association.

3. An annual meeting of the ministers, and of two laymen deputed by each congregation shall be held in the school-room adjoining the old Meeting, Stroud, on the first Friday in October, at six o'clock in the evening, at which a secretary and committee shall be chosen, the merits of the cases presented shall be discussed, and a time fixed for such as are approved. Whatever regulations for the ensuing year this general meeting may be unable to finish, shall devolve on the committee, whom the secretary shall call together whenever he judges it to be expedient.

4. Every admitted case shall be signed by the secretary on behalf of the Association, who shall also specify the year and month during which it shall be allowable to present the case to individuals of the congregations belonging to the Association.

5. That any congregations in the county of Gloucester maintaining what are deemed by this Association the essential doctrines of Christianity, be at liberty to join the Association, and to send a deputation to assist in the business of the annual meeting.

6. That, for the ensuing year, the Rev. John Davies of Rodborough be the secretary; that Messrs. Partridge, Paine, Gardner, and Hawkins, together with all the ministers of the congregations constituting the Association, be the committee; and that three persons be competent to act.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND, &c.

Extract of a letter from the Rev. Dugald Sinclair, of Lochgilphead, dated Island of Collonsay, 26th August, 1828 :—

From the 17th of July, I have been on a tour through the Hebrides, preaching to their poor benighted inhabitants the riches of Christ.

During the present tour, on which I have been accompanied by Mr. Alexander Grant, another of the Society's missionaries, our opportunities of preaching and conversing with dying sinful men have been frequent, with the exception of days occasionally on sea from island to island, a few days of severe illness, and a very few when it was inconvenient to procure an audience. We have each preached daily ; sometimes two, and sometimes three sermons a day, besides walking several miles. The places visited are Skye, Mull, Tiree, Coll, Mull a second time, and now we are in Collonsay ; I forgot to mention that we were in Iona—Islay is still before us, perhaps Jura also. After the throng of harvest, which is begun, shall have been over, Lochaber, &c. on the mainland I intend to visit.

We ordained Mr. William Frazer over the Baptist church in Nig, island of Skye, and hope God will make him an eminent blessing to that pious church.

Though the novelty that induced many to flock out to the face of a hill on my first tours, 18 years ago, has long since subsided, still the attention is in many places gratifying, particularly on Lord's-days. Our audiences have been very variable, according to place and circumstances, from six individuals to six hundred. We have nevertheless observed much languor amongst the small groups of believers everywhere; it has been the same in the church in Lochgilphead for a long time. In the latter place we have had only one member added by baptism since I returned from London last November.

Our audience in general at Lochgilphead

was pleasing till I left home. Thus I have encroached too long on your valuable time in relating what I conceived might afford a little gratification to you; and close by entreating you would at the throne of grace, remember the few Caledonian sheep of whom you have thus heard, and I remain

Your affectionate brother,
DUGALD SINCLAIR.

BAPTIST HOME MISSIONARY SOCIETY.

The Twenty-first Number of the Quarterly Register of the Baptist Home Missionary Society contains the following intelligence:—

Proceedings of the Third Annual Meeting of the East Kent Auxiliary Society, held September 3, 1828, *at the Baptist Chapel, Eythorne.*

In the afternoon, after reading the Scriptures and prayer by the Rev. T. Cramp, of St. Peter's, the Rev. I. Mann, A.M. of London, delivered a very excellent and appropriate sermon from 2 Cor. v. 14, "The love of Christ constraineth us;" and the Rev. R. Edminson, late of Bratton, closed the service with prayer.

In the evening, after prayer by the Rev. R. Clark, of Long Buckby in Northamptonshire, Mr. W. Stace, of Folkstone, was called to the chair. The annexed report was presented and adopted; Mr. John Rabbeth, of Folkestone, was elected treasurer, in the room of Mr. Flint, who had resigned through the press of other engagements; and the Rev. J. Belcher was re-elected secretary. The different motions were presented and seconded by the Rev. Messrs. Mann, of London; J. M. Cramp, of St. Peter's; Edminson, the supply at Canterbury; Martell, of Deal; Payne, of Ashford; Paine, of Eythorne; T. Cramp of St. Peter's; and the Secretary; and the interesting engagements of the day were closed with prayer by the Rev. J. Payne, of Ashford.

Among other gratifying events which characterised the most animated meeting with which the Society has yet been favoured, it would be wrong to omit the mention of the spontaneous manifestation of a spirit of benevolence which distinguished the evening meeting. A debt, as will be seen by a reference to the treasurer's account, was owing by the Society of nearly 32*l.*; a kind friend having offered, through the medium of the secretary, 5*l.* towards it, provided the whole sum should be instantly paid without interfering with the regular income of the Society, the proposition was hailed with delight, and in a few minutes the debt was removed. This fact added interest to the succeeding speeches, and was the cause of devout gratitude to God.

Extract from the Annual Report.

"—Your Committee state with great pleasure that during the past year your agent has been the instrument of introducing the gospel into several places where it was before unknown. In no less than seven towns and villages is he now occupied in preaching the word of life; viz. New Romney, Dymchurch, Newchurch, Ivychurch, Brookland, Appledore, and Court-up-street. Here, in a population of nearly 3900 persons, he has about 380 attentive hearers. In these places, and ten other villages and hamlets, he distributes tracts once a fortnight on the loan system, collects for and distributes 180 religious penny magazines monthly, and about 80 copies of the Holy Scriptures. At Newchurch, where your agent ascertained that *not one cottage possessed a Bible*, there is now an interesting Sabbath-school of about *fifty* children, who are collected from that and the neighbouring villages, and the number of which might be greatly increased, could an adequate supply of teachers be found. The success at these different places has of course been various, but, on the whole, appearances are highly encouraging. A spirit of prayer, it is hoped, is increasing; four persons since the last annual meeting have been baptized; and of several others the most pleasing hopes are confidently indulged as to their sincere piety.

"The circumstances attendant on the introduction of the gospel into Newchurch, and the results which have followed, are too interesting to be entirely omitted. Little more than twelve months ago the feet of your indefatigable missionary were directed to that neighbourhood to distribute tracts. The shades of evening were drawing on, when, weary in his work, he bent his steps towards home. Turning his eye, however, to a house several fields distant from him, the thought occurred that at that house he had never left a tract. Oppressed as he was with the fatigues of his journey, and far as the evening had advanced, he directed his way towards it. He was met at the door by an individual, who, after showing considerable reluctance, was prevailed upon to read one of these heralds of peace, a promise having been first given that if he did not approve of it, a second should not be pressed upon him. Pleased by the idea that the tract was lent him to read free of expense, and assured by the missionary that it gave instruction on the most important of all subjects, he sat down to read it with interest. When the missionary again called, he found him unwell, and impressed in some degree with the truths which he knew from what he had thus read, he was quite disposed to listen to the instructions and join in the prayers of his living teacher. Every succeeding visit paid him by your agent found him weaker in

body and approaching with accelerated steps the boundaries of another world, but increasing in the knowledge and grace of Christ. He soon threw open his house for the preaching of the gospel; thus an object was gained which your Committee had ardently desired, and in a very few weeks after this he died taiumphant in the Lord Jesus. In that house the preaching of the word is continued, and under its roof you have a Sabbath-school! 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper.'"

Contributions to the EAST KENT AUXILIARY SOCIETY, 1827. 1828.

	£.	s.	d.
Ashford	2	7	0
Brabourne	2	2	10
Canterbury	8	7	8
Dover	2	12	6
Dymchurch	2	16	10½
Egerton	1	6	0
Eythorne	5	8	11½
Farningham	1	0	0
Folkestone	12	5	8
Margate	3	0	7
Ramsgate	2	0	0
Romney	8	1	7½
St. Peter's	6	5	1
Extra Contributions to remove the debt	32	12	3

Monies received by the Treasurer and Secretary since the account published in September last; Collected by Rev. J. EDWARDS, *in the months of August and October*, 1828.

	£.	s.	d.
Dunstable:			
Gutteridge, R. Esq. sub. four years	4	0	0
Gutteridge, R. Esq....don.	1	0	0
Gutteridge, Mr. R. ....don.	0	10	0
Osborn, Mr.	0	5	0
Houghton Regis:			
Eames, Mr.	1	0	0
Cook, Mr.	0	10	0
Freeman, Mr.	0	10	0
Harris, Mr. Fenny Stratford	0	10	0
Leicester:			
Walden, Mrs. ..sub. 4 years	4	0	0
Carryer, Mr. ..sub. 2 years	1	1	0
Coltman, Mrs. .....sub.	1	0	0
Coltman, Mr. .....sub.	0	10	0
Broadribb, Mr.....sub.	0	10	0
Berkley, Mr.....sub.	1	0	0
Collier, Mr. .....sub.	0	10	0
Haines, Mr. G. H.....sub.	1	1	0
Haines, Mr. C. F.....sub.	0	10	0
Harris, Mr.	0	10	0
Hind, Mr.	0	10	0
Horsepool, Mr.	0	10	0
Mursell, Rev. J. P.	1	0	0
Stokes, Mr.	1	0	0
Wheeler, Mr.	0	10	0
Yates, Mr.	0	10	0
Several Friends, after Sermon at Harvey Lane	4	2	0
Luton:			
Collection, part of, at the Rev. E. Daniels'	6	0	0
Ewer, Mr.....sub.	1	0	0
Gutteridge, Mrs. .....don.	0	10	0
Spencer, Mr.....sub.	0	10	0
Waller, Mr. Thomas....sub.	0	10	6
Bedford:			
Anonymous	1	1	0
Gamby, Mr.	0	10	6
Friend	0	8	6
Hitchin:			
Bowyer, R. Esq.	2	0	0
Geeves, Mrs.....sub.	1	0	0
Ward, Mr.	1	0	0
Foster, Mr.	1	0	0
Langford, Mr.	1	0	0
Palmer, Mrs.	0	10	0
Hainworth, Mrs.	0	10	0
Small Sums, after Sermon, at Back Street	3	0	0
South Hill:			
Bodger, Mr.	0	10	0
Arnold, Mr.	0	10	0
Field, Mr.	0	5	0
Three Friends	0	6	0
Chesham:			
Collection at the Rev. Mr. Tomlin's	3	14	0
Missionary Box, per Rev. Mr. Ives, Gould Hill	0	5	0
Pierce, Mrs. Boxmoor, 2 yrs.	1	1	0
Amersham:			
Collection at Rev. Mr. Statham's	7	0	0
Wingrove:			
Cox, Mr.	0	10	0
Grace, Mr.	0	10	0
Kingston, Mrs.	0	5	0
Griffen, Mr.	0	5	0
Towcester:			
Collection at Rev. Mr. Barker's Chapel	2	18	0
Goodman, Mr. .....sub.	1	0	0
Missionary Box, per Miss S.	1	2	0
Pershore:			
Risden, B. Esq. .....sub.	1	0	0
Several Friends	1	12	6
Four Friends at Upton	0	10	0
Tewkesbury:			
Winterbotham, L. Esq..sub.	1	1	0
Hartland, Mr. (Schools) don.	1	0	0
Wheeden, Mr. .....sub.	0	10	0
Several Friends	1	18	6
Thomas, Rev. J. Cheltenham	0	10	6
Williams, Rev. J. B. Ditto..	0	5	0
Langdon, Mr. Do.	0	10	0
Maitland, A. Gloucester....	1	1	0
Collected at Madley Chapel	1	4	11
Missionary Box	0	5	1

Rt. Hon. Lady Southampton, Eaton House.....don.	10	0	0
Do. per. Mrs. Bread, 2 yrs.	5	0	0
Amicus at Eaton House....	5	0	0
Collected by the late Mrs. Broad			
Lewis, Mrs. Warrdley, 2 yrs.	0	10	0
Lewis, Mr. Do.....2 yrs.	0	10	0
Lewis, Mr. Lane Head	0	5	0
Small Sums, &c.....	1	4	9
Warry, Mrs. per Secretary..	0	5	0
Higgins, Mrs.....2 yrs.	0	10	0
Broad, Miss	0	5	0
Broad, Miss, Kenchester ..	0	5	0
Children in the School at do.	0	4	7
Three Friends at Kington ..	1	1	6
Bridgnorth:			
Grierson, Mr.	1	0	0
M'Michael, Mr. W.	1	0	0
Sing, Mr.....	1	0	0
Sing, Mr. W.	1	0	0
Sing, Mr. J.....	1	0	0
Several Friends, after Serm. at Castle Street Chapel ..	1	10	0
Watford:			
Salter, D. Esq.....sub.	1	1	0
Salter, Miss .....sub.	1	1	0
Edwards, Rev. J.....sub.	1	1	0
A Thank-offering.....	5	0	0
Wells, Mr. High Holborn..	0	10	0
A Friend, by Mrs. Crowther	0	10	6
Woolwich:			
Collected at the Rev. Mr. Freeman's, after Sermons by the Rev. James Payne of Ashford	5	3	0
Do. at the Rev. Mr. Bowes'	4	0	0

Received by the TREASURER.

Gurney, Joseph, Esq. ..don.	10	10	0
Do. Do.....sub.	1	1	0
Gurney, W. B. Esq....sub.	1	1	0
Davies, Robert, Esq. Walthamstow, per Rev. J. Dyer	10	0	0
Carter, Jonathan, Esq. per Rev. Dr. Newman....don.	2	2	0
A. U X. per Rev. J. Dyer..	45	0	0
Devonshire Square, Aux. Soc. by Mr. Millard, Treasurer	15	0	0
Clapham Do. per Treasurer	19	2	0
Kettering Do. per J. C. Gotch, Esq.....	9	10	10
Northampton Do. Do.....	22	10	9
Road Do. Do.....	3	5	1
Part of Collection, Kettering Union Meeting, Do.....	5	4	8
Key, Thomas, Esq. Water Fulford, by his Nephew..	50	0	0
Miss Vines, Peckham ..sub.	1	1	0
Northamptonshire Independent Association in aid of Missions, Harborough district, per Rev. W. Gane..	10	0	0

A DAY OF FASTING AND PRAYER.

At a numerous meeting of the Baptist Ministers usually assembling at Fen Court, Nov. 25, (Dr. Newman in the Chair) it was unanimously resolved—

First, That it be recommended to our Churches and congregations to set apart Wednesday the 10th of December for the purposes of fasting, humiliation and prayer, and, more especially with a view to implore the general effusion of the Holy Spirit.

Secondly, That it be recommended to private individuals to commence the solemnities of the day in their closets at 7 o'clock in the morning. That each congregation hold a public service in its own place of worship from ten to one. And that from 5 to 8 in the evening, neighbouring congregations, as far as may be found practicable, unite in district meetings.

Thirdly, That it be recommended to make a collection at each place of worship for the poor.

SALTERS' HALL CHAPEL.

The First Annual Commemoration of the re-opening of the above Chapel, and of its re-appropriation to Divine Worship, will be on Thursday, Dec. 4, 1828. The Rev. Rowland Hill, A. M. will preach in the morning; the Rev. John Clayton, jun. A.M. in the afternoon; and the Rev. Eustace Carey in the evening. Worship to commence at eleven, three, and a quarter before seven o'clock. The Rev. T. Swan from Serampore, T. Price, J. Arundel and E. Carey will conduct the devotional services of the day.

Errata for the November Number.

Page 492. col. 1. line 7. for "the buoyancy of *which*" read "the buoyancy of *his spirits.*'
.... 519. .. 2. .. 33. after the words "A continual sinner" the following line requires to be supplied, "I could have no hope but for that one offering, that blood"
.... 521. .. 1. .. 20. for "Abingdon *Bucks*" read "Abingdon *Berks.*"
26. for "who are *small* to defray," read "who are *unable* to defray."

IRISH CHRONICLE,

DECEMBER,-1828.

THE friends and supporters of the Baptist Irish Society are respectfully requested to read with attention the letters of the Rev. Messrs. Thomas and Franks in relation to the progress made by the labours of the Society in the County of Clare. They are reminded that in the year 1820, at the solicitation of the Rev. Sir John Read, (who is so respectfully mentioned in Mr. Franks's letter,) the Society founded ten day schools as noticed in the sixth annual Report. Until then there had been no protestant schools for the children of the peasantry: but *now*, in consequence of the blessing of God upon the labours of Mr. Thomas, such amazing effects have been produced, that it may with propriety be remarked, "According to this time it shall be said," of the western parts of Ireland, "*What hath God wrought?*"

It will be seen, that the hardships to which Mr. Franks has been subjected, and for which his previous habits had not prepared him, have brought him near to the grave: we rejoice that the divine care has been manifested towards him: and express in the name of the Society our sense of obligation to the tender hospitality of the worthy family at Birr, for their Christian attentions to him: to which probably the Society owe the life of one whom we expect will prove himself also in Ireland a useful servant of Christ; and who with his worthy colleagues, and the Readers of the Scriptures, will attain to the high distinction given to the apostles, "the beloved Barnabas and Paul:"—"*Men that have hazarded their lives for the name of our Lord Jesus Christ.*"

Lest our Protestant friends should overlook one passage in the letter to Mr. Thomas, we shall quote it for the purpose of stirring them up to contribute towards our more than exhausted funds. *The treasurer will require at least* SIX HUNDRED POUNDS *to meet the quarter's expences ending at Christmas!* Speaking of his and Mr. Franks's inspection of the schools, Mr. T. says, "*I wish the gentlemen of the Committee had been present—yes, and all our friends in England, and then the Society would neither want encouragement nor support!*" The Rev. S. Davis of Clonmel has been, we are happy to say, well received at *Birmingham* and *Worcester*; and we doubt not he will be also at the neighbouring towns. The Rev. Mr. Wilson of Sligo is visiting places north of Liverpool.

From the Rev. Mr. Thomas.

Limerick, Oct. 20th 1828.

MY DEAR SIRS,

I RETURNED from the West, a journey of 130 miles, where I had been preaching and visiting the Western Irish School: *there is a fine Irish Testament class in it who read very well; numbers of adults have been taught to read the Irish Scriptures*, and the people are taking the part of the Society's master and reader against the priest, who has proceeded in the most violent manner. I have *not time now to mention* particulars. I preached three sermons at Kilkee near Kilfera, where the school is, and arrived in Limerick in time to meet the Rev. Mr. Franks. He preached an excellent sermon in my house. We then went off visiting the schools, and preaching. I have travelled 184 miles with him and 50 since. I left him, I am sorry to say, sick at our friend Mr. Joseph Anticell's, near Birr, or as it is lately called, Parsons-town. He will be well taken care of by that kind and amiable family. I was sorry that I was obliged to leave him, but was unavoidably compelled to come to pay the teachers and readers their salaries, and to forward their journals

to you, at least such as have come to hand. Though Mr. Franks has travelled 184 miles with me and saw all the schools but three, yet he has not been over more than half my district; he promises to return as soon as he can. He had appointed to go to Mr. M'Carthy. Mr. Franks was received with the greatest kindness wherever I introduced him, and was greatly liked: he has not yet seen some of our most respectable friends. He preached to numerous congregations in the large parlours of some of them, and with great acceptance. In remote places he was badly off, fasting all day until a late hour at night, when we came to the end of a day's journey. He laboured hard, and had to sleep, after being drenched with rain, on a damp ground floor; here we had not any fire; this caused his illness. I hope I did every thing in my power for him. I got him on to Nenagh, where he was taken every possible care of by our worthy friends Mr. and Mrs. Burr. In two or three days he got better, and followed me to Burris O'Kane, where I went to preach, but the journey to Birr brought on the complaint again. I trust he is better; his disease was brought on from cold and hardship. He was sometimes very much alarmed from the state of the country, from what he had seen. Last Friday week, as we were passing through the town of Nenagh, I was attacked and narrowly escaped being murdered. He was so terrified that he would not leave the friend's house that evening and night, into which we fortunately got. I am very glad Mr. Franks has come to Ireland; we shall be glad to see him often, as I am sure it will serve the cause; and I am happy that he found the schools and every thing far better than I had represented them to be, and appeared much pleased with the Readers of the Scriptures. I wish the gentlemen of the Committee had been present, yes, and all our friends in England, and then the Society would neither want encouragement nor support. But Mr. Franks will make his own statement. I conclude, hoping you will excuse this hasty scrawl, as the post is just going off.

I am,
My dear Sirs,
Yours in truth and affection,
W. THOMAS.

From the Rev. John Franks.

Arber Hill, Birr, Oct. 21, 1828.

DEAR SIRS,

AGREEABLE to appointment I was with Mr. Thomas at Limerick on the 30th of the last month, for the purpose of visiting his station and the schools under his superintendence. On the 1st inst. the following morning, we met and conversed with several of the Scripture readers, and school-masters; particularly Stephen Ryan, Thos. Bush, John Nash and Patt Gunning, all of whom have been converted from the errors of Popery, and are evidently men of God, mighty in the Scriptures, and champions for the truth as it is in Jesus. In the afternoon I examined the girls' school at *Limerick*, which has been greatly injured by the opposition of the priests, but not destroyed, as has been the case with some schools in other places. Mrs. Thomas *gratuitously* devotes much of her time and attention to this school, in teaching the girls fancy needle work, the *whole profits* of which she gives them, whereby many of them are saved from disgrace and ruin in this world; which kind of blessings she could greatly extend by employing a greater number of them, could she meet with a suitable sale for the work.

I preached in the evening to a respectable and attentive congregation in Mr. T.'s house.

2nd. Accompanied by Mr. T. I went to Camas, preached in the afternoon to a large congregation, chiefly Roman Catholics, in the house of Michael Bevan, Esq. (a magistrate of the county of Limerick,) and again on the morning and evening of the following day; visited the school in the afternoon, heard most of the children read, spell, and repeat portions of Scripture; their progress certainly does credit to the diligence and qualifications of the master, who was educated in one of your Society's schools, and is an interesting and pious young man. His mother (a widow) one brother, and six sisters, with himself have renounced Popery. This school has not long been established, the priests use every means to prevent the parents sending their children, but it is doing well and still likely to do better, under the influential patronage of Mr. Bevan.

5th. (Sabbath day,) preached at *Cloghjordan* and *Nenagh*, felt much as a Christian and a Baptist, at witnessing the state of things at C. A comparatively few years past, (I am told) the most respectable Baptist church and congregation in Ireland worshipped here; but it is now as low as it can well be, and the deacons and others informed me would long since have been extinct, but for the labours of Mr. Thomas, who preaches to them once a month, and administers the Lord's supper, and has done much to set the things in order which were wanting. There are still about thirty members, a good place of worship, and considerable endowments attached to it, which at present are withheld, but there is no doubt could be recovered; and Cloghjordan with the towns and villages around it, (many of which I have seen) would form a most important station for any suitable minister,

and it is for a lamentation that it is not occupied.

6th. Went to see Mount Pelier school: the mistress Cubo has lately married to a worthless man, had clandestinely left the school and neighbourhood, and as there was no one to attend to them, the children were not assembled. Several of the neighbouring gentry assured me of the prosperous state of the school previous to this circumstance, and lamented what had taken place, as they were fearful it would injure the school; but the injured patroness continues as firm a friend as ever to it, and Mr. T. has another mistress ready to send. Visited the Birdhill school, which school is under the patronage of — Ormsby, Esq. and is in an excellent state, every child in it being regularly examined by Mrs. O. on the Sabbath, to ascertain the progress they have made the past week.

7th. Set off to see the schools in the greatly disturbed county of Clare, and after travelling several miles in heavy rains, we were obliged to seek a shelter, and which we found in the house of Sir John Read, who received us with the warmth, and treated us with the hospitality, of a genuine son of Erin.

8th. Visited the Mary's Philanthropic Girls' School, which is well conducted. Many of the children can repeat from 90 to 100 chapters, some of them more. One that has not been in the school more than a year, and at the time of entering did not know the alphabet, can now read the Testament, and repeat eight chapters, and another not more than six years old can repeat twelve chapters. There are six girls of from 14 to 17 years old who read particularly well, write decently, and their needle work is said to be very good.

Went to the Clonola School, which though in good order and many of the children can read and spell well, is not *generally* in so forward a state as most of the others. Returned to preach at *Mount Shannon;* in the morning the congregation was good; we were told could we have stayed for the evening it would have been treble the number.

9th. Examined the "Anacaraga," "Rahena," and "Sevenoaks Schools." In the Anacaraga school found the children to be very deficient in spelling and reading, which was accounted for from the great opposition made to the school by the late Roman Catholic parish priest; but as he is succeeded by one less violent, the persecution has in a great measure ceased, since which the children have been improving, and the master promised all necessary future attention and diligence.

Rahena School. The master of this school is a Roman Catholic, but to his credit be it said, the children have committed a great number of chapters to memory, and many of them can read and write well.

Sevenoaks School at Aughnish. This is a large and prosperous school, the general proficiency of the children is surprising, and never did it before see such a number of fine, open, and intelligent countenances grouped together. The master is clever and diligent. Several of these schools are in great want of forms, particularly to write upon, as the poor children are obliged to write on the back of a book, or on a piece of board resting upon their knees.

Was detained from the 10th to the 14th, with a disease (a kind of cholera morbus) common to the inhabitants of this country, and particularly to Englishmen on their first coming here. Finding myself better, I recommenced my journey on the 14th. Visited Mrs. Davy's school at Burrisacane. The mistress is a pious and interesting aged woman, who in her youth had taught the parents of the children, and which gives her considerable influence among them. The school is well conducted, and in a good state. The priests have opposed the children's committing the Scriptures to memory, but many of them have done it, and to a great extent.

15th. Went to Miss Davy's school at Birr. The progress of the children in this school since its establishment, several of the resident and neighbouring ladies, who are in the habit of visiting it, assured me is great, and that their needle work is good.

On the 16th the complaint returned, and the following day I had cause for alarm, but by the prompt use of suitable means the progress of it was checked, and through mercy I am now much better, though still a prisoner. I am at the house of a Mr. Antisell, a member of the church at Cloghjordan, and the kindness of whose family I fear I shall never be able to repay. Some who are well acquainted with the nature of the disease, have told me I should for a time give up all exertion, but as I find myself to be so much better and am so near to Raben, and wish to save time and increased future labour and expense, I purpose accompanying Mr. M'Carthy (who is with me) over his station.

I have seen the greater part of the schools under Mr. Thomas's superintendence, but not the whole of his station, the remaining part I can with ease see at some future time. The number of children I found to be more in many of the schools than was returned the last quarter, and not in one of them were they less. The extent and success of Mr. T.'s labours have greatly surprised me. He has a number of valuable Itinerant and Sabbath Scripture Readers, school masters and mistresses, most of whom

from their personal testimony to me, I find have been the instrument of converting from Popery, and many of them manifestly to real Christianity: and it was pleasing to hear their expressions of gratitude (as well as those of various other persons with whom I have conversed) to "*The Baptist Irish Society*," for sending the gospel to them, whereby they have happily been delivered from the darkness of Popery.

A pious and highly respectable clergyman, the Rev. Mr. P. of O, said in my hearing, that he (Mr. T.) had made more converts to protestantism than all the other ministers in the diocese of Killaloe.

I remain,
My dear Sirs,
Very respectfully yours,
JOHN FRANKS.

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*From J. Colpoys, Esq. to the Rev. Wm. Thomas.**

Ballycar, 14th Sept. 1828.

MY DEAR SIR,

MR. SYNGE mentioned in a note I had from him, that you "had sowed a little seed once at his place," that he remembered your text was, "You shall know the truth and the truth shall make you free:" he adds, "the chamber on the wall is vacant." He was here yesterday, and again said that he earnestly wished you would come whenever and as often as you could to sow more seed. I assured him I would communicate his wishes to you, and that I had no doubt you would be glad of an opportunity of preaching the word to the people about him when you could do so without interfering with your other engagements. If you wish to write to him at any time you may direct Carhue, near Corrifin, but there is no occasion for your giving him notice as he is scarcely ever a night from home. Remember however that this is always to be your Inn on your way to him, as we cannot allow you to pass us by without stopping to say something to our poor people and ourselves, and if Mrs. Thomas will come with you we shall take good care of her till your return.

Mrs. C. unites in kind regards to you and her with

Yours very truly,
J. COLPOYS.

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* We take the liberty of printing this letter for the purpose of shewing the respect which is shewn towards the Society's minister in that disturbed part of Ireland.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Job Heath, donation	10	10	0
Bond Street, Birmingham, Baptist Auxiliary Missionary Society	13	13	0
Berwick, friend to the Circulation of the Scriptures, per Rev. Mr. Dyer	5	0	0
Portsmouth, Portsea and Gosport Auxiliary, per ditto	12	5	8
Devonshire Square Auxiliary, per P. Millard	12	0	0
Kettering Missionary Society, per Mr. Gotch	9	19	10
Northampton ditto, by ditto	12	3	4
Part of Collection at the first Union Meeting held at Kettering, per ditto	5	4	8
Yarmouth, per E. Saymour	4	10	0
Friend in Somersetshire, per Rev. Mr. Dyer	1	0	0
Paid by Wright the Collector	30	0	0
Remitted by Rev. Moses Fisher of Liverpool, Collected at Bradford, Leeds, Baosp, Howarth, Rochdale and Bolton, for the Schools	44	0	0
Mr. Stoddart, Banbury	0	10	6

Collected by Rev. S. Davies.

At Clonmel:—			
At the Meeting-house	3	0	0
Earl of Mount Cashell	1	10	0
Rev. Dr. Bell	1	0	0
Thos. Taylor, Esq.	1	0	0
Mr. Cuthbert	1	0	0
Miss Coleman (Tenby)	5	0	0
At Birmingham	42	18	6
At Worcester	23	7	4

Received from Miss E. Pritchard a parcel of Pincushions for the "Keppel Street School" in Ireland.

Mr. Davis will spend the Lord's day, the 30th inst. at Oxford, and preach for the Rev. Mr. Copley.

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

NORTHAMPTON.

The Anniversary Meeting of the Auxiliary in this town, was held on Wednesday, Sept. 17th. In the morning of that day a double lecture was preached by the Secretary of the Parent Society and the Rev. Dr. Cox of Hackney. The chair was occupied in the evening by J. C. Gotch, Esq. of Kettering, and the respective resolutions were moved and seconded by the Rev. Dr. Cox, Messrs. Simmonds, J. K. Hall, Gray, Barker, Jayne, Deacon, Goodrich and Dyer. The attendance was very numerous, and the contributions from this respectable town fully prove that the interest which was so early excited in it on behalf of the Society continues to subsist in all its vigour.

GLOUCESTERSHIRE.

The various services connected with the formation of the Gloucestershire Auxiliary Society in aid of the Baptist Mission, have been of the most animating description; every meeting was crowded in its attendance, and the interest awakened is great. Favoured with the assistance of our esteemed brethren Dr. Cox, the Rev. T. Swan, and the Hon. G. H. R. Curzon, their powerful and eloquent appeals have produced an impression which will we hope still operate on many minds. The friends of the Society have been greatly delighted, their zeal has been re-animated, their ardour augmented, and their efforts increased to support the cause of missions. The Lord has graciously blessed us with tokens of good, and in the present state of our mission nothing could be more gratifying than the unanimous feeling of attachment manifested to the Society, and the determined zeal witnessed to support those whose conduct has been marked by every honourable and Christian sentiment.

On Lord's day, Oct. 5th, the services commenced and sermons were preached in aid of the Missionary cause, at Woodchester, Kingstanley and Stroud, by the Rev. T. Swan, at Hilsley, Wotton-under-edge, and Uley by the Hon. G. H. R. Curzon, at Hampton and Avening by the Rev. W. Yates, and at Eastcombs and Chalford by the Rev. B. Francis.

The following Sabbath, Oct. 12th, Dr. Cox preached two sermons at Shortwood; and at Gloucester the Hon. G. H. R. Curzon, and the Rev. J. Davies (Independent) of Rodborough, preached for the mission in consequence of the illness of our friend the Rev. W. Winterbotham, who was thereby prevented from fulfilling his engagement.

On Tuesday P. M. Oct. 7th, the public meeting was held at Shortwood for the formation of the Auxiliary Society, our kind friend the Hon. G. H. R. Curzon fulfilled the duties of chairman, and the various addresses delivered awakened a peculiar interest, which was regarded as a happy commencement of a series of meetings, all tending to advance the great cause of Immanuel.

There were also public meetings to form Associations in connection with the Auxiliary at Stroud on Wednesday evening, Kingstanley on Thursday evening, Wotton-under-edge on Friday evening, and on the following Monday evening the Rev. T. Whitta and friends favoured us with the Independent chapel at Chalford in which we held our last meeting. The glowing zeal of our kind friends who visited us produced such an impression on the different assemblies that one feeling operated, and this the most lively concern to extend the gospel and hasten the auspicious day when all shall know the Lord.

In all our churches we have established juvenile and Sunday School Associations, and many of the children have come forwards voluntarily as subscribers to the Mission. A pleasing incident which ought to be noticed occurred at Kingstanley, at the public meeting, when the children of the Sunday school presented a donation of 1l. 10s. &c.

companied by a note from them peculiarly interesting, entreating us to accept of *their mite* towards the blessed cause.

The collections in the whole amounted to about £105, but it is not so much the sum we regard as the good produced. There are now in operation our various associations, and with the blessing of God upon our efforts we hope they will contribute much to aid the Society, which we pray may go forward with increasing success until the acclamation shall be heard, "Hallelujah, for the Lord God omnipotent reigneth."

W. Y.

BRISTOL AUXILIARY BAPTIST MISSIONARY SOCIETY.

THE tenth Anniversary of this Institution was held on Tuesday, the 4th of November, and following days.

On Tuesday evening, the Rev. Isaiah Birt preached at Broadmead; on Wednesday evening, the Rev. J. P. Mursell at King-street; and on Thursday evening, the Rev. Thomas Swan at Counterslip. On the following Sabbath, the claims of the Society were again advocated at each of the Baptist meeting-houses; in the morning and evening by the Rev. Eustace Carey, and in the afternoon by the Rev. Isaiah Birt.

The present anniversary is distinguished from its predecessors by a SECOND PUBLIC MEETING, adjourned from Thursday morning to Friday evening, at the earnest and spontaneous desire of a considerable number of the friends to the mission, who were precluded, by their daily avocations, from being present in the morning. Both these meetings, which were numerously attended, were commenced and closed with prayer, and were more than usually interesting and productive.

At the former meeting, the chairman, Richard Ash, Esq. and the Rev. Messrs. Birt, Newman, Swan, Oxlad, Clarke, Dyer, Leifchild, Winter, and Bunce; and at the latter, the Rev. Messrs. Dyer, Hewlett, Evans, Wooldridge, James, Winter, Mursell, and Swan, greatly contributed, by their several addresses and details of intelligence, to the excitement of a spirit in favour of Christian missions, which, in proportion as it is cherished and extended, cannot fail to prove eminently beneficial, both at home and abroad—to the individual possessor and the community at large.

The Report of the Committee announced, among other interesting particulars, the establishment of *a Ladies' Association* at Broadmead, as the result of a resolution, recommending such a mode of contributing to the funds of the Society, passed at the last annual meeting. During the first year of its existence, it has yielded upwards of a hundred pounds; and in the hope of stimulating others to a similar exercise of Christian zeal and benevolence, this pleasing instance of female missionary effort is recorded.

The attendance at the various services, and the aggregate amount of the pecuniary contributions, furnish unequivocal proofs of an undiminished interest in the operations of the Parent Society. The current receipts of this Auxiliary for the year just closed, and the collections at the present anniversary, have both exceeded those of the previous year. The intercourse of Christian brethren, also, has been eminently grateful and refreshing, and a missionary spirit has been diffused through a widely-extended circle. The review, therefore, of the past and the anticipation of the future are equally calculated to inspire gratitude and hope, and to induce a determination, in the strength of the Lord, to "GO FORWARD."

J. F.

TROWBRIDGE.

On their return from Bristol to town, Messrs. Carey and Dyer had the pleasure of attending the annual meeting of the Branch Society formed at Bethesda Chapel, Trowbridge, in connexion with the Wilts and East Somerset Auxiliary. The respected pastor of the church, the Rev. Peter Austie, being unavoidably absent, the chair was kindly filled by the Rev. W. Walton. Besides the deputation from the Parent Society, the large assembly was addressed by the Rev. Messrs. Doney (Independent,) Barber (Wesleyan,) Bunce, Rodway, Walton, and by Messrs. Salter, W. Stancomb, G.W. Austie, Joshua Whitaker, and S. Clift. One of these gentlemen adverted with much effect to the dreadful practice of Suttee, still perpetrated throughout Bengal under British authority, and the earnest hope was expressed that Trowbridge may set the example to other towns in the county, of petitioning the legislature for the abolition of this murderous rite.

SCOTLAND.

Messrs. Morgan and Eustace Carey having, as a deputation from the Society, accomplished the biennial visit in Scotland, the Committee feel it incumbent on them to record the grateful sense they entertain of the kindness shewn them by Christian friends of different denominations in that country, and to present their cordial thanks to the several individuals by whose prompt and benevolent assistance the interests of the institution were promoted. The thanks of the Committee are especially due, and are hereby tendered to Messrs. Joseph Swan and James Craig, by whom the deputation were entertained, and to whose activities they

ere mainly indebted for the facilities which ere enjoyed for urging the claims of the So-ety upon the benevolent attention of the lasgow public. The deputation owed uch also to the friendly offices of Rev. lessrs. M'Leod, M'Laren, Smith and heriff, for permitting them the use of their ulpits, and otherwise aiding them in the ursuit of their objects. The thanks of the ommittee are also justly due to Rev. Mr. I'Leod of the Chapel of Ease, and to other ntlemen of that interest who so readily oncurred in permitting the occupancy of at spacious place of worship for the benefit f the Baptist Mission. The deputation ere also obliged, by the friendly attentions f Mr. Lethem, one of the Committee of the uxiliary Missionary Society, and also to he Rev. Mr. Brown, successor to Dr. halmers, for his politeness in giving per-ission for a sermon and public collection in is church, of which they were unable to vail themselves through the pressure of ther engagements. At Paisley, Port Glas-ow and Greenock, the deputation were also indly received, permitted to make collec-ions in each place and to occupy the pulpits f Rev. Messrs. Smart, Wilson and Inglis. At the last of these places, the friends of the Baptist persuasion made a collection among hemselves and otherwise exerted themselves n furthering the interest.

In the city of Edinburgh, the interests of he Mission were recognized and cordially romoted by Christian friends, not only of he Baptist, but also of other denominations. To Mr. A. Megget and Mr. Archibald Wil-on, the thanks of the Committee are re-turned for the cordiality with which they re-eived Messrs. Morgan and Carey, and for the time and various attentions they be-stowed in contributing to their comfort, and the successful prosecution of their work. The Committee desire their thanks may be accepted by Messrs. Innes, Haldane, Ped-die and Dickie; also by the Rev. Mr. Ward-law, independent minister, Mr. Kirkwood, and the Rev. John Brown, of the secession, for the use of their pulpits. In the chapel of the last named gentleman, a public meet-ing was holden, when Mr. Innes kindly pre-sided, and Mr. Brown and Rev. Dr. Pater-son assisted the deputation in advocating the claims of the institution before a numerous and respectable assembly. The Committee are also thankful in having to record the for-mation of an Auxiliary Baptist Missionary Society in the city of Edinburgh, the first ever organized in that city in favor of the Parent Society, and which promises to prove of great utility in diffusing an interest in fa-vour of the institution, in presenting its claims, through the medium of its collec-tors, *for pecuniary support*, and in every *convenient mode to watch* over and further its interests among the benevolent public in that important metropolis.

At Dunfermline, the thanks of the Society are tendered to the Rev. Mr. Law, and at Stirling, to the Rev. Mr. Gillfillan, for the use of their chapels, and to the friends at each place who kindly assisted the deputa-tion.

Mr. Alexander, of Leith, is also entitled to the acknowledgments of the Committee, as are the committees of the Leith Auxiliary Missionary Society, and of the Leith Ju-venile Bible Missionary and School Society, for the donations granted from the funds of those respective institutions.

At Perth, the deputation were materially assisted by the zealous co-operation of the Rev. Mr. Adam and Mr. Stalker, by whom the suitable arrangements were effected for occupying the Sabbath. The Committee feel bound gratefully to notice the polite at-tentions of Dr. Pringle and Mr. Young, mi-nisters of the secession, who permitted their chapel to be occupied for a public meeting, themselves assisting in its proceedings.

At St. Andrews, the deputation were obliged by the Christian friendship of the Rev. Mr. Lothian, independent minister, and to the Committee of the Auxiliary Mis-sionary Society in that city, for a donation of 5*l.*, and for former favours of this kind. —Also at Cupar (Fife), the recognition of their claims in a vote of 10*l.* from the Mis-sionary Society, and other remembrances in its favour.

The Committee would be deficient in their duty, did they omit a specific notice of the countenance their friends received at Dundee. The Rev. Messrs. Russel and Donaldson opened their pulpits to them on the Sabbath, and assisted, together with other ministers, in conducting a public meeting on the even-ing following, A liberal donation also was voted from the funds of the Auxiliary Missionary Society.

At Arbroath, the Committee are indebted to the kindness of Rev. Mr. Ramsay and friends; at Brechin, to the Rev. Mr. Black-adder, for granting the use of his pulpit:— and at Montrose, to the Rev. Mr. Wilson,— to his friends for the marked liberality with which they contributed; and to the Com-mittee of the Auxiliary Missionary Society for a vote of 10*l.* and for the generous in-terest they expressed in the welfare of the Baptist Mission.

At Aberdeen, the objects of the deputa-tion were effectually served by the kindness of Mr. Dunn, the Rev. Messrs. Penman, Thomson and Spence, who kindly granted their chapels. A public meeting was also holden and supported by ministers of various denominations. Mr. Gilmore was of special service to the Society, both at Aberdeen and at several places as far as Inverness, to

which place he proceeded to plead the Society's cause.

At Huntley, Elgin and Forres, the deputation were also received with every kind feeling, and collections were made in favour of the Society. If in this very brief notice, the attentions of any of their kind friends shall appear to have been omitted, the Committee can assure them that their names are passed over through pure inadvertence.

EDINBURGH.

We have been favoured with the following account of the formation of the Edinburgh Auxiliary Society, mentioned in the preceding account.

At a Meeting held in the house of Mr. John Macandrew, 28 Dublin Street, on Monday evening, 3rd November, 1828.

Present.

Mr. Wm. Alexander	Mr. Arch. Wilson
Mr. John Horsburgh	Mr. James Johnson
Mr. Andrew Scott	Mr. Lawrence Berry
Mr. John Robertson	Mr. John Lawrie
Mr. John Macandrew	Mr. Fras. Johnston
Mr. William Innes	Mr. H. D. Dickie,

and Mr. Eustace Carey, from Calcutta, who having been requested, kindly consented to attend.

It was stated that this meeting was called on the suggestion of a few friends, who thought the occasion of Mr. Carey's visit to Scotland on behalf of the Baptist Missionary Society, a suitable opportunity for forming a society in Edinburgh in aid of that valuable and highly important institution—it being thought somewhat singular, amid the many societies which have of late years taken their rise in this city, that none having directly for its object the Baptist Mission should have been formed.—With these views the friends above named having met unanimously, adopted the following resolutions.

1. That the great work of propagating the Gospel among the Heathen, is one which must deeply interest the heart of every Christian.

2. That as the success of the undertaking must necessarily, under God, depend on the adequate supply of funds, and having full confidence in the tried fidelity and experience of the Baptist Missionary Society, this meeting form itself into a society auxiliary to that institution, to be called "The Edinburgh Society auxiliary to the Baptist Mission."

3. That the object of this Society be to afford a medium of communication between the parent society and the public of Edinburgh and its vicinity, so as to be the means of diffusing intelligence, and thereby extending and deepening the interest in the public mind in favour of the great cause of the extension of the Redeemer's kingdom in heathen lands, and of receiving and transmitting contributions towards the furtherance of the work.

4. That as there are three means in operation in India for forwarding the object of the society, viz. preaching the gospel through the instrumentality of missionaries, the establishment of schools, and the translation of the word of God; the society shall receive contributions for any of these objects according to the will of the contributors: it being understood that the committee shall, under present circumstances, remit the contributions for translation to Serampore.

5. That while the smallest sums will be thankfully received, none but contributors of at least 10*s.* 6*d.* annually, shall be members of the society.

6. That the society from among its members shall choose a committee of twelve, including a treasurer and secretary. Three of the committee to go out annually by rotation, and their places to be filled up by election at the annual meeting.

7. That the committee shall meet once a quarter at least, and that there shall be a general meeting of the society once a year, on the first Monday of November.

8. That the following gentlemen be elected members of the committee, with power to add other three to their number.

Mr. Alexander	Mr. Horsburgh
Mr. Macandrew	Mr. Wilson and
Mr. Megget	Mr. Spence.
Mr. Scott	

Mr. Robertson, treasurer; Mr. Dickie, secretary.

Mr. Carey afterwards shortly addressed the meeting, mentioning the recent establishment of auxiliary societies in Calcutta, in Kingston, Jamaica, elsewhere, and pointing out the extreme importance of continued exertions at home for the supply of funds necessary to meet the increasing expenditure of the society. He also shewed by the relation of a few striking facts, the necessity there was for, and the benefits that resulted from, the labours of properly qualified European Missionaries; and shewed that it was only to a limited extent that the services of native converts could as yet be rendered available.

A few female friends having been invited, in the hope of their kindly undertaking the duty of collectors, it was remitted to the committee to furnish them and any juvenile friends who may be found willing and qualified, with the necessary books, and it was recommended that the committee should meet as soon as possible to carry this and the other objects of the meeting into effect.

The meeting was then closed, as it had been opened, by prayer for the divine blessing.

ntributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1828, not including individual Subscriptions.

FOR THE MISSION.

				£	s.	d.
ingrave and Aston Abbotts, Collection and Subscrip. by Rev. Mr. Aston				6	0	0
est Middlesex Union:—Highgate, additional, Rev. E. Lewis..	1	14	0			
Westminster, Rev. C. Woollacott....	7	4	0			
				8	18	0
rthamptonshire Union, by J. C. Gotch, Esq.:—						
Northampton, College-street Auxiliary, Rev. W. Gray..	113	10	0			
Hackleton, Rev. W. Knowles	5	3	6			
Kettering, Rev. J. K. Hall	17	18	8			
Road, Rev. George Jayne	6	10	2			
				143	2	4
ast Lothian Society for Propagating Christianity, by Mr. W. Hunter....				11	16	6
ewtown, Montgomeryshire, Collection, by Mr. Ellis				3	11	0
ull and East Riding Auxiliary, by John Thornton, Esq.:—						
Hull ..... 124 4 3 | Cottingham 5 0 0						
Bridlington ..... 30 3 8 | Bishop's Burton .. 6 14 8						
Beverley ..... 16 6 0 | Grimsby 3 0 0						
				185	8	7
loucestershire Auxiliary, by Capt. Pelly, Treasurer:—						
Avening ..... 1 0 0 | Minchinhampton.. 3 10 6						
Chalford ..... 5 14 0 | Shortwood 22 14 2						
Eastcombs ..... 6 5 0 | Stroud..... 17 7 0						
Gloucester ..... 8 5 2 | Uley 4 0 0						
Hilsley ..... 1 13 0 | Woodchester 2 0 0						
Kingstanley ..... 20 0 0 | Wotton under Edge 15 10 9						
				107	19	7
lanchester, Collections at Anniversary, by Jos. Leese, Esq				150	0	0
oham, Collection, &c. by Mr. Smith.....				5	0	7
hortwood, Female School, by Miss Bliss.....				15	0	0
unstable, Subscriptions and Collection, by Mr. Partridge.....				19	10	0
xford, for the School at Spanish Town, by Miss Collingwood.....				12	10	0
lasgow, Auxiliary Society, by Mr. Deakin.....				6	5	1
armouth (Norfolk), by Rev. E. Goymour.....				2	15	0
eading, Small Subscriptions, by Mrs. Wayland.....				5	0	0
eynsham and Hanham, Collections, by Rev. T. Ayres				5	13	0
ristol, Auxiliary Society, by Robert Leonard, Esq. Treasurer:—						
General Purposes	118	15	9			
Female Education	12	12	0			
West India Fund	5	0	0			
				136	7	9
On account of the current year				300	0	0
eicestershire, by Rev. J. P. Mursell:—Oadby.....	5	14	9			
Husbands Bosworth..	2	2	0			
				7	16	9
Viltshire, &c. by Rev. John Dyer:—Laverton.....	7	12	0			
Philips Norton	1	3	9			
Warminster	2	18	0			
				11	13	9
xfordshire Auxiliary, by Mr. Samuel Huckvale, Treasurer:—						
Alcester.....	10	1	6			
Banbury	1	1	0			
Burford.....	8	17	0			
Ditto, Annual Meeting.....	10	7	6			
Shipston on Stour.....	4	8	2			
				34	15	2
ornwall Auxiliary, by Rev. Edmund Clarke:—						
Falmouth Branch (Schools 4l. 1s.)	43	9	10			
Helston Branch	17	3	0			
Penzance, Jordan Chapel (Translations 1l. Schools 1l.)..	25	15	3			
Queen-street.....	12	5	6			
Redruth Branch (Translations 1l. 10s. Schools 10s.)....	22	0	6			
Truro Branch (Schools 1l. 1s.).....	56	9	9			
				177	3	10

Nottinghamshire, &c. by Mr. James Lomax :—						
Nottingham, Subscriptions, Collec. and Auxiliary Society	121	5	0			
Ditto, for the West India Fund	100	0	0			
Burton on Trent	19	14	11			
Derby	44	6	10			
Chesterfield	11	0	0			
Loscoe	7	5	7			
Sutton Ashfield	5	0	0			
	308	12	4			
Previously acknowledged	214	0	0			
				94	12	4
Western District, by Rev. Richard Horsey : — (Less Expences)				43	11	1

Particulars unavoidably postponed till the next Number.

Thomas Key, Esq. Water Fulford *(West India Fund)*	Donation	50	0	0
William Stone, Esq. and Family, Deptford	Do.	9	0	0
Friend to the Jamaica Mission, Berwick on Tweed	Do.	5	0	0
Νεοφυτος, by the Secretary	Do.	3	0	0
Friend, at the Mission House	Do.	2	0	0
Northamptonshire, Friend, by Rev. J. Peacock (produce of bees)	Do.	1	10	0
Samuel Robinson, Esq. *(West India Fund)*	Do.	1	1	0
Friend in Somersetshire, (Ditto)	Do.	1	0	0
Friend, by Mrs. Rose	Do.	1	0	0

WIDOW AND ORPHANS' FUND.

A Friend, by the Secretary	Donation	25	0	0

*** Remittances, on account, have been received from Suffolk and from Reading; a statement of which will appear in our next Number, if the remaining sums be forwarded by the 20th instant.

Collections made in Scotland by E. Carey and T. Morgan, in September and October, 1828 :—

Glasgow :—Mr. Lethem	1	0	0
Joseph Swan	1	1	0
David Smith	1	0	0
Moir	0	10	6
Thomas Duncan	1	1	0
Alexander Davidson, by Mr. J. Swan	10	0	0
Collection at the Chapel of Ease	11	5	6
Do. at the Rev. Mr. Sheriff's	3	2	3
Do. at the Rev. Mr. M'Leod's, George's-st.	6	0	0
Do. at the Baptist Chapel, Portland-street	12	4	1
Port Glasgow :—Missionary Association	3	1	0
Collection at the Rev. Mr. Inglis's Chapel	3	10	6
Greenock :—Collection at the Rev. W. Wilson's Chapel	4	17	5
Baptist Friends	3	8	6
Paisley :—Collection at Rev. Mr. Smart's Chapel, deduct. exp.	10	3	0
Edinburgh :—Mr. Archibald Wilson	1	1	0
Archibald Sinclair	0	10	0
Rev. Henry Grey	1	0	0
Collection at the Rev. J. Brown's Chapel, Rose-st	6	0	6½
Ditto, Do.	8	17	0
Do. at the Rev. James Haldane's Chapel	5	0	6
Do. at the Rev. W. Innes's Chapel	13	8	1½
Do. at the Pleasance Chapel	13	9	6½
Do. at the Rev. Mr. G. Wardlaw's Chapel	7	6	0
Do. at the Rev. Mr. Kirkwood's ditto, ded. exp.	17	16	0
Greenside School, by Miss Robertson	0	13	0
Anonymous, by the Rev. J. Brown	1	0	0
The Church at Allerdean, near Berwick, by the Rev. J. Haldane	2	0	0

Edinburgh, *continued:*			
Elder-street Missionary Prayer Meeting, by Wm. Alexander, Esq.	5	0	0
A Friend, by the Rev. W. Innes	0	5	0
Robert Haldane, Esq.	5	5	0
Leith :—Auxiliary Missionary Society, by W. Alexander, Esq.	20	0	0
Juvenile Bible and Missionary Society, Collection at the anniversary of	6	6	0
Miss Stewart, a gold mohur (value not stated)	..	..	..
Perth :—Collections at Mill-street Chapel	7	3	0
Baptist Church, by Mr. Peter Campbell	5	0	6½
Collection at the Rev. Dr. Pringle's and Mr. Young's Chapels	9	10	8½
Mrs. Willison	1	0	0
Dunfermline :—Collection at the Rev. Mr. Law's Chapel, deducting expences	5	0	10
Aberdeen :—Miss Forbes	1	0	0
Miss Smith, young Ladies at	0	8	0
P. Duguid, Esq.	1	1	0
Mr. Alexander Florence	0	10	6
Mr. Charles Ross	1	0	0
Baptist Friends, by Mr. Souter	1	3	4
Collection at the Rev. Mr. Gilmore's Chapel	6	0	0
Do. at the Rev. Mr. Spence's Chapel	6	2	5
Do. at the Public Meeting	5	14	0
Do. at the Rev. Mr. Thompson's Chapel	4	9	7
Do. at the Rev. Mr. Penman's, after two meetings	8	17	6
Female Servants' Society, by Mr. Matthews	3	3	0
Friends from Garmond, by Mr. George Leslie	3	0	0
Auxiliary Society, by Mr. Thompson, Treasurer	12	0	0
Stony Wood Prayer Meeting	0	5	0
East Church Association	1	1	0
East Church, Young Ladies' Class towards the Aberdeen Female School	1	1	0
Printfield Chapel, Rev. Mr. M'Kechnie's, Col. at	2	0	9
Donation from the Woodside Society for Religious Purposes, by Rev. Mr. M'Kechnie	2	3	3
Two Friends of the Mission	1	10	0
A Female Servant, by Rev. E. Carey	0	1	0
Stirling :—Collection at the Rev. Mr. Gilfillan's Chapel, ded. ex.	9	7	3
St. Andrews :—Collection at the Rev. Mr. Lothian's Chapel	2	3	1½
Auxiliary Missionary Society	5	0	0
Musselburg :—Mrs. Campbell, Subscription	1	1	0
Cupar (Fife) :—Missionary Society, by Dr. Spence	10	0	0
Missionary Boxes	0	10	0
Mr. Thomas Greig	0	10	6
Robert Methwin, Esq.	1	0	0
A Friend	0	10	0
Dundee :—Auxiliary Society, by Mr. Gourlay, Treasurer	27	6	4
Collected at the Rev. D. Russell's Chapel	12	3	8
Do. at the Rev. Mr. Donaldson's	8	3	0
Do. at the Annual Meeting, Oct. 20	10	7	0
Do. additional, by Rev. E. Carey	2	0	0
Do. at the Rev. Mr. Ramsay's Chapel	9	6	6
Do. by the late E. Lawrence	0	5	0
Brechin :—Collection at the Rev. Mr. Blackader's Chapel	5	1	0
Montrose :—Missionary, School, and Tract Society	10	0	0
Collection at Rev. Mr. Wilson's Chapel, ded. exp.	22	4	6
Monthly Prayer Meeting, Congregational Church	1	1	0
Huntley :—Male Branch, Missionary Society	5	0	0
Collection at the Rev. Mr. Hill's	7	2	0
Elgin :—Collection at the Rev. Mr. M'Neil's Chapel	2	4	0
From a few Friends	2	7	0

Inverness :—Collection at the Rev. Mr. Kennedy's Chapel....	2	5	8	
Do. at the Chapel of Ease, Rev. Mr. Finlater's..	5	0	0	
Forres:— Collection at the Rev. Mr. Martin's Chapel.....	2	15	0	
				442 2 5

TO CORRESPONDENTS.

It may have been remarked that among the donations acknowledged in the preceding list, a sum of thirty shillings is mentioned as *the produce of* Bees. We cannot forbear inserting an extract from the letter accompanying this singular donation, as it affords a pleasing example of the ingenuity of Christian benevolence.

"About three years ago I felt a great desire to aid in some feeble way the Missionary cause, verily believing that the Divine Scriptures must have their fulfilment. I have a large family and it takes a deal to support them, but through mercy we have a decent livelihood, but not having much to spare I employed labourers, hoping by that means to get a little money together to put my intention into practice, and I have succeeded, for they have been very active indeed. I bought some bees, and they have collected honey to the amount of thirty shillings; so you see, dear Sir, that the inferior creation serves in some measure to promote the cause of Jesus Christ. I inclose 1*l.* 10*s.* in this letter, and I am glad of an opportunity of giving it to the Baptist Missionary Society through your medium."

A quantity of fancy pincushions for the Female schools have been received from the Misses Cook, by the Rev. W. Shenston; and also a number of Magazines, &c. from Mr. Watson, Crosby Row, Walworth.

Just published, "News from Afar, or Missionary Varieties." *Third Edition*, being the Quarterly Papers of the Baptist Missionary Society from the commencement of the series, comprising a period of Seven Years. Price in boards 2*s.* half-bound 2*s.* 6*d.* To be had at the Mission House, No. 6, Fen Court, Fenchurch Street.

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THE

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SUPPLEMENT, 1828.

Memoir of Mr. Timothy Durrant.

Death deprives us of the company and conversation of our Christian friends, yet it cannot erase from our recollection their living example, or their salutary instruction. It was a saying of Cicero, "that the life of the dead lies in the memory of the living;" implying, perhaps, that they seem to live again, when in our imagination we see their countenances, hear their voices, and behold their actions. Delusive as this imagination is, we almost think it a reality, and fancy that we actually converse with the beloved objects, until some incident breaks the reverie. Then we keenly feel that the dead can come no more to us, but that we must go to them, and that, so far as they are concerned, we must bear our sorrows and our cares alone. We then more deeply feel our own mortality, and the necessity of seeking those things which are above, where Christ sitteth at the right hand of God. Thus the memory of the just is blessed, and their names are indelibly engraven upon our hearts.

Mr. Timothy Durrant, the subject of this short account, was born in the village of Yoxham, in the county of Norfolk, but neither the day nor the year of his birth can now be ascertained. He was blessed with a pious mother, who, like some other mothers, whose names have been embalmed as with fragrant odours in the minds of their children, taught him in early youth the principles of the Christian religion, by methods the most familiar.

For this purpose she would take him with her into the fields, and when thus withdrawn from the company of the idle and dissolute, to which he would otherwise have been exposed, she used to sit with him under a tree, or on a bank, to impart her instructions, and to answer those questions which he would occasionally propose. In this way she taught him to repeat many hymns, and imbued his mind with religious sentiments, which to the latest period he reflected upon with delight. When at any time this maternal solicitude was the subject of his conversation, his heart was dissolved with grateful affection to God, whose goodness provided him such a mother. Were pious mothers in general to adopt some such method with their children, their labours might in many instances be crowned with equal success. The mind of our young friend became effectually impressed with divine subjects, as supposed by his friends, at about the age of thirteen. The writer of this article has heard him relate the trouble and distress he then experienced; how he used to walk in the fields and lanes near to his father's house, lamenting his lost state as a sinner before God, and earnestly crying to him for that mercy which he feared he should never enjoy. There was then living near to him a Mr. John Glover, one of the excellent of the earth, to whom he related his views and his feelings. This good man knew

how to administer relief to his wounded spirit, and to direct him to the Lamb of God, who taketh away the sin of the world. The Lord had given to Mr. Glover the tongue of the learned, that he might know how to speak a seasonable word to the weary, and to exhort sinners to repent and turn to God. The endeavours of this worthy man to spread the knowledge of God as revealed in his word, had by this time been so blessed, that others as well as young Durrant began to seek the Lord. The poor people in the neighbourhood used to assemble together at each other's houses, for reading the Scriptures and prayer, when Mr. Glover made remarks to them upon the importance of religion. After these meetings had been continued for some time, there was great inquiry among the people concerning the way of salvation. "The wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose." And although it is now sixty years ago, that rose has not faded, nor has that gladness ceased.

The Rev. Mr. John Carter, Independent minister, succeeded to the labours of Mr. Glover, for whom a meeting house was built in the parish of Mattishall, adjoining to that of Yaxham. Mr. Carter was a learned and useful minister of Christ. It would now be easy to enumerate several meeting houses, within the distance of a few miles, the origin of which might be traced to that at Mattishall. The remarks Mr. Glover made in these social meetings, and his conversation, together with that of another person, were useful to the conversion and establishment of our friend. No sooner had he attained to some degree of happiness in the Lord, than he was called to endure persecution for his sake; yet he was not thereby overcome, but steadily pursued that object by which his youthful mind was attracted. He now esteemed religion as of the utmost importance, and although, being so very young, he could understand but little, comparatively, of its true nature, yet he felt its power sufficient to support him, notwithstanding the persecution he endured came chiefly from one who should have acted in a different manner towards him. As his mind became more enlarged on divine subjects, and his thoughts of eternal realities were deepened, he began to think anxiously of those around him, who were still without God and without hope in the world. He desired to communicate to them the knowledge of what he himself had experienced, and he was encouraged by his friends to give a word of exhortation to the congregations with which he assembled. These services proved acceptable, and it being thought that he was designed for usefulness in the church of God, he was recommended to some persons in the late Countess of Huntingdon's Connexion, and shortly afterwards was admitted as a student in the college her Ladyship had established at Trevecca.

But Mr. Durrant was one of those young men who, if allowed to do their best without the pruning and polishing of a college, may be acceptable to a plain congregation, but who have neither genius nor taste for what is intellectual. His mind was of the rural order, formed for agricultural, and not for classical pursuits. Therefore, after he had been at college a short time, it was judged proper that he should return home, and employ himself in those things for which it seemed nature had prepared him. This is an excellent example to the

heads of colleges and seminaries for young men designed for the Christian ministry, and worthy to be followed by those who occupy such responsible stations in every denomination of Christians.

After Mr. Durrant returned from college, Providence fixed his abode at Saxlingham, a village about eight miles from the city of Norwich. Here he soon began to instruct his neighbours in the way of salvation. He could make but small progress in learning either Greek or Latin, but he could preach to sinners of what he had tasted and felt of divine things, without the knowledge of either. We think highly of learning, and recommend it to those who wish to become Christian ministers, but we rejoice that it is not essential to that character. Mr. Durrant's ministry at Saxlingham was instrumental in collecting together a people, among whom, and their successors, the worship of God has been carried on to the present time. In this circumstance we seem to be supplied with a reason why he must leave the college at Trevecca, and become a farmer. God could have done his own work without *his* instrumentality, but he chose to confer this honour upon one who, if incapable of learned pursuits, could serve his cause without their aid. While Mr. Durrant lived at this village, he used occasionally to hear the Rev. Mr. David, predecessor to our friend, the Rev. Mr. Joseph Kinghorn, of Norwich. Under his ministry he became a Baptist, and was, with three others, one of whom was his only brother, baptized by Mr. David, Oct. 31, 1779.

On the 15th of the same month, 1781, he married Miss Elizabeth Mitchell, a member of the same church with himself. This object of his choice proved a blessing to *him; her prudent* management of domestic affairs greatly assisted him in temporal things, and her advice on spiritual subjects rendered her an help meet for him. After he had lived at Saxlingham for some years, he removed to the neighbourhood of Lynn. At that time the late Mr. William Richards was pastor of the Baptist church in that town. Here Mr. Durrant soon began to assist Mr. Richards in the ministry of the Gospel, and for nearly four years he was his coadjutor. When Mr. R. discontinued his connection with that church,—Mr. Durrant became its sole pastor: this office he filled for nearly twelve years, and although the work of the Lord did not prosper in his hand as he desired, he was not without instances of the blessing of God upon his labours. He lived several miles from Lynn, yet his punctuality in attending public worship was highly worthy of imitation. He would go through the most severe weather, and esteem it a great mercy that he was taught to delight in the courts of the Lord, and inclined to attend those courts, notwithstanding the difficulties of the way. Here he found rest from the toils of his week-day employment, and his spirit was refreshed by the presence and blessing of God.—His conduct in divine worship evinced that he realized the power and greatness of its object, and that he considered it a mercy and privilege to be permitted to approach his throne. Nor was his conduct in his own house less worthy of imitation than that in the house of God. He exercised the authority with which he was therein invested, not as with a rod of iron, but with the sceptre of gentleness and peace. While he laboured diligently on the week day, and went to Lynn to preach on the Lord's day, he was exercised with

a great trial. God had given him four children, two sons and two daughters; the younger of whom, a peculiarly interesting young woman, was removed by death. This stroke was deeply felt, but meekly submitted to, both by him and his partner. The assurances their daughter gave of her possession of true piety, and the cheerful manner in which she left this world, alleviated their grief, and enabled them to kiss the rod that smote them.

About fourteen years before his death, Mr. Durrant returned to reside in his native village. Here he occupied his farm, and frequently preached to congregations in the neighbourhood, whose ministers were occasionally from home. But his friends at Lynn were still dear to him, he felt much interested in the prosperity of the cause of God among them, and rendered them all the assistance his distance from them, and other circumstances, would admit. He participated in their joys and sorrows; his concern for their spiritual interests induced him not only to lift up his heart to God for them in earnest prayer, but also to assist them in their pecuniary affairs. At this period, both he and Mrs. Durrant usually sat down to the Lord's supper with the Particular Baptist church at East Dereham, on which occasions he frequently took part of the service, and addressed the church and the spectators of the ordinance, on the sorrows and death of the Lord Jesus Christ, with propriety and effect. He was now advancing in years, yet his active mind could not be satisfied with preaching only now and then. He opened a private house for this purpose; and as it was situated at a considerable distance from any other means of grace, these were numerously attended. He also fitted up a place of worship on his own premises, in which he used to preach one part of the Lord's day, and go to the private house on another. Thus he continued to labour, till years and growing infirmities obliged him to desist; but even then he would engage others to supply his lack of service, and always spoke with peculiar pleasure of the congregations that attended at these places.

He was now exercised with another trial: his youngest son, after having met with heavy losses in business, was called away by death. To this affliction he submitted, as one who knew that "man is born to trouble, as the sparks fly upwards." Mr. Durrant never wished to make a party to himself; his mind was too expansive and benevolent to indulge that sordid selfishness, which is too apparent in some characters. The generous feelings of his heart caused him to take great pleasure in the prosperity of the church with which he communed; always being pleased when he could render it any service, but especially when he could introduce some of those amongst whom he laboured as candidates for Christian baptism and church-membership. By these means he greatly endeared himself to a considerable circle of friends, who held him in esteem and veneration.

His last affliction was long and trying; for three years it was the pleasure of God to exercise his faith and his patience with his increasing debility: fourteen months he was confined to his chamber, and for some weeks entirely to his bed. His faith and patience were well supported all this time; he enjoyed much comfort from the truths he had preached to others, the influence of which he had ex-

perienced for so many years. He was never heard in this long affliction to utter one murmuring word, but frequently acknowledged the goodness of God towards him, and often said that *He* had done all things well. His hope of eternal felicity was strong and lively; at times it was full of glory, when he would express himself in terms of deep humiliation and self-abasement, at the view of his utter unworthiness of such distinguished mercy. When a friend inquired of him the state of his mind, he replied, "O, I live by faith on the Son of God, and what more can a sinner like me desire?" Near to the close of his life he was again asked of the state of his mind, to which he answered, with a smile, "I am going home—going home—going home." Thus he closed his eyes in death, Nov. 14, 1827.

From reading this short account of our late friend, who is there but must say, "Let me die the death of the righteous, and let my last end be like his."

In the character of this good man there were several traits worthy of distinct notice. He was greatly disinterested in the cause of God. He never, so far as the writer's knowledge extends, took any thing for preaching: raised by Providence above circumstances of necessity, he found his reward in his work. It was a luxury to him to do good. He loved God and his fellow men, and he sought the glory of the one, and the good of the other. Few men ever laboured more freely and more cheerfully in the cause of God, than did the late Mr. Timothy Durrant. The love of Christ constrained him.

His mind was habitually grateful. He often expressed himself in terms of thankfulness for the bounties of Providence; nor was this with *him* a mere matter of course, but evidently accompanied with feelings of devotion. He was diligent in business, and fervent in spirit. In his dress he was plain, and frugal in his habits of living; yet he was very far from imagining that by these things he could establish a claim to the blessings of Providence; he viewed every good thing as the gift of God, and enjoyed Him in his gifts.

He was accessible to the meanest person who could speak of the work of God upon his mind. The rich or the poor, the aged or the young, were all objects of his delight, if they loved the Saviour; he that did the will of his heavenly Father was esteemed by him as a friend and a brother, whatever might be his condition in life, or the peculiar sentiments of his creed. The poor of Christ's flock often enjoyed both a temporal and spiritual repast under his roof.

His preaching was plain. His mind was neither elegant nor strong; he displayed but little genius in the composition of his sermons, or taste in the style of them; but he had a good portion of that valuable commodity, *common sense*. This, with his long and intimate acquaintance with the sacred oracles, and his deep experience of the importance of religion, enabled him to preach with freedom and pathos. Every body who heard him must be convinced that he was in earnest—that he believed, and therefore spake.

In sentiment, Mr. Durrant was a Calvinistic Baptist; at an equal remove from that view of divine truth which annihilates moral obligation, and from that which ascribes salvation to the self-determining power of the human will. Having imbibed scriptural views of believers' baptism at rather an early period of his life, he retained them with firmness to the end of

his days. He gloried not in names, nor wished to be called by that of any man; the brightness and the ineffable lustre he saw in the Saviour, threw every other object into the shade. In that worthy name he rejoiced, and in that only.

Mr. Durrant had failings. His disposition was naturally good, but his temper was hasty, and he sometimes discovered much warmth of feeling. His resentments were sufficiently strong, and continued as long as necessity required. He would also frequently address persons in so jocose a manner, that those who did not know him, would be ready to imagine that he was light and vain; but there was so much sterling worth, and such a savour of piety about him, that his blemishes were lost sight of in the general excellence of his character. When the principles of infidelity are compared with those of the Gospel, how meagre they seem; those principles, when brought to their highest effect, afford no such comfort in reference to the dead, nor consolation for the support of the living. Deism is a system of doubt and uncertainty; it leaves its votaries to grope in the dark through the troubles of life, and in the afflictions of death. It is the love of God in Christ Jesus by which men are raised from the moral degradation induced by the fall of our first parents, and are made holy and happy. This love, shed abroad in the heart by the Holy Spirit, leads to repentance towards God, and faith in our Lord Jesus Christ; to the renunciation of the sinful maxims of this present evil world, and imparts to its professors the hope of immortality and eternal life. May this hope be enjoyed by the aged widow and the two surviving children of our dear *friend*! Amen.

Bluntisham. S. G.

The Wandering Minstrels.

By the Rev. F. A. Cox, LL.D.

(From the Amulet for 1829.)

A REVERSE of fortune, the particulars of which it is not necessary to detail, reduced the parents of the two individuals of whom we are about to furnish a brief account, from comparative affluence to real poverty and an early tomb. Their orphan children were consequently cast upon the wide world, ere the first seeds of a poor education had germinated in the mind, and under circumstances which inevitably associated them with very inferior society. Riccolto and Annetto (such were their names respectively), after having spent the period of childhood in their native place, in the immediate vicinity of Rome, acquired the musical skill, and finally adopted the vagrant habits of the wandering minstrels of Italy. Before, however, relating their adventures, it may be proper to advert to their profession; for such was formerly the high-sounding term applied to the subject.

During the middle ages, minstrelsy was in repute among all classes of the community; and it was well adapted to the romantic character and general habits of those times. Scarcely any country was to be found where this practice was not encouraged, and where it did not become both the means of advancing literature, and the instrument of political changes. At festivals, in abbeys, in great halls, and even in kings' palaces, minstrels were constantly present, for the purpose of celebrating heroic deeds, soothing by their wild airs the mournful heart, or inspiring with fresh hilarity the joyous one. As it was their business to operate on human passions, and to serve as the incidental—often unsuspected medium of intercourse between persons severed from each other by unpropitious circumstances; or to

recount the feats of individual prowess, and of public warfare: it may easily be imagined that while they entertained or instructed others, they did not fail to enrich themselves. So well practised, indeed, were they in this art of self-advancement, that it was not unusual, at the period in question, to see the minstrel with his silver harp, and with his gold chains and rings of jewellery, sharing the best entertainment at the blazing hearth of our forefathers. Those who were not of the first class of eminence, and, therefore, unpatronized by the great, obtained subsistence by wandering from town to town, and village to village, to repeat the compositions of others, in the form of songs, ballads, and short stories of mingled fact and fiction. After the fourteenth century this profession declined in importance, till it was totally disregarged, and at length, in England, absolutely proscribed. The general diffusion of knowledge has been unfavourable to this irregular kind of profession; but the universal love of entertainment, a certain indefinable attachment to the practices of antiquity, and especially the melodies of the Italian language, have contributed to perpetuate it, though in the humbler form, to modern times.

At the commencement of the French Revolution, when massacres and proscriptions were the order of the day,—when nothing was sacred, and no one safe,—our minstrels crossed the Alps into France, and wandered along, in the imagined security of their lowliness and poverty, to the city of Lyons, which was at that period the abode of frenzy and anarchy. The slightest indiscretion, the most innocent conversation, even an ignorant omission of what had been prescribed, was sufficient to expose to the utmost danger before the tribunals of the day. Poor Riccolto, in spite of his foreign extraction, of his language, of his profession, of his sister's agony and his own tears, having been first inserted in the *Register*, (a book of an enormous size, and filled in every page with accusations and maledictions,) was dragged to the Hotel de Ville, to make his appearance before the Provisional Commission. His crime was that of *wearing a hat without a cockade!*

On the day of his examination there were two or three accompanying prisoners, whom it may be worth while to notice, in order to show the spirit of those tribunals, and of the times. The courageous reply of one of them, the Curè of Amplepuy, was remarkable. "Do you believe in a Hell?" was the question? "How," said he, "could I entertain any doubt of it, when I see what is passing here? Had I been incredulous before, when I came here I must necessarily have been convinced." Another alleged culprit, Mary Adrian, a girl of sixteen, clothing herself in a man's dress, performed, during the siege of the place, the dangerous and laborious service of an artillery-man. She was asked, "How came you to brave the danger, and fire the cannons against your country?" "On the contrary," she replied; "it was to defend, and to save it from oppression." Another lass, of a pleasing appearance, like our minstrel did not, or would not, wear a cockade. She was asked the reason. "It is not the cockade itself," said she, "that I dislike; but as *you* wear it, to me it seems the signal of crimes." Lafaye gave a sign to the turnkey, who was placed behind her, to fix a cockade on her bonnet—"Go away," said he; "while you wear this you will be safe." The girl, with great coolness, immediately

took it off, and addressed these few words in a dignified tone to the judges: "I return it to you;" and she instantly left the room and went to execution. At the same moment Riccolto was brought forward; but the same crime having been imputed to him, and the previous scene having produced great excitement, a nod from the presiding judge was, as in many other cases, a sufficient condemnation; and the turnkey, striking him upon the shoulder in the usual form, exclaimed, "Follow me!"

He then proceeded with his prisoner in silence along a little winding staircase, which led under the portico of the Hotel de Ville, through the arches which support the grand court, into the vaults below. At the first resting-place there was an open railing for a fence, where relatives and friends were continually seen full of alarming expectation, and making anxious inquiries. Here Riccolto had a momentary glance of his distracted sister, who, in utter disregard of every observer, and of the whole universe, addressed, upon her knees, a fervent prayer to the Author of life and death, entreating him to bestow the former, and avert the latter from her suffering brother. The inexorable man of office led him to the condemned cell, which exhibited a melancholy and terrific scene. There death presented itself in a thousand forms: nothing was seen but his image; nothing read but the decisions which rendered his approach certain; nothing written on the walls but imprecations, prayers, and tender adieus. In one obscure corner were traceable the following words: "In one hundred and thirty minutes I shall exist no more. I shall have seen death. Blessed event! Will it not bring me to rest?"—Another melancholy inscription to this effect, was just perceptible: "I am calm in my last hour. I thank thee for it, Supreme Author of life and death! I am perfectly well. I go. In one hour I shall be motionless, and my body cold as ice. My head, now full of thought, will be thrown into the pit! The blood, which now warms my veins, will dye the ground. What, then, is life? What is death? I have only to wait a moment to know."—Near the door was written in pencil, "Cruel judges! you deceive yourselves in thinking to punish me. The end of my days is the end of my sorrows, and ye are my truest friends!"

Common misery and genuine sympathy formed a bond of union in this dreary abode. As soon as the officer had left Riccolto for execution, with a crowd of other condemned persons, they pressed around him with the faint hope of imparting some consolation.—"Come," said they, "come and take some supper with us: this is the last inn of life, and our journey is just ended!" Riccolto partook of the supper, such as it was, and retired to the darkest recess he could find, where, covering himself with the straw, exhausted nature at length lost in sleep the recollection of the sentence he was condemned to undergo. The morning brought with it the hour of execution. The prisoners were bound and led forth; but Riccolto was unperceived, forgotten, and left asleep in his melancholy nook. The confusion, the bustle, the number, will account for this curious oversight.

Among the victims of this fatal morning was a member of the municipality of Mornand, of the name of Laurenson. This person bore so striking a resemblance to poor Riccolto, that, looking at him as he was hurried by the grating,

through her tear-streaming eyes, Annetto mistook his identity, and instantly followed, in agony, the gloomy train. Laurenson had received an energetic appeal on his behalf from the inhabitants of his commune; but as he had been assured of a release, he deemed it unnecessary to present that important document to the judges, and put the appeal into his pocket. Now, however, contrary to his just and joyous anticipations, he was cruelly bound, and marched forward to the guillotine. Palpitating with terror, and doubting whether he was really going to suffer, or whether it was only a frightful dream, he perceived that his appeal fell out of his pocket. A gendarme immediately picked it up. "Oh!" said the condemned man, "if the judges could but read it, I should not suffer; but, alas! I cannot convey it." The brave soldier quitted his ranks, broke through the crowd, ascended to the tribunal, presented the appeal, and obtained the authority to bring back the prisoner to the common hall. There was yet time; a minute remained for Laurenson to live. Forty persons were at this time led to the guillotine, and the name of Laurenson had, by a singular casualty, or rather providence, been inserted last in the fatal roll. Already thirty-nine had fallen; already was he, the last prisoner, bound to the fatal engine; when the gendarme rushed to the spot with breathless eagerness, vociferating, "Stop!" He presented the order, and the prisoner was released: but he had become motionless with terror. It was believed he had actually expired; but life being at length restored, it was found to be worse than death, for reason was irrevocably gone. The poor sister of Riccolto fainted at the same moment, supposing that he, whom she had mistaken for her brother, had really undergone this sanguinary execution. Upon her recovery, as she was unable to obtain, and, in fact, disconraged from seeking any tidings of her brother, she fled from the dreadful spot for ever!

We must now return to the dungeon, where he continued actually incarcerated. Upon waking from his long sleep of so many hours, he was overwhelmed with astonishment at his solitude; but resigning himself to the mysterious circumstance, the day passed on in darkness, and silence, and despair. The next was a Decade; no one was then judged, no one condemned, no one immured in the prison. The day following happened to be still a holiday, both for the judges and the executioner; while Riccolto, entirely forgotten, would have perished with hunger, had he not found some remnants of food which had been left behind by the former occupants of this dreary habitation. On the fourth day, the jailor brought another victim of revolutionary vengeance to this melancholy cell, when he was startled at the sight of a man. "Whence do you come?" exclaimed he, in the utmost agitation and alarm. "*I have never gone out from this place,*" replied Riccolto, in a faint voice; doubtless the companions of my misery have been led to execution. I was asleep; I heard nothing; they forgot to call me to follow them: it is my misfortune; I wish to live no longer; *but this misfortune may, probably, be retrieved to-day, since I see you.*" The jailor instantly went up to the tribunal, and related the story. Riccolto was called and examined; his evidence was believed; and the singularity of his case induced even these infuriated monsters to set him at liberty.

The poor minstrel, restored

an almost unwelcome life, availed himself of an opportunity of flying from the scene of horror and of danger, by hastily repairing on board a small boat, frail, and roughly made, such as is now often constructed at Lyons for the purpose of descending the rapid stream of the Rhone to Avignon—a voyage most agreeable to those whose minds are sufficiently tranquil to contemplate the picturesque scenes which continually present themselves on either bank; but with what feelings now undertaken by Riccolto is better imagined than described. He repeatedly played and sung to his companions, some of whom had drank deep of the cup of woe in that period of national calamity and distraction, a few irregular stanzas, of which the following may be taken as a translation. They were a plaintive expression of the secret sorrow of his heart.

Rapidly and mournfully,
Glides the stream of life away.
O my harp! to-day—to-morrow,
Give the deep-toned notes of sorrow;
As a boon, a boon I crave,
The lowly, lonely, loathsome grave.
'Twill be a rest, a rest I ween,
From this world's dark and troubled scene.
Let the current glide away,
Rapidly and mournfully,
Into eternity.

Yet on the dark, dark stream,
There is a transient gleam:
Ah! is it the sparkle of hope I see?
Or is it the lightning glare of destiny?
Is it a reflection bright
From the blessed realms of light?
Or is it the flash of the vengeful sword,
Drawn at the Almighty word?

O my harp! to day—to-morrow,
Give the deep-toned notes of sorrow;
Bid the stream of life away,
Rapidly and mournfully,
Into eternity!

While Riccolto was thus descending "the rapid Rhone," his *sister* had taken a different direction, pursuing her mournful and solitary way towards Grenoble and the Alps. Her only resource was the employment of her skill in that pleasing art to which she had addicted herself. In this manner she picked up a precarious subsistence during several years; wandering from cottage to cottage, and from village to village; often inspiring hilarity in which she could not participate, and sometimes diffusing a personal influence, of which her native modesty rendered her unconscious.

A circumstance, however, at length occurred, which became the means of transplanting the lily from the lowly vale of obscurity and want, to the garden of village notoriety and moderate competence. A little rural festival was held in one of the districts of the Piedmontese valleys, whither she had wandered, to which a great number of the very limited population had resorted from those humble cottages which are scattered here and there over the declivities of the mountains, as on the sides of a vast amphitheatre. Amongst others, our minstrel was attracted to the spot, happy in an occasion of obtaining a few sous in exchange for her simple melodies. The lord of the feast, who was the inhabitant of a pretty, though not magnificent edifice, and the owner of a small domain of cultivated vines, was attracted no less by the performer than the performance; and beheld, through all the disguise of poverty, a certain indescribable superiority of manner, which led him to conjecture other exalted qualities. He intimated his desire to become more familiar with the songs and melodies that were to him the best amusement on this festive occasion, and did not hesitate, therefore, to express a wish for the repetition of them at his own dwelling on the

following day. It was then his first impressions were confirmed, which ultimately led to her exaltation to the rank of his companion for life. She who had borne adversity well, was not wholly unprepared for the proper enjoyment and use of sudden prosperity; till at length, in the maturity of the noblest principles, she eminently adorned her comparatively elevated sphere.

Madame Froissart (for such was the new name she had acquired with her new station) failed not to conciliate the universal esteem of her neighbours and dependants. It was to her a source of pure and perpetual gratification to visit the humble cottages of the district; to associate with their lowly tenants during their labours in the vineyards, where she would often recount the sorrowful adventures of her own wandering life; and to alleviate the sufferings of the wretched, by charitable distributions. As years rolled on, an infant family engaged her domestic solicitude; to whom she imparted, as she had now received, the best principles. Her husband was a descendant of one of the persecuted inhabitants of the valleys, and her mind had been gradually led to feel the life-inspiring influence of genuine religion. The prejudices of early life had, indeed, taken a deep root, but had been gradually eradicated; the extreme darkness of her mind had been effectually dissipated, though slowly, by the light of revelation. Mons. Froissart had himself become greatly influenced by a translation of the writings of some eminent divines, which the assiduity of British benevolence and piety had sent, with the Scriptures, into these Alpine recesses; and, already prepared by adversity for the impressions of religion, she read attentively, and at length imbibed entirely, the truth and the spirit of the heavenly records. It became one of her first cares to impart the same instruction to her rising family, and then to diffuse it among the poor population of her vicinity.

About this period the attention of several foreign countries, particularly of England, had been awakened to the necessities of these descendants of the Waldenses; and as the restoration of peace in Europe had facilitated their means of communication, various benevolent plans were put into execution for their benefit. The schools of the district were encouraged by pecuniary aid, and new ones established. Of these, Madame Froissart undertook the general superintendance; and the pious traveller, who turned aside from the great road of Italy and France to visit these solitudes of Nature, had soon the satisfaction of discovering several rural institutions for the education of the poor, distributed like so many nests for the nurture of unfledged intelligence, amidst embowering shades, and on the Alpine declivities. Her own improvement corresponded with her opportunities; and her natural sympathies with children in humbler life, intermingling with her religious feelings, gave a certain vigour and zest, as well as perpetuity, to her important efforts.

In the course of a few years, however, Monsieur Froissart saw, with the deepest concern, the health of his excellent companion visibly decline; till the cold and damp of one of the schools, which she persisted in attending during the most inclement season that had been known even in that climate, produced a rapid consumption. Anxious to try the effect of some change of scene and atmosphere

he induced her to undertake a journey—a short one, to Milan. It was too late; on the third day she was compelled to take refuge in a very mean habitation, and in a very exhausted state. The inmates, it is true, did what good nature might be supposed to dictate, to alleviate her sufferings; but they knew not how to sympathise with the elevated sentiments of her mind. Their ideas were earthly; hers, heavenly. They offered the alleviation of mirth and gaiety; she wanted the balm of pious intercourse. They brought her the music of the minstrel; her thoughts were more occupied with celestial songs and symphonies. Yet did she not altogether refuse the strain to which her youth had been devoted, and which found even yet a responsive vibration in her heart. On the second evening after her arrival, she consented, therefore, to the introduction of a minstrel, while she sat panting beneath a tall vine, looking towards the world of light which she hoped soon to enter, and catching, on her languid countenance, the beams of the setting sun, which she contemplated as the emblem of her own speedy descent into the grave. It was a solace to her mind to pursue the analogy, and to indulge the anticipation of ascending from the dark horizon of death into another sphere—into the brightness and purity of other skies.

The minstrel performed his part with admirable dexterity and effect. He touched upon themes, and fetched tones from the depths of melody once familiar and delightful to the listener. The very joy of her youth was kindling; she felt a renovated life; she shed tears of sweet remembrance, and tears too, of painfully pleasing recognition. One word she at length pronounced so warmly, so impressively, and with such irresistible pathos—"*Riccolto!*"—that the minstrel dropped his instrument, while she invited him to her sisterly arms, and each found in the other the long-lost companion of early years! It was to her a streak of sunshine bordering the dark valley of death! It seemed to light her passage to the tomb, if it did not almost excite a wish for delay in the regions of vicissitude and sorrow!

We attempt not to describe their emotions; nor do we relate the story of his personal adventures during the long years of their separation. Her life was now prolonged only a few days; but they were employed in endeavouring to inform the rude and ignorant mind of her brother. It was with little effect; he sympathised with her sufferings, but not with her religion: yet was he not absolutely unaffected. He watched the decay of nature with deep interest; he wondered at the peace of her dying hour; and he stood, with the deepest natural feeling, to witness the spirit of his sister, so much beloved, so little *understood*, stretch her eager pinions for the immortal flight.

It was her last request, that he would lay aside his wandering habits, and endeavour to *naturalize* himself with those among whom she had spent so many happy days. She was influenced in making this request by a secret hope that better principles might gradually, though incidentally, enter his mind. Her anticipations were not unfounded. From utter aversion at first, which was only overruled by the request of his dying sister, and which, with minds not entirely hardened, has generally the force of a law, he at length became pleased with his new situation; and the religious instruction

which he was the medium of transmitting to the different schools, in the form of books, tracts, and Bibles, finally caught his own attention, and was made the instrument of renewing his own heart. Then he discovered the secret spring of that peace which irradiated the closing scene of his sister's pilgrimage; participated in its enjoyment; and, at the distance of only eighteen months, was suddenly transported, by a rapid fever, to the society of his departed relative, and the holy visions of immortality.

Rev. Richard Baxter.

IN reply to a correspondent, at Bromsgrove who enquires as to the plans pursued by the Rev. Richard Baxter, which produced such surprizing effects in Kidderminster, we give the following extract from the abridgment of Mr. Baxter's "History of his Life and Times," by the Rev. Edmund Calamy.

"He spent two years at Kidderminster before the [civil] war broke out [1641] and fourteen years after it. He found the place like a piece of dry and barren earth; *ignorance* and *profaneness*, as natives of the soil, were rife among them; but by the blessing of heaven upon his labours and cultivation, the face of Paradise appeared then in all the fruits of righteousness. At first, *rage* and *malice* created him a great deal of opposition, but it was soon over, and a *special divine blessing* gave his unwearied pains among the people an unprecedented success.

"His public preaching met with an attentive diligent auditory. His congregation was usually full. Though the church was very capacious and commodious, yet after *his coming thither* they were forced to build five galleries to receive the hearers. On the Lord's days there was no disorder to be seen in the town; but you might hear a hundred families singing psalms and repeating sermons, as you passed through the street. When he first came thither, there might be about one family in a street that worshipped God, and called upon his name; and when he came away, there was not above a family on the side of a street that did not do it; and that did not by professing serious godliness give some hopes of their sincerity. Nay, in the worst families, inns and ale-houses, usually some in each house seemed to be religious. Though the administration of the Lord's Supper was so ordered as that many were displeased, and the far greater part kept away themselves, yet were there *six hundred communicants*, of whom there were not *twelve* that he had not good hope of as to their sincerity. And those few that did consent to communion and yet lived scandalously were afterwards excommunicated. He had good reason to hope, that many who joined not in sacramental communion with him, were yet persons truly fearing God; some of them being kept off by husbands, by parents, by masters, or persuaded by men of opposite sentiments, rather than acting according to their own inclinations and desires. Some poor men did competently understand the body of Divinity, and were able to judge in difficult controversies: some of them were so able in prayer that few ministers did exceed them in order and fulness, in apt expressions, and holy oratory and fervency. Many of them who were able to pray were laudably with their families, or with others: the temper of their minds, and the innocence of their lives

were much more laudable than their parts. The professors of serious godliness were generally of very humble minds and carriage, of meek and quiet behaviour unto others, and of blamelessness and innocence in their conversations." chap. iii. 22. 26. "As for the *Anabaptists*, (though he had written much against them) he found many of them sober godly people, not differing but in the point of Infant Baptism." chap. vii. 115.

The plans pursued by Mr. Baxter in addition to preaching were; Every Thursday evening those of his neighbours who were so inclined met at his house: one of them repeated a sermon, and if they proposed doubts respecting any part of it he resolved them. One and another prayed, and then he himself prayed, concluding the service by singing a psalm. Once a week young persons met by themselves spending three hours in prayer. Every Saturday night they met at some one of their houses to repeat the last Lord's day sermon, and to pray and prepare themselves for the day following. Once in a few weeks there was a day of humiliation kept. Two days every week he and his assistant took fourteen families for private catechising and conference. He spent about an hour with a family: his whole afternoons on Mondays and Thursdays were thus employed. Every first Wednesday in the month he had a meeting for parish discipline, and every first Thursday was a meeting held of the neighbouring ministers for discipline and disputation, in which he was generally moderator.

On a Revival of Religion.

We hail with peculiar pleasure the *feeling* displayed by some distinguished individuals in their attempts to stir up the minds of the religious public to the importance of a revival of religion in our British churches.

It is a well known fact that many of the churches in the United States of America have enjoyed copious effusions of the Holy Spirit's influences, by which Christians have been roused, sinners have been converted, and multitudes have been stirred up to anxious inquiry respecting eternal things.

There are a few favoured spots in our own country in which similar blessings have been communicated; but these, like angel visits, have been "few and far between."

While the sovereignty of divine grace in the conversion of sinners is acknowledged; we know the God of all grace usually works by adapted means, and there is no reason to doubt but the same means would, in similar cases, produce the same results. The great evil is, that we do not feel sufficiently alive to the value of the immortal soul, the necessity of salvation, and the important reality of eternal things; we have been by far too supine in seeking the conversion of sinners, or, if a few have been added to our churches, we have been contented, while the multitudes around us have been perishing.

It was lately reported that in one of our associations, composed of thirty-four churches, there had been a clear increase of fifty members in the space of one year, while in many an individual church in America, and in the West Indies, the number added has been ten times that amount!

Is it not then desirable, yea, is it not absolutely necessary, that we should lay these things to heart? and ask, is there no encourage-

nent for us to seek similar blessings? Has not God spoken glorious things concerning Zion, and has e not power to perform his word? s not the residue of the Spirit with im, and is he not a God hearing rayer? Is he not waiting that he ay be gracious, and did any ever eek his face in vain? Then let us ot be "straitened in ourselves," r lie under the charge, "Ye *have* ot, because ye *ask* not."

Let us seriously think of *the necessity of such a revival*, by considering the low state of personal eligion, the conformity to the vorld, the awful divisions among Christians, even perhaps those vho are members of the same hurch; how dwindling are Christian graces, how little is the Redeemer obeyed as King in Zion, ow little is he loved and honoured y his professed disciples, and how s he rejected and blasphemed by he multitude! Surely, then, there s a necessity that such "*dry ones*" should be reanimated.

Think, again, of *the advantages of such a revival.* In the experience of individuals divine knowedge would be increased, love and eal would be kindled into a flame, nd hope and joy would abound. What a flood of domestic happiness would pour itself into the bosom of Christian families, when parents and children, masters and servants, would alike feel concerned about the great work of salvation; the family altar would be the centre of union, and the ' voice of joy and salvation would be in the habitation of the righteous." The church would receive accessions of such as shall be saved—the means of grace would be well attended and highly valued—and the ordinances of religion be as a *feast of fat things*, promoting the spiritual health and vigour of the inhabitants of Zion: while the religious institutions of our country would be promoted with additional energy, the Gospel would spread with increasing rapidity, until the "whole earth should be filled with the glory of the Lord, as the waters cover the sea."*

Portsea, Nov. 16. T. T.

COPY OF A LETTER ADDRESSED TO THE REV. JOHN SPOONER.†

DEAR SIR,

SOME of your young friends have desired me to write a few lines to you in their name, to send by the Rev. F. Franklin, on this very important and interesting period of your life. They pray that the solemn transactions in which you are about to engage, may be reviewed with pleasure at stated periods through a long and useful life, on a dying bed, and in the world of glory. May the dedication of yourself and your powers to the service of Christ be unreserved; may you be divinely assisted on the day when, drawing the sword of the Spirit, you shall publicly swear eternal enmity to the powers of darkness. Remember that sword is never to be sheathed till death;

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* This article it will be seen, was written prior to the appointment of the day for fasting, humiliation and prayer, on account of the low state of religion amongst us. Whatever it may have lost, however, of its prospective character, which will account to its author for our omission of the latter part of it, the principles it contains are of permanent value, and the duties arising out of them of perpetual and pressing obligation.—ED.

† The following letter was addressed to Mr. Spooner by his young friends at Coventry, and read by the Rev. F. Franklin, after the delivery of a very affectionate charge, at the ordination of Mr. S. which took place at Heaton, Sept. 10, 1828.

may you fight the good fight; may you keep the faith! "We charge you before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his kingdom, preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine; and the very God of peace sanctify you wholly. The grace of our Lord Jesus Christ be with your spirit." We may never meet again here, but

When the last trumpet sounds in thunder,
And rising myriads, fill'd with wonder,
Burst the strong bonds of death asunder,
We'll meet again.

When sinners on the mountains call
To hide them from the Judge of all,
While suns, and stars, and systems fall,
We'll meet again.

When the course of Grace is run,
When the fight of faith is won,
When we've crowns of glory on,
We'll meet again.

In the name of your young Friends,

C. DUNCAN.

POETRY.

THE VALE OF TEARS.

When first creation's lovely form,
Mark'd by omnipotence appears;
Its beauteous scenes our spirits warm,
It seems not then a vale of tears.

Amidst fair Eden's happy bow'rs,
No sounds of woe salute our ears;
The human hand then pluck'd those flow'rs,
Which never deck'd a vale of tears.

Serenely pure, divinely bright,
The head of the creation rears
A form which pleas'd its Maker's sight
Ere *sin* had made a vale of tears.

But now whate'er on earth I trace,
From earliest days, to latest years;
I learn that all of Adam's race
Will find this world a vale of tears.

If grandeur flit before the mind,
Or glory love the sound she hears;
Their fond admirers often find
That they are in a vale of tears.

But is there nothing to be found,
To chase away our gloomy fears?
No balm to heal the bleeding wound,
Or cheer us in this vale of tears?

Yes, there is one, the thought of whom,
The mind of all its sorrows clears;
Who guides us safely to the tomb,
Then bids us leave this vale of tears.

Such kindness does in Jesus dwell,
That to his saints, his name endears;
And of his triumphs they will tell
When absent from this vale of tears.

Towcester. J. V.

THE VANITY OF HUMAN AFFAIRS.

When Time hath swept us on its surge
To where its troubled waters merge,
Where all its shining bubbles end,
And the eternal waves extend;
While, as the vital moments fail,
Our parting spirits pierce the veil,
Whose awful gloom from mortal ken
Shadows the destinies of men;
This busy-moving life will seem
Like the dim mem'ry of a dream,
And all its pleasures and distress
Evanish into nothingness.
Then, while along the flowing tide
Our slender vessels swiftly glide,
May we in folly gaze no more
Delighted at the enchanted shore,
But bend the sail and bear away
To happy realms of purer day,
Where sin, and strife, and trouble cease,
And all is holiness and peace.

G. L.

Upper Stamford Street.

REVIEW.

Memoirs and Select Remains of the late Rev. John Cooke, forty-three years Pastor of the Independent Church, Maidenhead, Berks. By GEORGE REDFORD, M.A.

WHEN a good subject, and a good writer meet, we receive, if time favour and ability be fully used, a book that will reward an attentive perusal; and such is our present happiness.

Among the papers of the deceased pastor we find one, on reviewing, so much to our mind that we cannot resist our inclination to give an extract from it:—

"It is," says Mr. Cooke, "not a little mortifying to read ten or twelve pages in a book, named a review, expecting to find the excellencies and defects of the author; and to find, instead of critical remarks on the book or pamphlet, an essay of the reviewer's on the subject! I am gratified by the statements of the reviewer; but I expect his judgment on the work; not a new work of his own; much less, his essay only. It is not sufficient to recommend a work: the improvement of the reader, by assisting him to form a just estimate of the work reviewed, should be the scope of the reviewer."

These are sound views, and practical departure from them has too often made reviewing of books either useless or nefarious.

The work before us consists of a memoir, short and well written: and a considerable number of valuable papers selected from the manuscripts of Mr. Cooke. The narrative is so entertaining that you can with difficulty desist reading it until you have reached the end, and it is so well fitted to be useful to persons of every age, and of every class in society, that he must be very good or very unholy; very well, or very ill informed, who does not reap advantage from its perusal. Mr. Redford has recorded what he styles, "facts and anecdotes connected with Mr. Cooke's public life," and these are numerous, entertaining, and profitable. Indeed the general incidents of his whole life deserve the commendation.

The papers denominated "select remains," are on important subjects; they are pithy and pointed, well adapted to strike and stick; and they are numerous, very dissimilar, and such as wise and holy persons will delight to read. We might here insert a list of their subjects, but this will be excused when it is known that the number of them is a hundred and eighty-four. We have said that the general incidents of Mr. Cooke's life are striking, and we will here insert one of them—

"He was left one sabbath afternoon in his master's house alone, and wanting amusement, he thought he would take a gun, and go into a neighbouring field of oats, to fire at a large number of rooks there collected. The birds hovered over his head, and so great was their clamour, that when he had pulled the trigger of his gun, he supposed it had discharged its contents. He then rested it on the ground, and blew into the barrel to clear it, as he had seen his master often do, when he had discharged it. But the gun was not discharged, and the instant he removed his mouth from the barrel it went off."

He was now destitute of piety, and how nearly he here escaped its eternal consequences! But he was preserved in Christ until called: and he afterwards became a wise, zealous, evangelical, and successful minister. No man loved more than he did to preach the doctrines of the Gospel, and the blessedness of the righteous; and never was there a more determined enemy of that pestiferous abuse of them usually denominated antinomianism. Among his papers were found some anecdotes of the abettors of this unholy system, which for the sake of their useful tendency we will here insert. After having represented an antinomian as one who glories in his orthodox sentiments, but detests holiness of heart and deportment; who

believes his own safety against evidence, and deems this an act of heroic faith; he states the following facts:—

"One of these characters, who never bridled his tongue, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers had never received. He was daily at the public house, railing against the best characters in the church. He delighted in railing against practical religion, to which his conduct proved him a stranger.

"A second, who was intoxicated three or four times a week, was cruel to his wife and neglected his children; was continually complaining that I did not preach experimentally, that is, I did not preach his experience, as consistent with the character of a Christian. A third left my ministry, as himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife's sister; and had read the Bible twice, from Genesis to Revelations, in search of some passage to countenance his conduct. His last words to me were, 'The meeting is too hot for me; I cannot stand it.' A fourth left me, because when I preached against extortionate charges, the indulgence of pride, passion, lying and misrepresentation, swearing and scandal, he said I was personal in preaching. A fifth complained that I was personal, because I remarked that drinking to excess was worse in a woman than in a man; charged me with personality, and added, 'I am sure you meant me.' A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him."

The conduct of the minister to whose preaching these ungodly persons objected, was a perfect contrast to all that has just been stated. The following anecdote will well sustain what we have now asserted.

"A gentleman of very respectable appearance called at his house rather early one morning, and requested to see the Rev. Mr. Cooke. As soon as Mr. C. entered the room, he said, 'Sir, I am an entire stranger to you, and it is business of no very pleasant or ordinary kind that has brought me to Maidenhead. Some years ago an estate was purchased, for which an adequate value was given at the time. But I find, on looking over the deeds, that although it has been in the possession of my family for many years, my sale is not valid, nor my title good, until it is signed by one John Cooke, who was at the time of sale a minor. After much search, by the aid of my legal advisers, I have ascertained that you are that John Cooke; and now it depends on you, whether what my father honourably purchased, but your father dishonestly sold, shall continue in the possession of my family or not.' The gentleman then most frankly opened and exposed to Mr. Cooke a bundle of parchments, containing all the particulars of the sale, with the deeds that had been executed. At the time of this application, the estate, it is believed, was worth between three and four hundred pounds per annum. Mr. Cooke, after looking over the writings, replied to the following effect:—'Sir, I feel for the situation in which you are placed. The estate is the just right of myself and family, and in point of law I could dispossess you and yours; but as I am satisfied, whatever injustice has been practised on the part of the seller, you have acted honourably in the purchase, and have actually paid to another the price of what is mine, to set your mind at rest, I will affix my signature, although by doing so I shall alienate from my family what they ought to possess. I do so, Sir, under the influence of those principles which the Gospel teaches me, and humbly depending on the care, and wisdom, and bounty of that heavenly Father who took me up from my youth, who has always supplied my necessities, and on whose promise I rely, that he will give me all things needful for life and godliness.' He then affixed his signature and seal to the title-deeds.

Besides the papers on important subjects, the number and character of which has been given, Mr. Redford has inserted in his very pleasing and useful volume, letters of the departed servant of God. They amount to eighty-two, were written on various important subjects and occasions, and are all worthy of attention.

We will close our account of a volume by which we have been much pleased and profited, with the insertion of a short paper and a short letter of Mr. Cooke's, as specimens of his Select Remains. The first is on Trials.

"It is one part of spiritual wisdom to improve, rather than complain of, present trials. If, without a trial, we are secure and indolent, trials are, in our fallen state, natural and necessary. This we readily admit, and object not to a trial, except the present one; any thing but this I could endure. Two good men, travelling to visit a

friend, often complained that the dust was so troublesome, and longed to arrive at the beautiful pasture grounds of the friend to whom they were going. Not long after they entered the first beautiful field, a number of flies stung the horse, and rendered him unmanageable. 'Ah!' said dear Mr. Cecil, ever ready to every good word, 'I suppose we must expect the dust or the fly in every place. In the road we longed for the field, but did not see the fly.' Let us therefore remember, that trials await us in every place, in every state, in every relation of life. Instead of expecting an exemption by any outward change, let us be as happy and useful as possible, in present circumstances."

The letter that follows, like the paper that has just been given, is not selected because it is the best, but on account of its brevity.

"To a person in a state of despondency.

Dear Sir,

The 'heavy bar' you complain of, which 'shuts you up in despair,' is not fixed by God, but by Satan and yourself. That bar is Rev. xxii. 11. 'He that is filthy, let him be filthy still.' If this were a declaration which respected the present time, then not one soul more could be converted. But it is a prophecy, and cannot refer to your present state. Read and understand. The Lord Jesus, in the 11th verse, saith, 'the time is at hand.' It is not come: he waits, and yet affords time for repentance. Bless his name! Although the time of your death is near, is at hand, it is not come. 'The lamp holds out to burn;' the lamp of life and the lamp of salvation. The guilty may yet be pardoned, the filthy may yet be cleansed, and I do not despair of you. The door of mercy is yet open, the day of grace still continues. 'To-day, if you will hear his voice,' come, and he will 'forgive all your sins, and cleanse you from all unrighteousness.' Then, should he come, he that is made righteous shall be righteous still; and he that is sanctified shall be holy still. Do not linger. Make haste and delay not; for behold he comes quickly. In the mean time, whosoever will, let him come; and Jesus will in no wise, on no consideration, cast him out. You think it too late, but you mistake the hour. The day is far spent, but not ended. The voice of mercy cries after you, 'Return.' May the voice of persevering prayer echo, 'Turn thou me, and I shall be turned.' I trust grace will reign in your pardon, purity, and peace, in answer to the prayer of yours, &c.

J. COOKE."

Our readers will now be at no loss in determining whether or not they shall possess the volume we have been recommending.

The Philosophy of a Future State. By THOMAS DICK, *Author of the Christian Philosopher, the Philosophy of Religion, &c.* pp. 420. Price 6s. 6d. Collins.

WHATEVER obscure perceptions or partial convictions, concerning a future state, may have existed at any time in the human mind, independently of revelation, it is certain that life and immortality are brought to light through the Gospel. It is to this authentic and infallible source of information, that we are indebted for the only distinct and satisfactory knowledge which we possess on this vastly important subject. And as it is manifestly intended that, in reference to the grand realities of the eternal world, we should at present "walk by faith, and not by sight," it is not at all surprising that, on this point, the statements of inspiration should be comparatively few, and those, in most instances, presented through the medium of imagery so sublime and awful, as to require in its interpretation a skill and circumspection which have not always appeared, even in those works which have been professedly devoted to the illustration of this serious, but exceedingly difficult subject.

It is, indeed, true, that in the form of sermons, essays, and poems, we have multitudes of productions expressly treating on the affairs of the future state; but we are very apprehensive that these attempts, in no inconsiderable proportion, have, though unintentionally, contributed more to perplex and debase, than to enlarge and elevate our conceptions of the invisible world; not because the authors have despised the Scriptures, but because the influence of their imagination has been suffered to weaken the exercise of their judgment, and thus not unfrequently the indistinct visions of the former, have been substituted for the deliberate and substantial conclusions of the latter.

In Mr. Dick, however, who is well known to our readers by his recent valuable publications, "The Christian Philosopher," and "The Philosophy of Religion," we are happy to meet with a writer, who, to a devout reverence

ing against the best characters in the church. He delighted in railing against practical religion, to which his conduct proved him a stranger.

"A second, who was intoxicated three or four times a week, was cruel to his wife and neglected his children; was continually complaining that I did not preach experimentally, that is, I did not preach his experience, as consistent with the character of a Christian. A third left my ministry, as himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife's sister; and had read the Bible twice, from Genesis to Revelations, in search of some passage to countenance his conduct. His last words to me were, 'The meeting is too hot for me; I cannot stand it.' A fourth left me, because when I preached against extortionate charges, the indulgence of pride, passion, lying and misrepresentation, swearing and scandal, he said I was personal in preaching. A fifth complained that I was personal, because I remarked that drinking to excess was worse in a woman than in a man; charged me with personality, and added, 'I am sure you meant me.' A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him."

The conduct of the minister to whose preaching these ungodly persons objected, was a perfect contrast to all that has just been stated. The following

divine truth, unites such an extended consideration of the works and ways of God, as enable him to treat the profound subject on which this volume is written, in a manner which cannot fail to interest and instruct every person whose attention it may occupy. Taken as a whole, we think nothing has lately appeared so well adapted to awaken reflection, and assist inquiry in relation to the future state, as the work now before us; and which we most earnestly recommend to the perusal of all our readers. It is divided into four parts. The first of these is on the "Proofs of a future state from the light of nature." This is subdivided into two chapters, and the first chapter into eleven sections, of which the titles are as follow:—

"On the universal belief which the doctrine of Immortality has obtained in all ages.—On the desire of future existence implanted in the human mind.—On the intellectual faculties of man, and the strong desire of knowledge implanted in the human mind.—On the perpetual progress of the mind towards perfection.—On the unlimited range of view which is opened to the human faculties throughout the immensity of space and duration.—On the moral powers of man.—On the apprehensions and forebodings of the mind when under the influence of remorse.—On the disordered state of the moral world, when contrasted with the regular and systematic order of the material.—On the unequal distribution of rewards and punishments in the present state.—On the absurdity of supposing that the thinking principle in man will ever be annihilated.—On the gloomy considerations and absurd consequences involved in the denial of a future state.

"Chap. II. Proofs of a future state from divine revelation.—Practical influence which the doctrine of a future state ought to have upon our affections and conduct."

The second part is "On the connection of science with a future state." Part the third is "On the aids which the discoveries of science afford, for enabling us to form a conception of the perpetual improvement of the celestial inhabitants in knowledge and felicity." The fourth and last part is, "On the moral qualifications requisite to the enjoyment of the felicity of the future *world.*"

For the sake especially of our juvenile readers, we give the following extract:

"The power of memory in retaining past impressions, and its susceptibility of improvement, are vastly greater than is generally imagined. In many individuals, both in ancient and in modern times, it has been found in such a state of perfection as to excite astonishment, and almost to transcend belief. It is reported of Seneca, that he could repeat two thousand verses at once, in their order, and then begin at the end and rehearse them backwards, without missing a single syllable. Cyrus is said to have been able to call every individual of his numerous army by his own name. Cyneas, who was sent by Pyrrhus to the Senate at Rome, on an expedition, the very next day after his arrival, both knew and also saluted, by their names, all the Senate, and the whole order of the gentlemen in Rome. Mithridates, who governed twenty-three nations, all of different languages, could converse with every one of them in his own language. An ancient author mentions one Oritas, a Corsican boy, to whom he dictated a great number of words, both sense and nonsense, and finding he could rehearse a considerable number without missing one, and in the same order in which he dictated them, increased them to the number of forty thousand, and found, to his astonishment, that he could repeat them all from beginning to end, or from the end backwards to the beginning, in the order in which they were dictated.

"In modern times, there have likewise been many instances of extraordinary powers of retention. Dr. Wallis, in a paper in the Philosophical Transactions, informs us that he extracted the cube root of the number *three*, even to thirty places of decimals, by the help of his memory alone. Maglia Bethi, an Italian, had read all the books that were published in his lifetime, and most of those which were published before, and could not only give an account of what was contained in each author, but could likewise from memory, quote the chapter, section, and page of any book he had read, and repeat the author's own words, in reference to any particular topic. A gentleman, in order to try his memory, lent him a long manuscript he was about to publish, and after it had been returned, called upon him soon afterwards, pretending he had lost it, and desired him to write as much of it as he could remember; when to his surprise, he wrote it over accurately word for word, the same as in the manuscript he had lent him. M. Euler, a late celebrated mathematician and philosopher, who died in 1783,

having lost his sight by too intense application to study, afterwards composed his 'Elements of Algebra,' and a work 'On the Inequalities of the Planetary Motions,' that required immense and complicated calculations, which he performed by his memory alone, to the admiration and astonishment even of the philosophic world. His memory seemed to retain every idea that was conveyed to it, either from reading or from meditation, and his powers of reasoning and of discrimination were equally acute and capacious. He was also an excellent classical scholar, and could repeat the Æneid of Virgil from the beginning to the end, and indicate the first and last line of every page of the edition he used. I have conversed with an individual, who was born blind, and who could repeat the whole of the Old and the New Testaments from beginning to end; and not only so, but could repeat any particular chapter or *verse* that might be proposed to him, the moment after it was specified." p. 57—59.

Discourses on the Blasphemy against the Holy Spirit; Divine Influence, and its Connexion with instituted Means. With Notes and Illustrations. By WILLIAM ORME. pp. 275. Holdsworth.

No inconsiderable proportion of that uneasiness by which truly pious persons are frequently exercised, arises from incorrect views of divine truth. While multitudes are delusively crying "Peace, peace, when there is no peace," the persons to whom we have referred, chiefly by misinterpreting or misapplying certain passages in the word of God, often become subjects of the most painful suspicion and distressing solicitude; and, in this respect, they give themselves the wounds they feel. Those writings, therefore, which are adapted to preserve the understanding from misconception, and restore the mind to the possession of spiritual repose, have proved highly interesting and acceptable; and, in connexion with the blessing of God, have often contributed most effectually to obstruct the designs of the adversary, and deliver the entangled spirit from his wily snares.

Perhaps few Christians of any standing in the divine life, have escaped, at one time or other, the fearful apprehension that they have committed the sin against the Holy Ghost; and, according to the strength of the impression is the violence of the alarm by which the mind is assailed, which, in some instances, has produced an agitation nearly approaching to that terror which accompanies the awful forebodings of absolute despair.

On this subject many able pens have been employed, and perhaps little remains to be said which has not been previously stated; yet, as the temptation is renewed again and again, it is desirable that its antidote should also be frequently supplied. Mr. Orme's work, therefore, is by no means one of supererogation; he has discoursed upon the subject in a manner which, if not entirely original, is in a high degree interesting, and calculated to be exceedingly useful. The former part of the volume before us contains five discourses: the two first are on "The Blasphemy against the Holy Spirit;" the third is on "The nature and necessity of the Spirit's influence in promoting the success of the Gospel;" and the two last are on "The connexion of spiritual influence with the use of divinely appointed means."

Our estimate of these sermons is so favourable, that we earnestly hope they may be universally read. They appear to us to be eminently excellent in their tendency, and to be justly entitled to the most cordial welcome, and the most considerate attention. From the first in the course we quote as follows:—

"The dispensation of the Holy Ghost, to which our text, (Matt. xii. 31.) I think, refers, commenced with the exaltation of Christ, and the effusion of the Spirit on the day of Pentecost. Till then, we know that the Holy Ghost had not been given, because Jesus had not been glorified. To the enjoyment of this Spirit, the Redeemer looked forward as his own reward; he promised it for the comfort of his disciples, and declared that his office should be to 'convince the world of sin, of righteousness, and of judgment.'

"This Spirit, in its copious, powerful, and sanctifying influences, was the grand consummating proof of our Lord's divine character, and exclusive claims as the Redeemer of the world. The great design of the Spirit's economy is to bear testimony for Christ; and hence the Gospel which was

preached at the beginning, with the Holy Ghost sent down from heaven, was so demonstrated to be the power of God and the wisdom of God, that men who rejected it were left altogether without excuse, and men who calumniated and blasphemed it were left without remedy. It was then that the Divine Spirit appeared as the visible minister of righteousness and mercy. Jesus himself had withdrawn—his substitute now appeared in his place, arrayed in all the charms of his love, and in all the majesty of his power, proclaiming for the last time forgiveness and eternal life through the blood of the cross. All that had hitherto been said and done against the Son of Man might be forgiven; but the contradiction of the Holy Spirit could not be forgiven. Opposition to the words and to the works of Jesus of Nazareth might obtain mercy, but hostility to the Spirit of the Son of God must issue in endless ruin. He who stumbled at the stone might be broken; but he on whom the stone fell, should be ground to powder." pp. 18, 19.

This view of the sin against the Holy Ghost may probably elicit observations which may serve either to confirm its justness, or to communicate further light on the important subject.

The latter part of the volume is occupied by "notes and illustrations," including, on various points, much that by every serious and intelligent reader will be perused with considerable interest, and regarded as exceedingly valuable.

The History of the Church of Christ; intended as a Continuation of the Work of the Rev. Joseph Milner, M.A. and the Very Rev. Isaac Milner, D. D. F.R.S. By JOHN SCOTT, M.A. *Vicar of North Ferriby, and Minister of St. Mary's Hull, &c.* Vol. II. part i. pp. 324. Price 6s. Seeley.

IN this first part of a second volume, the pious and intelligent continuator of the Milners' work fully sustains that respectable elevation to which we considered him to be raised by the former portion of his valuable labours. We are much gratified by perceiving the continued exercise of the same caution, research, and discrimination, which on a former occasion we noticed with approbation; together with the same interspersion of *judicious* remark and evangelical reflection, which cannot fail, in the estimation of every serious mind, greatly to advance the interest of the work.

The period embraced by this section of the history is about seventeen years. The events recorded are contained in four chapters, entitled, "From the commencement of the Smalkaldic War to the establishment of the Interim—From the establishment of the Interim to the Peace of Religion—Remainder of Melancthon's Life, his Letters, his Common-places—The Council of Trent."

The author's review of the character and writings of Melancthon is excellent. The following extract will, we trust, be acceptable to our readers:—

"Of the indefatigable *diligence* of this spare, feeble, delicate man, for between forty and fifty successive years, in incessant lecturing, in writing upon almost every branch of science and literature, and indeed upon all sorts of subjects, human and divine; in corresponding with persons of all ranks and in various countries, in maintaining the most harassing conferences and disputations, and in journeying to settle churches and regulate universities; it must be superfluous to speak. We will only add a sentence or two from his letters, expressive of his determination to persevere under all circumstances.

"To Prince George of Anhalt he writes: 'As it is said in the psalm, *I will sing praise to my God as long as I have my being*, so let us, while time is allowed, faithfully spread the Gospel, whether states and empires be at peace or under disturbance.' Again, 'I will serve the church by teaching necessary truths, with modesty and moderation, so long as God shall give me leave. The conflicts of empires and factions are nothing to men of our class.' Yet again: 'I form no schemes, I have no private objects to aim at, I fortify myself with no factious adherents, (though if I chose this the means would not be wanting,) but, in my proper place, I teach good learning, serviceable to the public; and now also, in my old age, prepare for death, which cannot be far off; and I pray the Son of God to make me a *vessel of mercy*. Let others seek for power and pre-eminence; I have nothing to do with such things. The Son of God will judge of my course and of my intentions. He knows my desire to be that truth may be brought to light, the glory of God set forth, and his church appear in her beauty. With this consciousness I live, and commit myself to God. I know that I am a man, and a miserable sinner; but I hope that many

wise and good men can bear testimony to my aims, and my labours in the cause to which I have devoted myself.'

"To Spalatinus:—'This is the object I propose to myself—the scope and end of my philosophy. You remember the wise saying of the Emperor Frederic, *What we can!* Let us adopt it. Let us serve the public as far as we can, and expect our protection, our favour, and our reward from God. Human rewards are nothing.'" p. 177.

As to the council of Trent, the text-book of popery, our readers have heard too much to make them desire either lengthened remarks or numerous quotations. The whole annals of superstition can scarcely furnish any thing so extravagantly absurd, or so awfully impious, as may be found in the history of this council. In the extraordinary transactions of this convention, contempt of revealed religion, distortion of common sense, and the vilest chicanery, appear to have assumed their most revolting and disgusting forms. The following extract will shew the temper also in which these debates were sometimes conducted:—

"These discussions were frequently marked by much animosity. In particular, we blush to record the more than indecorum, the disgraceful violence, into which the bishop of Cava was betrayed. He, as we have before seen, had avowed more correct sentiments than perhaps any other person present, on the all-important doctrine of justification, and these being opposed by several of his brethren, he occupied a whole sitting of a subsequent congregation in maintaining them. At the close, the bishop of Chiron having said that he hoped at the next meeting to refute him, and to demonstrate to him his ignorance or his obstinacy, he was so incensed as to take his right reverend brother by the beard, and tear out some of the hair! He was in consequence committed to custody, and condemned to perpetual banishment, the pope having suggested to the council that they should pronounce a severe sentence, that he himself might have the merit of mitigating it, and then sending the untractable bishop to his diocese, where he would give them no further trouble: all which was accordingly done." p. 279.

On the decree of the sixth session, Mr. Scott remarks—

"It bears upon its very face that it is the work of mere speculators, men deciding dogmatically on divine truths, under the guidance of unhumbled carnal reason. In this respect it forms the most striking contrast to the writings of the reformers, which we have reviewed, not excepting the more reserved and formal composition required in such a work as the Confession of Augsburg. Even there all was life and feeling; tenderness of conscience, and a quick sense of sin—of corruption and condemnation; and of the need and the blessedness of deliverance by a Redeemer. Here, on the contrary, we are chiefly reminded of the apostle's sentence, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." p. 282.

The Mourner in Zion Comforted; or the Consolations of the Gospel adapted to the case of the spiritually distressed. By Wm. Hamilton, D.D. Minister of Strathblane. pp. 379. Price 5s. Hamilton.

What the worthy author states in his preface, reminded us of one who said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"On this fact, (says Dr. H.) the author can speak from experience. Since last he appeared before the public, he has three times been brought, apparently, within a few minutes of the unseen world. And though he knew that Jesus is the Son of God, and that his righteousness is divine, in these solemn moments he found that nothing less than an interest in the infinite righteousness of an almighty and all-sufficient Saviour could give peace to his mind, or safety to his soul. In these trying circumstances, however feeble his grasp, the wealth of worlds would not have tempted him to let go his hold of the Rock of Ages."

To our readers generally, we doubt not this work will prove highly acceptable; and to those in particular whose sorrows are frequent, deep, and complicated, it will be a volume of considerable value, in which they will find much that is admirably calculated to qualify their grief and elevate their

drooping spirits; to assist them in meekly bearing the chastening stripes of paternal correction, and in attempting a suitable improvement of those events whose occurrence is designed to promote our spiritual instruction, and detach our affections from undue adherence to earthly objects. Our limits will not allow more than the following extract:

"When therefore you look at all the evidences which God has given of the truth of the Gospel, and of his sincerity in the free, rich, and precious invitations of his grace, I must ask you who are in earnest for eternal life, and solicitously inquiring what you must do to be saved, How is it that ye have no faith? In the operations of nature men see not the hand and agency of the Most High, but they believe themselves perfectly safe in the world which he has made, and trust with the most unbounded confidence to the connexion betwixt cause and effect, and to the steadiness and uniformity of the processes in the material creation. But on what foundation is this universal conviction built? Unless such has originally been the will of God, the husbandman, physician, and astronomer can assign no reason for the appearances which they witness, and the facts upon which their calculations and practices are founded. He has given them no Bible to regulate their judgment in their respective pursuits, nor endowed them with any sense or organ denied to others, by which they can discern his hand and agency, and discover more manifest tokens of his presence and power on the fields of their observation, than he has afforded in the dispensations of his grace. And shall they in the business of life, without any direct communication from heaven, or any sense or organ withheld from you, believe themselves safe in the world which he sustains, and feel themselves secure in relying on the regularity of the laws which he has prescribed to nature? And after he has lavished on you the contents of the Bible, and poured around your path all the light and radiance of revelation, why do you distrust his word, and persist in harbouring such an amount of suspicion and jealousy, in the face of the strongest and most affecting demonstrations of his sincerity and truth?" p. 170.

Remarks on Religious Liberty, and the Duty of Nonconformity to Human Prescriptions in Religion; with an Appendix, illustrating the beneficial influence of Dissent on the national interest: occasioned by the Bishop of Salisbury's Catechism on the Duty of Conformity to the Established Church. pp. 68. Holdsworth.

Upon the whole, this is a very spirited and sensible pamphlet, containing sentiments which cannot be too widely circulated, nor too well understood; and in which dissenters especially are deeply interested. Some of the passages which relate to the Established Church are very pungent; for example,

"Nor can I in this place fully expose, although I cannot refrain from touching upon, the dreadful influence of that mechanical routine of ecclesiastical observances, which is all that multitudes in England know of what they are told is Christianity and religion. The church of God has never been in much danger from an undervaluing of the external ordinances of religion. The danger generally has been of an opposite kind. The great evil to be deprecated has always been the substitution of forms for the power of godliness, the sign for the thing signified, and a ritual obedience for spiritual holiness. The disobedient Jew has trusted to his natural descent from Abraham, and to his circumcision, for salvation; the ignorant and vicious papist believes that the sacraments and the absolution will save him; and how many thousands equally disobedient, ignorant, and vicious, in our own country, have lived and died with a lie in their right hand! Taught from their earliest years, by their own venerable and apostolic church, that they were 'regenerated in baptism,' and thereby made 'members of Christ, children of God, and inheritors of the kingdom of heaven;' confirmed afterwards in the delusion by the imposition of episcopal hands; recognized as Christians ever after; and however immoral, admitted as such to the table of the Lord; absolved from all their sins, on their death-bed, by their saviour, the clergyman, and receiving the sacramental passport to heaven from his hands, they die; the survivors hear thanks given to God for taking their souls to himself, and in perfect consistency with the whole delusion, their bodies are buried, in certain hope of the resurrection to eternal life;—and all this takes place continually, without any inquiry into the evidences of conversion of heart, and even in the face of innumerable proofs of an impenitent, unbelieving, wicked mind. And this is called the apostolical Christian church!" p. 49.

But, after this, will not the reader's astonishment be inexpressible, to find, on a neighbouring page, the following paragraph from the same pen?

'ith respect to the *ordinances* of the
an church, the New Testament au-
s none to partake of the Lord's sup-
it real believers, whose 'professed
tion to Christ,' and visible obedience
commands, bear genuine testimony
r faith, while it directs all such to be
ed, and allows of the public dedica-
their children to God, by their par-
ing in the same symbolical purification.
however, it imposes a limit; and
of the introduction of nothing into
urch that is not personally or rela-
holy." p. 54.

this statement, the author, who-
se may be, has supplied an effec-
nstrument for the demolition of
wn argument. How palpably it
ins the germ of all that is absurd
pery, and corrupt in the church of
und! To pious parents it "directs"
itive institution, to their children
llows" the same! It requires that
who enter the church should be
sonally" holy, but it "allows"
also who are "relatively" so the
privilege! Where such conces-
are advocated, the principles of
onformity can never be otherwise
partially and feebly maintained.

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*t Remains of John Williamson, who
d at Dumfries, December* 1826, *aged
rteen Years; with an Account of his
fe.* By WM. SYMINGTON. pp. 164.
ice 3s.

is an interesting memorial of a
h of considerable talent and distin-
ied piety, who realised, in an emi-
degree, during his brief career,
great end of life. His first serious
essions were derived from an ob-
ance which is, we believe, an in-
lable blessing to young people and
ants in pious families. When he
nearly completed his education, he
unfortunately hurt by a cricket ball,
this accident occasioned severe bo-
sufferings.

It was judged proper to send him to
at, to try the effects of the waters. He
rdingly went thither in September, 1825,
r charge of his eldest sister, and re-
ed six weeks. It was so ordered, that
house in which he lodged was kept by a
on of genuine, unaffected piety. Mrs.
H. observed the very laudable practice, once
as common as it is now rare in Scotland, of
regular family devotion. It happened one
evening that John, whether prompted by
curiosity or otherwise is not known over-
heard his landlady engaged in this exercise.
She prayed fervently for him and his sisters,
and the circumstance appears to have made
some impression on his mind. The next
evening, while in bed, he was seized with an
unusual trembling; he thought himself dy-
ing, and became greatly alarmed. The sin-
fulness of his former life, and his indiffer-
ence to religion, were the ground of his
fears; and recollecting what had happened
the night before, he made an attempt at
prayer, pleading that his life might be spared,
and engaging to turn from the evil of his
ways."

His supplications were answered; he lived more than twelve months after this period, exhibiting the graces and virtues of the Christian character in their most engaging form, and in striking contrast with the unrestrained follies which marked the preceding years of his life. His diary and spiritual exercises, which form the largest part of the volume, evince a correctness of judgment, and maturity of Christian experience, rarely found at so early an age, and we commend this little work as a suitable addition to Sabbath school libraries, or as a closet companion to young persons of every class.

The Means of promoting a Revival of Religion in the Churches. A Discourse delivered at Newport, in the Isle of Wight, June 4, 1828, *before the Southern Association of Baptist Churches.* By JOHN NEAVE. Price 1s. Wight and Co.

THE subject of this masterly discourse was wisely and appropriately chosen, and we cordially congratulate our churches of the Southern Association, that they have such "an able minister of Jesus Christ" as one of their number. The proofs adduced of the necessity that exists for a revival in our churches are correctly stated, and the means adapted to produce a revival of primitive zeal and simplicity are evangelically described. We have only room for the following extract, which may

may you fight the good fight; may you keep the faith! "We charge you before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his kingdom, preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine; and the very God of peace sanctify you wholly. The grace of our Lord Jesus Christ be with your spirit." We may never meet again here, but

When the last trumpet sounds in thunder,
And rising myriads, fill'd with wonder,
Burst the strong bonds of death asunder,
We'll meet again.

When sinners on the mountains call
To hide them from the Judge of all,
While suns, and stars, and systems fall,
We'll meet again.

When the course of Grace is run,
When the fight of faith is won,
When we've crowns of glory on,
We'll meet again.

In the name of your young Friends,

C. DUNCAN.

POETRY.

THE VALE OF TEARS.

When first creation's lovely form,
Mark'd by omnipotence appears;
Its beauteous scenes our spirits warm,
It seems not then a vale of tears.

Amidst fair Eden's happy bow'rs,
No sounds of woe salute our ears;
The human hand then pluck'd those flow'rs,
Which never deck'd a vale of tears.

Serenely pure, divinely bright,
The head of the creation rears
A form which pleas'd its Maker's sight
Ere *sin* had made a vale of tears.

But now whate'er on earth I trace,
From earliest days, to latest years;
I learn that all of Adam's race
Will find this world a vale of tears.

If grandeur flit before the mind,
Or glory love the sound she hears;
Their fond admirers often find
That they are in a vale of tears.

But is there nothing to be found,
To chase away our gloomy fears?
No balm to heal the bleeding wound,
Or cheer us in this vale of tears?

Yes, there is one, the thought of whom,
The mind of all its sorrows clears;
Who guides us safely to the tomb,
Then bids us leave this vale of tears.

Such kindness does in Jesus dwell,
That to his saints, his name endears;
And of his triumphs they will tell
When absent from this vale of tears.

Towcester. J. V.

THE VANITY OF HUMAN AFFAIRS.

When Time hath swept us on its surge
To where its troubled waters merge,
Where all its shining bubbles end,
And the eternal waves extend;
While, as the vital moments fail,
Our parting spirits pierce the veil,
Whose awful gloom from mortal ken
Shadows the destinies of men;
This busy-moving life will seem
Like the dim mem'ry of a dream,
And all its pleasures and distress
Evanish into nothingness.

Then, while along the flowing tide
Our slender vessels swiftly glide,
May we in folly gaze no more
Delighted at the enchanted shore,
But bend the sail and bear away
To happy realms of purer day,
Where sin, and strife, and trouble cease,
And all is holiness and peace.

G. L.

Upper Stamford Street.

REVIEW.

Memoirs and Select Remains of the late Rev. John Cooke, forty-three years Pastor of the Independent Church, Maidenhead, Berks. By GEORGE REDFORD, M.A.

WHEN a good subject, and a good writer meet, we receive, if time favour and ability be fully used, a book that will reward an attentive perusal; and such is our present happiness.

Among the papers of the deceased pastor we find one, on reviewing, so much to our mind that we cannot resist our inclination to give an extract from it:—

"It is," says Mr. Cooke, "not a little mortifying to read ten or twelve pages in a book, named a review, expecting to find the excellencies and defects of the author; and to find, instead of critical remarks on the book or pamphlet, an essay of the reviewer's on the subject! I am gratified by the statements of the reviewer; but I expect his judgment on the work; not a new work of his own; much less, his essay only. It is not sufficient to recommend a work: the improvement of the reader, by assisting him to form a just estimate of the work reviewed, should be the scope of the reviewer."

These are sound views, and practical departure from them has too often made reviewing of books either useless or nefarious.

The work before us consists of a memoir, short and well written: and a considerable number of valuable papers selected from the manuscripts of Mr. Cooke. The narrative is so entertaining that you can with difficulty desist reading it until you have reached the end, and it is so well fitted to be useful to persons of every age, and of every class in society, that he must be very good or very unholy; very well, or very ill informed, who does not reap advantage from its perusal. Mr. Redford has recorded what he styles, "facts and anecdotes connected with Mr. Cooke's public life," and these are numerous, entertaining, and profitable. Indeed the general incidents of his whole life deserve the commendation.

The papers denominated "select remains," are on important subjects; they are pithy and pointed, well adapted to strike and stick; and they are numerous, very dissimilar, and such as wise and holy persons will delight to read. We might here insert a list of their subjects, but this will be excused when it is known that the number of them is a hundred and eighty-four. We have said that the general incidents of Mr. Cooke's life are striking, and we will here insert one of them—

"He was left one sabbath afternoon in his master's house alone, and wanting amusement, he thought he would take a gun, and go into a neighbouring field of oats, to fire at a large number of rooks there collected. The birds hovered over his head, and so great was their clamour, that when he had pulled the trigger of his gun, he supposed it had discharged its contents. He then rested it on the ground, and blew into the barrel to clear it, as he had seen his master often do, when he had discharged it. But the gun was not discharged, and the instant he removed his mouth from the barrel it went off."

He was now destitute of piety, and how nearly he here escaped its eternal consequences! But he was preserved in Christ until called: and he afterwards became a wise, zealous, evangelical, and successful minister. No man loved more than he did to preach the doctrines of the Gospel, and the blessedness of the righteous; and never was there a more determined enemy of that pestiferous abuse of them usually denominated antinomianism. Among his papers were found some anecdotes of the abettors of this unholy system, which for the sake of their useful tendency we will here insert. After having represented an antinomian as one who glories in his orthodox sentiments, but detests holiness of heart and deportment; who

R. R.

believes his own safety against evidence, and deems this an act of heroic faith; he states the following facts:—

"One of these characters, who never bridled his tongue, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers had never received. He was daily at the public house, railing against the best characters in the church. He delighted in railing against practical religion, to which his conduct proved him a stranger.

"A second, who was intoxicated three or four times a week, was cruel to his wife and neglected his children; was continually complaining that I did not preach experimentally, that is, I did not preach his experience, as consistent with the character of a Christian. A third left my ministry, as himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife's sister; and had read the Bible twice, from Genesis to Revelations, in search of some passage to countenance his conduct. His last words to me were, 'The meeting is too hot for me; I cannot stand it.' A fourth left me, because when I preached against extortionate charges, the indulgence of pride, passion, lying and misrepresentation, swearing and scandal, he said I was personal in preaching. A fifth complained that I was personal, because I remarked that drinking to excess was worse in a woman than in a man; charged me with personality, and added, 'I am sure you meant me.' A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him."

The conduct of the minister to whose preaching these ungodly persons objected, was a perfect contrast to all that has just been stated. The following anecdote will well sustain what we have now asserted.

"A gentleman of very respectable appearance called at his house rather early one morning, and requested to see the Rev. Mr. Cooke. As soon as Mr. C. entered the room, he said, 'Sir, I am an entire stranger to you, and it is business of no very pleasant or ordinary kind that has brought me to Maidenhead. Some years ago an estate was purchased, for which an adequate value was given at the time. But I find, on looking over the deeds, that although it has been in the possession of my family for many years, the sale is not valid, nor my title good, until it is signed by one John Cooke, who was at the time of sale a minor. After much search, by the aid of my legal advisers, I have ascertained that you are that John Cooke; and now it depends on you, whether what my father honourably purchased, but your father dishonestly sold, shall continue in the possession of my family or not.' The gentleman then most frankly opened and exposed to Mr. Cooke a bundle of parchments, containing all the particulars of the sale, with the deeds that had been executed. At the time of this application, the estate, it is believed, was worth between three and four hundred pounds per annum. Mr. Cooke, after looking over the writings, replied to the following effect:—'Sir, I feel for the situation in which you are placed. The estate is the just right of myself and family, and in point of law I could dispossess you and yours; but as I am satisfied, whatever injustice has been practised on the part of the seller, you have acted honourably in the purchase, and have actually paid to another the price of what is mine, to set your mind at rest, I will affix my signature, although by doing so I shall alienate from my family what they ought to possess. I do so, Sir, under the influence of those principles which the Gospel teaches me, and humbly depending on the care, and wisdom, and bounty of that heavenly Father who took me up from my youth, who has always supplied my necessities, and on whose promise I rely, that he will give me all things needful for life and godliness.' He then affixed his signature and seal to the title-deeds.

Besides the papers on important subjects, the number and character of which has been given, Mr. Redford has inserted in his very pleasing and useful volume, letters of the departed servant of God. They amount to eighty-two, were written on various important subjects and occasions, and are all worthy of attention.

We will close our account of a volume by which we have been much pleased and profited, with the insertion of a short paper and a short letter of Mr. Cooke's, as specimens of his Select Remains. The first is on Trials.

"It is one part of spiritual wisdom to improve, rather than complain of, present trials. If, without a trial, we are secure and indolent, trials are, in our fallen state, natural and necessary. This we readily admit, and object not to a trial, except the present one; any thing but this I could endure. Two good men, travelling to visit a

friend, often complained that the dust was so troublesome, and longed to arrive at the beautiful pasture grounds of the friend to whom they were going. Not long after they entered the first beautiful field, a number of flies stung the horse, and rendered him unmanageable. 'Ah!' said dear Mr. Cecil, ever ready to every good word, 'I suppose we must expect the dust or the fly in every place. In the road we longed for the field, but did not see the fly.' Let us therefore remember, that trials await us in every place, in every state, in every relation of life. Instead of expecting an exemption by any outward change, let us be as happy and useful as possible, in present circumstances."

The letter that follows, like the paper that has just been given, is not selected because it is the best, but on account of its brevity.

"To a person in a state of despondency.

Dear Sir,

The 'heavy bar' you complain of, which 'shuts you up in despair,' is not fixed by God, but by Satan and yourself. That bar is Rev. xxii. 11. 'He that is filthy, let him be filthy still.' If this were a declaration which respected the present time, then not one soul more could be converted. But it is a prophecy, and cannot refer to your present state. Read and understand. The Lord Jesus, in the 11th verse, saith, 'the time is at hand.' It is not come: he waits, and yet affords time for repentance. Bless his name! Although the time of your death is near, is at hand, it is not come. 'The lamp holds out to burn;' the lamp of life and the lamp of salvation. The guilty may yet be pardoned, the filthy may yet be cleansed, and I do not despair of you. The door of mercy is yet open, the day of grace still continues. 'To-day, if you will hear his voice,' come, and he will 'forgive all your sins, and cleanse you from all unrighteousness.' Then, should he come, he that is made righteous shall be righteous still; and he that is sanctified shall be holy still. Do not linger. Make haste and delay not; for behold he comes quickly. In the mean time, whosoever will, let him come; and Jesus will in no wise, on no consideration, cast him out. You think it too late, but you mistake the hour. The day is far spent, but not ended. The voice of mercy cries after you, 'Return.' May the voice of persevering prayer echo, 'Turn thou me, and I shall be turned.' I trust grace will reign in your pardon, purity, and peace, in answer to the prayer of yours, &c.

J. COOKE."

Our readers will now be at no loss in determining whether or not they shall possess the volume we have been recommending.

The Philosophy of a Future State. By THOMAS DICK, *Author of the Christian Philosopher, the Philosophy of Religion, &c.* pp. 429. Price 6s. 6d. Collins.

WHATEVER obscure perceptions or partial convictions, concerning a future state, may have existed at any time in the human mind, independently of revelation, it is certain that life and immortality are brought to light through the Gospel. It is to this authentic and infallible source of information, that we are indebted for the only distinct and satisfactory knowledge which we possess on this vastly important subject. And as it is manifestly intended that, in reference to the grand realities of the eternal world, we should at present "walk by faith, and not by sight," it is not at all surprising that, on this point, the statements of inspiration should be comparatively few, and those, in most instances, presented through the medium of imagery so sublime and awful, as to require in its interpretation a skill and circumspection which have not always appeared, even in those works which have been professedly devoted to the illustration of this serious, but exceedingly difficult subject.

It is, indeed, true, that in the form of sermons, essays, and poems, we have multitudes of productions expressly treating on the affairs of the future state; but we are very apprehensive that these attempts, in no inconsiderable proportion, have, though unintentionally, contributed more to perplex and debase, than to enlarge and elevate our conceptions of the invisible world; not because the authors have despised the Scriptures, but because the influence of their imagination has been suffered to weaken the exercise of their judgment, and thus not unfrequently the indistinct visions of the former, have been substituted for the deliberate and substantial conclusions of the latter.

In Mr. Dick, however, who is well known to our readers by his recent valuable publications, "The Christian Philosopher," and "The Philosophy of Religion," we are happy to meet with a writer, who, to a devout reverence for

divine truth, unites such an extended consideration of the works and ways of God, as enable him to treat the profound subject on which this volume is written, in a manner which cannot fail to interest and instruct every person whose attention it may occupy. Taken as a whole, we think nothing has lately appeared so well adapted to awaken reflection, and assist inquiry in relation to the future state, as the work now before us; and which we most earnestly recommend to the perusal of all our readers. It is divided into four parts. The first of these is on the "Proofs of a future state from the light of nature." This is subdivided into two chapters, and the first chapter into eleven sections, of which the titles are as follow:—

"On the universal belief which the doctrine of Immortality has obtained in all ages.—On the desire of future existence implanted in the human mind.—On the intellectual faculties of man, and the strong desire of knowledge implanted in the human mind.—On the perpetual progress of the mind towards perfection.—On the unlimited range of view which is opened to the human faculties throughout the immensity of space and duration.—On the moral powers of man.—On the apprehensions and forebodings of the mind when under the influence of remorse.—On the disordered state of the moral world, when contrasted with the regular and systematic order of the material.—On the unequal distribution of rewards and punishments in the present state.—On the absurdity of supposing that the thinking principle in man will ever be annihilated.—On the gloomy considerations and absurd consequences involved in the denial of a future state.

"Chap. II. Proofs of a future state from divine revelation.—Practical influence which the doctrine of a future state ought to have upon our affections and conduct."

The second part is "On the connection of science with a future state." Part the third is "On the aids which the discoveries of science afford, for enabling us to form a conception of the perpetual improvement of the celestial inhabitants in knowledge and felicity." The fourth and last part is, "On the moral qualifications requisite to the enjoyment of the felicity of the future world."

For the sake especially of our juvenile readers, we give the following extract:

"The power of memory in retaining past impressions, and its susceptibility of improvement, are vastly greater than is generally imagined. In many individuals, both in ancient and in modern times, it has been found in such a state of perfection as to excite astonishment, and almost to transcend belief. It is reported of Seneca, that he could repeat two thousand verses at once, in their order, and then begin at the end and rehearse them backwards, without missing a single syllable. Cyrus is said to have been able to call every individual of his numerous army by his own name. Cyneas, who was sent by Pyrrhus to the Senate at Rome, on an expedition, the very next day after his arrival, both knew and also saluted, by their names, all the Senate, and the whole order of the gentlemen in Rome. Mithridates, who governed twenty-three nations, all of different languages, could converse with every one of them in his own language. An ancient author mentions one Oritus, a Corsican boy, to whom he dictated a great number of words, both sense and nonsense, and finding he could rehearse a considerable number without missing one, and in the same order in which he dictated them, increased them to the number of forty thousand, and found, to his astonishment, that he could repeat them all from beginning to end, or from the end backwards to the beginning, in the order in which they were dictated.

"In modern times, there have likewise been many instances of extraordinary powers of retention. Dr. Wallis, in a paper in the Philosophical Transactions, informs us that he extracted the cube root of the number *three*, even to thirty places of decimals, by the help of his memory alone. Maglia Bethi, an Italian, had read all the books that were published in his lifetime, and most of those which were published before, and could not only give an account of what was contained in each author, but could likewise from memory, quote the chapter, section, and page of any book he had read, and repeat the author's own words, in reference to any particular topic. A gentleman, in order to try his memory, lent him a long manuscript he was about to publish, and after it had been returned, called upon him soon afterwards, pretending he had lost it, and desired him to write as much of it as he could remember; when to his surprise, he wrote it over accurately word for word, the same as in the manuscript he had lent him. M. Euler, a late celebrated mathematician and philosopher, who died in 1783,

having lost his sight by too intense application to study, afterwards composed his 'Elements of Algebra,' and a work 'On the Inequalities of the Planetary Motions,' that required immense and complicated calculations, which he performed by his memory alone, to the admiration and astonishment even of the philosophic world. His memory seemed to retain every idea that was conveyed to it, either from reading or from meditation, and his powers of reasoning and of discrimination were equally acute and capacious. He was also an excellent classical scholar, and could repeat the Æneid of Virgil from the beginning to the end, and indicate the first and last line of every page of the edition he used. I have conversed with an individual, who was born blind, and who could repeat the whole of the Old and the New Testaments from beginning to end; and not only so, but could repeat any particular chapter or *verse* that might be proposed to him, the moment after it was specified." p. 57—59.

Discourses on the Blasphemy against the Holy Spirit; Divine Influence, and its Connexion with instituted Means. With Notes and Illustrations. By WILLIAM ORME. pp. 275. Holdsworth.

No inconsiderable proportion of that uneasiness by which truly pious persons are frequently exercised, arises from incorrect views of divine truth. While multitudes are delusively crying "Peace, peace, when there is no peace," the persons to whom we have referred, chiefly by misinterpreting or misapplying certain passages in the word of God, often become subjects of the most painful suspicion and distressing solicitude; and, in this respect, they give themselves the wounds they feel. Those writings, therefore, which are adapted to preserve the understanding from misconception, and restore the mind to the possession of spiritual repose, have proved highly interesting and acceptable; and, in connexion with the blessing of God, have often contributed most effectually to obstruct the designs of the adversary, and deliver the entangled spirit from his wily snares.

Perhaps few Christians of any standing in the divine life, have escaped, at one time or other, the fearful apprehension that they have committed the sin against the Holy Ghost; and, according to the strength of the impression is the violence of the alarm by which the mind is assailed, which, in some instances, has produced an agitation nearly approaching to that terror which accompanies the awful forebodings of absolute despair.

On this subject many able pens have been employed, and perhaps little remains to be said which has not been previously stated; yet, as the temptation is renewed again and again, it is desirable that its antidote should also be frequently supplied. Mr. Orme's work, therefore, is by no means one of supererogation; he has discoursed upon the subject in a manner which, if not entirely original, is in a high degree interesting, and calculated to be exceedingly useful. The former part of the volume before us contains five discourses: the two first are on "The Blasphemy against the Holy Spirit;" the third is on "The nature and necessity of the Spirit's influence in promoting the success of the Gospel;" and the two last are on "The connexion of spiritual influence with the use of divinely appointed means."

Our estimate of these sermons is so favourable, that we earnestly hope they may be universally read. They appear to us to be eminently excellent in their tendency, and to be justly entitled to the most cordial welcome, and the most considerate attention. From the first in the course we quote as follows:—

"The dispensation of the Holy Ghost, to which our text, (Matt. xii. 31.) I think, refers, commenced with the exaltation of Christ, and the effusion of the Spirit on the day of Pentecost. Till then, we know that the Holy Ghost had not been given, because Jesus had not been glorified. To the enjoyment of this Spirit, the Redeemer looked forward as his own reward; he promised it for the comfort of his disciples, and declared that his office should be to 'convince the world of sin, of righteousness, and of judgment.'

"This Spirit, in its copious, powerful, and sanctifying influences, was the grand consummating proof of our Lord's divine character, and exclusive claims as the Redeemer of the world. The great design of the Spirit's economy is to bear testimony for Christ; and hence the Gospel which was

preached at the beginning, with the Holy Ghost sent down from heaven, was so demonstrated to be the power of God and the wisdom of God, that men who rejected it were left altogether without excuse, and men who calumniated and blasphemed it were left without remedy. It was then that the Divine Spirit appeared as the visible minister of righteousness and mercy. Jesus himself had withdrawn—his substitute now appeared in his place, arrayed in all the charms of his love, and in all the majesty of his power, proclaiming for the last time forgiveness and eternal life through the blood of the cross. All that had hitherto been said and done against the Son of Man might be forgiven; but the contradiction of the Holy Spirit could not be forgiven. Opposition to the words and to the works of Jesus of Nazareth might obtain mercy, but hostility to the Spirit of the Son of God must issue in endless ruin. He who stumbled at the stone might be broken; but he on whom the stone fell, should be ground to powder." pp. 18, 19.

This view of the sin against the Holy Ghost may probably elicit observations which may serve either to confirm its justness, or to communicate further light on the important subject.

The latter part of the volume is occupied by "notes and illustrations," including, on various points, much that by every serious and intelligent reader will be perused with considerable interest, and regarded as exceedingly valuable.

The History of the Church of Christ; intended as a Continuation of the Work of the Rev. Joseph Milner, M.A. and the Very Rev. Isaac Milner, D. D. F.R.S. By JOHN SCOTT, M.A. *Vicar of North Ferriby, and Minister of St. Mary's Hull, &c.* Vol. II. part i. pp. 324. Price 6s. Seeley.

IN this first part of a second volume, the pious and intelligent continuator of the Milners' work fully sustains that respectable elevation to which we considered him to be raised by the former portion of his valuable labours. We are much gratified by perceiving the continued exercise of the same caution, research, and discrimination, which on a former occasion we noticed with approbation; together with the same interspersion of *judicious* remark and evangelical reflection, which cannot fail, in the estimation of every serious mind, greatly to advance the interest of the work.

The period embraced by this section of the history is about seventeen years. The events recorded are contained in four chapters, entitled, "From the commencement of the Smalkaldic War to the establishment of the Interim—From the establishment of the Interim to the Peace of Religion—Remainder of Melancthon's Life, his Letters, his Common-places—The Council of Trent."

The author's review of the character and writings of Melancthon is excellent. The following extract will, we trust, be acceptable to our readers:—

"Of the indefatigable *diligence* of this spare, feeble, delicate man, for between forty and fifty successive years, in incessant lecturing, in writing upon almost every branch of science and literature, and indeed upon all sorts of subjects, human and divine; in corresponding with persons of all ranks and in various countries, in maintaining the most harassing conferences and disputations, and in journeying to settle churches and regulate universities; it must be superfluous to speak. We will only add a sentence or two from his letters, expressive of his determination to persevere under all circumstances.

"To Prince George of Anhalt he writes: 'As it is said in the psalm, *I will sing praise to my God as long as I have my being*, so let us, while time is allowed, faithfully spread the Gospel, whether states and empires be at peace or under disturbance.' Again, 'I will serve the church by teaching necessary truths, with modesty and moderation, so long as God shall give me leave. The conflicts of empires and factions are nothing to men of our class.' Yet again: 'I form no schemes, I have no private objects to aim at, I fortify myself with no factious adherents, (though if I chose this the means would not be wanting,) but, in my proper place, I teach good learning, serviceable to the public; and now also, in my old age, prepare for death, which cannot be far off; and I pray the Son of God to make me a *vessel of mercy*. Let others seek for power and pre-eminence; I have nothing to do with such things. The Son of God will judge of my course and of my intentions. He knows my desire to be that truth may be brought to light, the glory of God set forth, and his church appear in her beauty. With this consciousness I live, and commit myself to God. I know that I am a man, and a miserable sinner; but I hope that many

wise and good men can bear testimony to my aims, and my labours in the cause to which I have devoted myself.'

"To Spalatinus:—'This is the object I propose to myself—the scope and end of my philosophy. You remember the wise saying of the Emperor Frederic, *What we can!* Let us adopt it. Let us serve the public as far as we can, and expect our protection, our favour, and our reward from God. Human rewards are nothing.'" p. 177.

As to the council of Trent, the text-book of popery, our readers have heard too much to make them desire either lengthened remarks or numerous quotations. The whole annals of superstition can scarcely furnish any thing so extravagantly absurd, or so awfully impious, as may be found in the history of this council. In the extraordinary transactions of this convention, contempt of revealed religion, distortion of common sense, and the vilest chicanery, appear to have assumed their most revolting and disgusting forms. The following extract will shew the temper also in which these debates were sometimes conducted:—

"These discussions were frequently marked by much animosity. In particular, we blush to record the more than indecorum, the disgraceful violence, into which the bishop of Cava was betrayed. He, as we have before seen, had avowed more correct sentiments than perhaps any other person present, on the all-important doctrine of justification, and these being opposed by several of his brethren, he occupied a whole sitting of a subsequent congregation in maintaining them. At the close, the bishop of Chiron having said that he hoped at the next meeting to refute him, and to demonstrate to him his ignorance or his obstinacy, he was so incensed as to take his right reverend brother by the beard, and tear out some of the hair! He was in consequence committed to custody, and condemned to perpetual banishment, the pope having suggested to the council that they should pronounce a severe sentence, that he himself might have the merit of mitigating it, and then sending the untractable bishop to his diocese, where he would give them no further trouble: all which was accordingly done." p. 279.

On the decree of the sixth session, Mr. Scott remarks—

"It bears upon its very face that it is the work of mere speculaters, men deciding dogmatically on divine truths, under the guidance of unhumbled carnal reason. In this respect it forms the most striking contrast to the writings of the reformers, which we have reviewed, not excepting the more reserved and formal composition required in such a work as the Confession of Augsburg. Even there all was life and feeling; tenderness of conscience, and a quick sense of sin—of corruption and condemnation; and of the need and the blessedness of deliverance by a Redeemer. Here, on the contrary, we are chiefly reminded of the apostle's sentence, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." p. 282.

The Mourner in Zion Comforted; or the Consolations of the Gospel adapted to the case of the spiritually distressed. By Wm. Hamilton, D.D. Minister of Strathblane. pp. 379. Price 5s. Hamilton.

What the worthy author states in his preface, reminded us of one who said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"On this fact, (says Dr. H.) the author can speak from experience. Since last he appeared before the public, he has three times been brought, apparently, within a few minutes of the unseen world. And though he knew that Jesus is the Son of God, and that his righteousness is divine, in these solemn moments he found that nothing less than an interest in the infinite righteousness of an almighty and all-sufficient Saviour could give peace to his mind, or safety to his soul. In these trying circumstances, however feeble his grasp, the wealth of worlds would not have tempted him to let go his hold of the Rock of Ages."

To our readers generally, we doubt not this work will prove highly acceptable; and to those in particular whose sorrows are frequent, deep, and complicated, it will be a volume of considerable value, in which they will find much that is admirably calculated to qualify their grief and elevate their

drooping spirits; to assist them in meekly bearing the chastening stripes of paternal correction, and in attempting a suitable improvement of those events whose occurrence is designed to promote our spiritual instruction, and detach our affections from undue adherence to earthly objects. Our limits will not allow more than the following extract:

"When therefore you look at all the evidences which God has given of the truth of the Gospel, and of his sincerity in the free, rich, and precious invitations of his grace, I must ask you who are in earnest for eternal life, and solicitously inquiring what you must do to be saved, How is it that ye have no faith? In the operations of nature men see not the hand and agency of the Most High, but they believe themselves perfectly safe in the world which he has made, and trust with the most unbounded confidence to the connexion betwixt cause and effect, and to the steadiness and uniformity of the processes in the material creation. But on what foundation is this universal conviction built? Unless such has originally been the will of God, the husbandman, physician, and astronomer can assign no reason for the appearances which they witness, and the facts upon which their calculations and practices are founded. He has given them no Bible to regulate their judgment in their respective pursuits, nor endowed them with any sense or organ denied to others, by which they can discern his hand and agency, and discover more manifest tokens of his presence and power on the fields of their observation, than he has afforded in the dispensations of his grace. And shall they in the business of life, without any direct communication from heaven, or any sense or organ withheld from you, believe themselves safe in the world which he sustains, and feel themselves secure in relying on the regularity of the laws which he has prescribed to nature? And after he has lavished on you the contents of the Bible, and poured around your path all the light and radiance of revelation, why do you distrust his word, and persist in harbouring such an amount of suspicion and jealousy, in the face of the strongest and most affecting demonstrations of his sincerity and truth?" p. 170.

Remarks on Religious Liberty, and the Duty of Nonconformity to Human Prescriptions in Religion; with an Appendix, illustrating the beneficial influence of Dissent on the national interest: occasioned by the Bishop of Salisbury's Catechism on the Duty of Conformity to the Established Church. pp. 68. Holdsworth.

Upon the whole, this is a very spirited and sensible pamphlet, containing sentiments which cannot be too widely circulated, nor too well understood; and in which dissenters especially are deeply interested. Some of the passages which relate to the Established Church are very pungent; for example,

"Nor can I in this place fully expose, although I cannot refrain from touching upon, the dreadful influence of that mechanical routine of ecclesiastical observances, which is all that multitudes in England know of what they are told is Christianity and religion. The church of God has never been in much danger from an undervaluing of the external ordinances of religion. The danger generally has been of an opposite kind. The great evil to be deprecated has always been the substitution of forms for the power of godliness, the sign for the thing signified, and a ritual obedience for spiritual holiness. The disobedient Jew has trusted to his natural descent from Abraham, and to his circumcision, for salvation; the ignorant and vicious papist believes that the sacraments and the absolution will save him; and how many thousands equally disobedient, ignorant, and vicious, in our own country, have lived and died with a lie in their right hand! Taught from their earliest years, by their own venerable and apostolic church, that they were 'regenerated in baptism,' and thereby made 'members of Christ, children of God, and inheritors of the kingdom of heaven;' confirmed afterwards in the delusion by the imposition of episcopal hands; recognized as Christians ever after; and however immoral, admitted as such to the table of the Lord; absolved from all their sins, on their death-bed, by their saviour, the clergyman, and receiving the sacramental passport to heaven from his hands, they die; the survivors hear thanks given to God for taking their souls to himself, and in perfect consistency with the whole delusion, their bodies are buried, in certain hope of the resurrection to eternal life;—and all this takes place continually, without any inquiry into the evidences of conversion of heart, and even in the face of innumerable proofs of an impenitent, unbelieving, wicked mind. And this is called the apostolical Christian church!" p. 49.

But, after this, will not the reader's astonishment be inexpressible, to find, on a neighbouring page, the following paragraph from the same pen?

With respect to the *ordinances* of the ian church, the New Testament au- es none to partake of the Lord's sup- ut real believers, whose 'professed tion to Christ,' and visible obedience commands, bear genuine testimony ir faith, while it directs all such to be ed, and allows of the public dedica- f their children to God, by their par- ting in the same symbolical purification. , however, it imposes a limit; and of the introduction of nothing into hurch that is not personally or rela- holy." p. 54.

this statement, the author, who- he may be, has supplied an effec- instrument for the demolition of wn argument. How palpably it ins the germ of all that is absurd pery, and corrupt in the church of and! To pious parents it "directs" sitive institution, to their children allows" the same! It requires that who enter the church should be rsonally" holy, but it "allows" also who are "relatively" so the privilege! Where such conces- are advocated, the principles of onformity can never be otherwise partially and feebly maintained.

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t Remains of John Williamson, who d at Dumfries, December 1826, *aged xteen Years; with an Account of his fe.* By Wm. Symington. pp. 164. rice 3s.

is an interesting memorial of a h of considerable talent and distin- ied piety, who realised, in an emi- degree, during his brief career, great end of life. His first serious essions were derived from an ob- ance which is, we believe, an in- lable blessing to young people and ants in pious families. When he nearly completed his education, he unfortunately hurt by a cricket ball, this accident occasioned severe bo- sufferings.

It was judged proper to send him to lat, to try the effects of the waters. He rdingly went thither in September, 1825, r charge of his eldest sister, and re- ed six weeks. It was so ordered, that house in which he lodged was kept by a on of genuine, unaffected piety. Mrs. H. observed the very laudable practice, once as common as it is now rare in Scotland, of regular family devotion. It happened one evening that John, whether prompted by curiosity or otherwise is not known overheard his landlady engaged in this exercise. She prayed fervently for him and his sisters, and the circumstance appears to have made some impression on his mind. The next evening, while in bed, he was seized with an unusual trembling; he thought himself dying, and became greatly alarmed. The sinfulness of his former life, and his indifference to religion, were the ground of his fears; and recollecting what had happened the night before, he made an attempt at prayer, pleading that his life might be spared, and engaging to turn from the evil of his ways."

His supplications were answered; he lived more than twelve months after this period, exhibiting the graces and virtues of the Christian character in their most engaging form, and in striking contrast with the unrestrained follies which marked the preceding years of his life. His diary and spiritual exercises, which form the largest part of the volume, evince a correctness of judgment, and maturity of Christian experience, rarely found at so early an age, and we commend this little work as a suitable addition to Sabbath school libraries, or as a closet companion to young persons of every class.

The Means of promoting a Revival of Religion in the Churches. A Discourse delivered at Newport, in the Isle of Wight, June 4, 1828, *before the Southern Association of Baptist Churches.* By John Neave. Price 1s. Wight- and Co.

The subject of this masterly discourse was wisely and appropriately chosen, and we cordially congratulate our churches of the Southern Association, that they have such "an able minister of Jesus Christ" as one of their number. The proofs adduced of the necessity that exists for a revival in our churches are correctly stated, and the means adapted to produce a revival of primitive zeal and simplicity are evangelically described. We have only room for the following extract, which may

be considered as a fair specimen of our author's sentiments and spirit:—

"Among the means (he says) for attaining the desired object, I would class—1. *An adherence to the primitive purity and discipline of apostolic churches.* In the congregational churches with which we are connected, the principle of spiritual communion is recognised, and I hope generally acted upon; yet it is to be feared that there are cases in which it is too little regarded, and perhaps in all, there is too slight an impression of its essential connexion with the prosperity of a church. No church can be prosperous which is not founded upon the spiritual principles of the kingdom of Christ. These principles require that its members should be spiritual persons; for except a man be born again, he cannot see the kingdom of God. Purity of communion is enforced in the New Testament by the most awful sanctions and the strictest modes of discipline," &c.

We are fully of opinion, with Mr. Neave, that without a *strict* adherence to the primitive purity and discipline of the apostolic churches, it cannot be expected our churches will experience a revival. We therefore earnestly recommend them to study closely and imitate exactly the description given of the first of those churches in Acts ii. 37—47.

An Essay on Man; or Extracts from various Authors, calculated to assist him in an Acquaintance with his Physical, Intellectual, Moral, and Spiritual Character. pp. 680. Price 14s. Bridgewater.

The anonymous author of this elaborate compilation, in his preface, says—

"In order to reduce my thoughts into a kind of system, I first began by considering man, (i. e. myself), as a machine, moved by springs and levers; I then proceeded to examine the furniture, or the intellectual powers of the mind; and lastly, I directed my attention to man as a creature of God's peculiar regard, for whom the incarnate Saviour bled; and these I have again subdivided into the following particulars: his birth, childhood, boyhood, age of puberty, manhood, his general character in the scale of being, a survey of his body anatomically considered; the passions, the mind, ideas, thoughts, imagination, reason, conscience, the soul, its immortality proved from learned doctors and from the Scriptures, that the soul is marred by sin, the nature of original sin, the plan of salvation, shewing how God can be just in the salvation of sinners.

"1. The sovereignty of God in election, and the covenant of grace. 2. Redemption, the atonement, imputed righteousness and justification. 3. The work of the Holy Spirit as exemplified in effectual calling, regeneration or the new birth, adoption, and conversion. 4. The part that man has to perform in his own salvation, which has been considered under the heads of repentance, prayer, faith, hope, charity, &c. &c. 5. The nature of and union to a Christian church, baptism and the Lord's Supper, good works, proper use of time, the perseverance of the Saints. 6. Death, the grave, resurrection, judgment to come, heaven and hell.

"Thus with a view to aid my acquaintance with the above particulars, I have gleaned from a small library which I have in my possession, with the assistance of a few borrowed books, the opinions of *great* and *good* men, upon nearly all theological subjects."

In furnishing out the details of this volume, no less than *three hundred and sixty-five* authors have been laid under contribution. The reader will naturally anticipate great diversity of style, in which he will not be disappointed. At the same time he will acknowledge, we doubt not, that these extracts are generally very valuable, and that the compiler has discovered great industry in collecting, and no small skill in arranging them. In short, the work before us comprehends statements in prose and verse on almost every subject which may be regarded as involving the highest interests of rational and accountable beings; and we are decidedly of opinion, that if some authors who have published their own crude and rash speculations, had made a judicious selection from the labours of others, they would have more effectually consulted their own reputation, while they would have performed a much more acceptable service on behalf of those whose advantage they professed to contemplate.

LITERARY RECORD.

New Publications.

Short Sermons on important Subjects. *onathan Edmonson, A.M.* The fifth n, pp. 396. Mason, price 8s. These ns, amounting in number to seventy, is many attractions. They are short— ngest of them may be read deliberately uarter of an hour, and most of them in ime. They are remarkably perspicu- re do not remember to have noticed olved or obscure sentence. The sub- selected, though not of equal, are, one of them, of great importance. liscourses are concise, their style is e and clear, and they compress into a compass much solid and valuable in- ion. They are always serious, and ntly impressive. We are sorry, how- that our general approbation of the ie must be given with certain excep-

The author's views are what are ally denominated Arminian; on the sub- of redemption, justification, and rege- ion, there are passages to which we decidedly object. At the same time, e happy to add that, were all the ob- nable sentences collected, we think would not extend to the length of the est sermon in the volume; we, there- hope that so much that is truly excel- will not be neglected on account of few paragraphs to which we conscien- ly advert, as in our opinion, inconsistent the analogy of faith.

Kanousky, or the Young Indian. pp. Simpkin, 2s. Many of our young rs will be much interested with the ry of Kanousky; for we hope they will an opportunity of becoming acquainted it. They will sympathize with him in perils, they will exult with him in his rvation, but what is best of all, they we hope, receive lasting instruction by rving how the influence of divine truth led him to endure great hardships, sur- at great difficulties, and at length con- ed him to circumstances of respect and fort. The author intimates his intention iving us some farther account of the ung Indian," we shall be happy to learn be is encouraged to accomplish his ose.

A Help to the Performance of the yet neglected Duty of Self Examin- m: containing a section for each Day of Month. pp. 47 Mason. There is a t authority, who says, "if we would e ourselves, we should not be judged." Examination, however, must precede judg- ment, or the latter cannot be impartial. But as the first, we fear, is either too gene- rally neglected or but superficially regarded, so the second, there is reason to apprehend, is seldom accompanied with that seriousness and deliberation which its importance de- mands. From this "Help" we select, as a specimen, the examination for the "Fourth day." "Am I as much concerned for the due regulation of my inward temper as for my outward walk? Can I assure myself that the motions of my heart are as assidu- ously watched over as the whole or any part of my external behaviour? And are the actions of my life but the natural fruits of faith working by love? or are they a con- strained obedience without that life-giving principle? Are they performed because they are in themselves becoming and suit- able to my profession, or because I am im- pelled by an ever prevalent desire to please God? Do I propose *His* glory in all things and at all times? Am I willing to be abased, calumniated, despised, that *He* may be glorified? Can I bear, and glory in bearing the cross for *His* sake? And yet renounce all glorying save in *that* cross on which my suffering Lord bowed His sacred head for me?" p. 12.

4. *Sunday School publications.* 1. *A Fare- well Present to a Female Scholar, on going to Service.* 2. *Parting Advice to a Youth on leaving his Sunday School.* 3. *The Teacher's parting Gift to a Sunday School boy.* In addition to the wise counsels con- tained in these volumes, and they are very excellent, and are written in a most enter- taining style, we mention the elegance of the printing, the goodness of the paper, the neatness of the bindings, and the fineness of the engraved *frontispieces.* It is probable, we think, that good Sunday School children, who receive these presents on leaving school, will keep them through life as a reward of merit more valuable than a "Waterloo me- dal." We need scarcely add that in all cases a Bible should also be given as a "Farewell Present" and "Parting Gift."

5. *The Motherless Family; or Maternal Influence displayed. By Esther Copley (late Hewlett,) Author of Cottage Comforts, &c.* London: Holdsworth and Ball. In reading this interesting little volume, we were much pleased with the correct display which it gives of the Christian wife and mother; a woman in behaviour becoming godliness, ornamented with good works. The contrast, too, which is drawn between the filial affec-

tion of one daughter, and the stubborn conduct of other parts of the family, is very striking. Parents ought to purchase it as admirably adapted both to amuse and instruct young people; its moral and evangelical principles are excellent. We cordially recommend it as one of the author's best and most useful works.

6. *Daily Texts for* 1829, *with Verses of Hymns; adapted for general use.* This is a very pretty as well as very well arranged work, (small enough for the waistcoat pocket) published by the Religious Tract Society. The texts of Scripture selected, we perceive are such as point the reader to Calvary: it might with great propriety on this account have been called "Daily Bread." The verses of hymns are most appropriate: it is very suitable for a Christmas present to young persons. Would it not be proper that some copies should be interleaved with blank pages for occasional *memoranda*?

7. *The Highland Chairman and his Son Dugald. By the Author of the Military Blacksmith.* William Oliphant, Edinburgh; Holdsworth, London. The fatal effects of intoxication are shewn with great spirit and correctness in this well-told tale: and that nothing can give consolation, under circumstances of misery produced by sinful conduct is also demonstrated. It is a very instructive little book.

8. *St. Helena Memoirs. An account of a remarkable Revival of Religion that took place at St. Helena during the last years of the Exile of Napoleon Buonaparte. In two parts. By Thomas Robson.* Second Edition. Nisbet, 21, Berners Street. If this book does not fully answer to its title, it contains some very pious sentiments, in the Memoir of a Young Officer of the Royal Navy who died at St. Helena, 17th of December 1820, aged 21.

9. *Sermons by the Rev. Samuel Walter Burgess, A.M.* Second Edition. Dedicated to the Lord Bishop of Norwich.

10. *Affection's Offering, a Book for all Seasons, but especially designed as a Christmas and New Year's Gift, or Birth-Day Present, from Fathers, Mothers, Sisters, Brothers, Uncles, Aunts, and other Relatives and Friends, to the Juvenile Branches of their respective Families. It will also be a most convenient and appropriate Prize Book for Schools, to which end it contains a series of prize Essays in two classes, to stimulate the youth of both sexes to mental exertion. The prizes to be distributed among the successful candidates exceed twelve pounds in value.*

11. *The Guilty Tongue.* Seeley, Fleet Street. pp. 194. We recommend this little work as being well adapted to shew the awful impropriety of employing expressions which amount in their meaning to profane oaths. The characters are drawn to the life. It might be safely and properly introduced into boarding schools, as a monitor to check every the least approach to lying and swearing.

12. *The History of Scotland. By the Rev. Allen Stewart.* pp. 189. Whittaker Ave Maria Lane. This brief history of the wars and fightings, which have afflicted that part of the united empire to which it relates, like those of England, is most humbling. The miseries that have been inflicted on the world by what is falsely called honour, and worldly glory, afford a most instructive lesson to the young. If they wish to escape mortification and disappointment they must supremely "seek the honour which cometh from God only:"—and "not be conformed to the world."

13. *The Works of the late Rev. Abraham Booth on the Subject of Baptism, are just published in three handsome octavo volumes, by Mr. Ebenezer Palmer of Paternoster Row.* We hope to be able, in our number for January, to give some further account of this valuable and greatly improved standard work on our distinguishing principles.

14. *The most easy Greek Exercises for the use of the lower forms; with a Greek and English Lexicon of every word; or an Introduction to Huntingford's, Neilson's, Dalzell's, Sandford's, Valpy's, &c. Exercises. By the Rev. William Moseley, A.M. LL.D.*

15. *Six Sermons on Isaiah* ix. 6; *or Jesus Christ set forth as most wonderful in the constitution of his Person, and the discharge of his Offices. By the Rev. Wm. Notcutt, formerly Congregational Minister at Ipswich. Edited by the Rev. E. Davies.* 12mo. 1s. 6d.

16. *The Paternal Discipline of Affliction; the substance of two discourses; together with Self Scrutiny, the substance of a discourse delivered at St. Thomas's Square, Hackney. By the Rev. Henry Forster Burder, M.A.* Price 1s.

17. *Biblica Sacra Polyglotta, Quarto. The fifth and concluding Parts, containing the New Testament, will be ready before the end of the year, and the subscribers may apply to their own Booksellers or to Mr. Bagster.*

In the Press.

Historical Account of Discoveries and Travels in North America, including the United States, Canada, the Shores of the Polar Sea, and the Voyages in search of a North-west Passage; with Observations on Emigration. By Hugh Murray, Esq. F.R.S.E., &c. Author of "Travels in Africa, Asia," &c. 2 vols. 8vo.

A second and enlarged Edition of Mr. Gibbs' Defence of Baptism, will be published in January.

OBITUARY.

MR. HENRY COX.

Mr. Henry Cox was the eldest son f Richard and Sarah Cox. He was orn at Nesbury-house, (a small farm) i the parish of Shenley Brookend, ucks. His parents were both mem- ers of a Baptist Church; and their ildren, consisting of two daughters d three sons, enjoyed the benefit of a ligious education. About the year 80 his father and the family removed another farm called Cranwell, in the rish of Waddesdon, Bucks, where ovidence had designed the father and s son Henry for greater and more tensive usefulness in promoting the use of God. Here Mr. H. Cox suc- eded his father in business, and re- ied till the day of his death. For ore than ten years during their resi- nce in this place, the family had to avel on a Lord's day from three to ur miles to procure food for their uls. At length the Lord put it into e heart of his father Mr. Richard Cox, conjunction with his venerable brother r. Francis Cox, to purchase a piece ground and erect a neat, commo- ous place of worship thereon, (known the name of Waddesdon Hill Meet- g-house). This has been regularly pplied with settled pastors of the ptist denomination (except at inter- ls occasioned by an exchange of mi- ters) for more than thirty-two years. e congregation still increased under pastoral charge of the Rev. Geo. Wil- ms, whowas ordained in theyear 1809, twithstanding two separate churches d been formed out of the parent ck since its commencement.

Mr. H. Cox, the subject of this me- ir, was naturally sedate, rather in- ed to taciturnity, seldom courted mpany unless they were pious cha- ters; but was always fond of retire- nt, where he had many delightful etastes of the glory for which he s preparing. The writer, when in an antichamber, has many times heard his fervent prayers for the salvation of his dear family and relatives, for the in- crease and prosperity of the church to which he was united, and for the wel- fare of the Redeemer's kingdom. In consequence of his habitual serious turn of mind, and not leaving any memoran- da or journal, we are unable to date the precise period of time when first he experienced a divine change. But prior to the erection of the aforenamed place of worship, he was baptized on a profession of faith, and I believe joined a small church which then used to as- semble at a dwelling-house called Lit- tleworth, near Dinton, Bucks, but after- wards removed to Waddesdon Hill, and was one of the first who composed the church in that place, where he con- tinued a faithful member, and honour- ably filled the office of deacon for nearly thirty years. Mr. H. Cox for about the first twenty-seven years of his life en- joyed exceeding good health, and was remarkably athletic, fond of manual la- bour; but in the midst of his career, by over anxiety and exertion he caught cold, which after more than thirty years' heavy and painful affliction termi- nated in death. Often when suffering under the most excruciating pain did he exclaim, "O Lord, I know that thy judgments are right, and that thou in faithfulness hast afflicted me. For though clouds and darkness are round about thee, yet righteousness and judgment are the habitation of thy throne."

About nine years preceding his dis- solution he was quite confined to his bed and couch for the space of eighteen weeks, occasioned by inaction of the spine, which brought on a complication of disorders and bodily infirmities, all which he bore with exemplary patience and fortitude, resigned to the will of his heavenly Father, saying, "It is the Lord, let him do what seemeth him good."

"It is the Lord whose matchless skill,
Can from afflictions raise;
Matter eternity to fill,
With ever growing praise.

After this confinement the Lord was graciously pleased to bless the means and raise him up again, so far as to be able occasionally to ride out on horseback and superintend his farming business, and also to meet with his dear friends in the sanctuary of God. This excited the most lively emotions of gratitude and praise from his overflowing heart, and caused him to adopt the language of David, "Lord, I have loved the habitation of thy house and the place where thine honour dwelleth." "Thy Sabbaths are the delight of my soul." But alas, how transient are all sublunary enjoyments! In May 1822, he was confined to his bed for one month. And again in the spring of 1824, obliged to resign his poor afflicted body to the couch for, I believe, upwards of twelve months; and ever afterwards he was debarred the privilege of associating with his Christian friends in public worship. Yet he could say in the fulness of his heart, "How amiable are thy tabernacles, O Lord of Hosts; my soul longeth, yea even fainteth for the courts of the Lord." In the summer, 1828, he used to take gentle airings in a small vehicle constructed for the purpose of laying himself nearly at length, which he enjoyed exceedingly, and prized as a favour sent from the God of truth and love, who has promised, "That as thy day is so shall thy strength be." For though his earthly tabernacle was debilitated by disease, yet he was strong in the Lord, believing that all his afflictions were sent in mercy by an unerring providence, and that they would ultimately work for him a far more exceeding and eternal weight of glory. He was well established in all the fundamental doctrines of Grace. He knew in whom he had believed, and though for a small moment forsaken, he could say with an appropriating faith, "For I know that my Redeemer liveth, and that he will return with everlasting kindness and tender mercies," which was fully exemplified in his after experience. For the last two months previous to his decease there was a visible change. It was evident that nature must soon yield up the conflict to the raging power of disease. During his journey through this rugged part of the wilderness his mind was often perplexed, and at intervals insensible, owing in part to the weakness of his nervous system, and the prevalence of strong opium draughts which he was advised to take to allay the severity of the disorder. But amidst this trying season of affliction, he apparently enjoyed much of the love of his heavenly Father and the illuminating rays of his reconciled countenance, which enabled him to acquiesce in the divine proceedings and say, "The Lord is my portion. He is my righteousness and strength, my everlasting all; therefore will I trust and not be afraid; leaning on the rod and staff of Jehovah, I hope to triumph when in the swellings of Jordan, and sing—

'Fearless of hell and ghastly Death,
I'll break through every foe;
The wings of Love and arms of Faith,
Shall bear me conqueror through.'"

His earnest desire for the spiritual welfare of his dear family, his friends, and the church of God, perhaps was never exceeded; and his dying advice to them was unusually pathetic, solemn, and affectionate; he knew the worth of the soul, the awful state of the wicked, and something of the happiness and glory which await the righteous.

In the autumn of 1825, he was again a prisoner of hope, but this hope was never realized, for he was confined to his bed till death terminated all his corporeal sufferings, and the gentle messenger of heaven conducted his immortal spirit to the banquet of love, prepared for him in his Father's house. This happy release occurred on Tuesday the 16th of May 1826.

His remains were interred at Waddesdon Hill the following Friday, and the solemn providence was improved by his pastor in a sermon from 1 Cor. xv. 57. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Relatives, friends, and numer-

ous acquaintances from the surrounding neighbourhood attended the corpse. The place of worship was crowded to overflowing, many standing at the doors and windows to pay their last tribute of respect to departed worth. "Blessed are the dead who die in the Lord, from henceforth, yea saith the spirit for they rest from their labours and their works do follow them."*

* We owe an apology to the writer of this obituary for having so long delayed its insertion. The fact is, it had been inadvertently mislaid by a gentleman into whose hands it had passed, and has but just been recovered from its hiding place.—ED.

GLEANINGS.

MEMOIR OF DANIEL WILLIAMS, D.D.

Daniel Williams, D.D. was a native of Wrexham in Denbighshire, born about the year 1643 or 1644. He devoted himself to the ministry soon after the Act of Uniformity in 1662, and was admitted a preacher among the Presbyterians when about nineteen years of age. Being in continual danger on account of his zeal, he accepted an invitation to become chaplain to the Countess of Meath in Ireland; and he soon after became pastor of a large congregation in Wood Street, Dublin: here he laboured with great acceptance for nearly twenty years, much esteemed by all the Protestants in Ireland. While in this situation, he married a lady of an honourable family, with whom he received a considerable estate. At the latter end of the reign of James II. the popish influence prevailing in Ireland, he found himself compelled from a regard to his personal safety to come to London, where he settled, and where he was very serviceable by his talents and influence to prevent the *body* of Dissenting Ministers from addressing the king in approbation of his having dispensed with the penal laws.

After the Revolution in 1688, he was treated with great respect by King William, who frequently consulted him about Irish affairs. Towards the latter end of that year he became pastor of a large Presbyterian congregation in Hand Alley, Bishopsgate Street, London, with whom he spent the remainder of his days. He was very intimate with, and much respected by Mr. Richard Baxter, and at the death of that celebrated minister, succeeded him as a preacher at the Merchants' Tuesday Lecture at Pinners' Hall. Mr. Williams conceiving that some of the Lectures had advanced Antinomian tenets, zealously opposed those sentiments, and on this account it was proposed to exclude him from the lecture. This was strongly resisted by a large body of the subscribers, but at length Mr. Williams seceded, and was accompanied by Dr. Bates, Mr. Howe, and Mr. Alsop, and a new lecture was established at Salters' Hall.

About this time 1692, the works of Dr. Crisp were republished, with some additional pieces by his son. Mr. Williams in this year published his "Gospel Truth Stated and Vindicated," &c. This was sanctioned by the approbation of several of the London Ministers; but it led to a most violent controversy, which lasted for about seventeen or eighteen years. The late Dr. Thomas Morgan, (Librarian at Dr. Williams's Library) states, "His opponents, among other charges against his work, had accused it of *favouring Socinianism*, but on an appeal being made on both sides to Dr. Stillingfleet, then bishop of Worcester, and Dr. Jonathan Edwards of Oxford, who had written with great learning, and were esteemed masters of the controversy, the author was honourably acquitted by them both with many expressions of their great respect for him."*

In the year 1701, after being for some time a widower, Mr. Williams married a second wife, a lady of considerable fortune and great worth, who survived him. In 1709 he obtained the degree of Doctor of Divinity by the Universities of Edinburgh and Glasgow. At the latter end of the reign of Queen Anne, from his blunt remonstrances with the Earl of Oxford, and from that statesman having learned through a base *friend* of the Doctor, his having made his friends in Ireland, acquainted with the design of the ministry to prevent the succession to the throne in the House of Hanover, he entirely lost the friendship of that nobleman, which he had long intimately enjoyed.

* Papers relating to the late Daniel Williams, D.D. and the Trust established by his Will, printed in 1816.

Upon the accession of King George I. Dr. Williams presented, on behalf of the Dissenting Ministers of the three denominations, an address of congratulation on that happy event. He died of the effects of asthma, Jan. 26, 1715–16, in the 73d year of his age.

"By his last will," says Dr. Morgan, "Dr. Williams devised estates at Barnet in Hertfordshire, and Totham in Essex, together with one hundred pounds in money to the College of Glasgow, towards the maintenance of such students from South Britain as his Trustees should appoint and nominate from time to time, to be removed at their discretion, and successors appointed by them to supply their place. Having pointed out students, then at Glasgow, to be his first beneficiaries, who while under-graduates were to receive six pounds per annum from the said College, and when admitted Masters of Arts, ten pounds, or fifteen pounds for three years, as his trustees should direct; he enjoined the latter in filling up of vacancies, to prefer the sons of poor Presbyterian ministers, equally qualified, before others. The College, however, was ordered to send every year to the trustees in London an account of their receipts and distributions; and the testator ordained that the grant should be no longer valid than while the present constitution of the church of Scotland continues, and that should the episcopal hierarchy or popery be established in North Britain, the bequest shall become null and void, and revert to his trustees, to be applied to the other uses of his will. In the year 1725, the then trustees of Dr. Williams conveyed to the then professors of the College of Glasgow, and their successors, the estates before mentioned; but by this conveyance the professors took only estates for life in the presentations, the fee and inheritance remaining in Dr. Williams's Trustees. In the year 1754, the trustees passed a resolution, that all persons who shall hereafter be presented to exhibitions in the College of Glasgow shall be entered as under-graduates, and shall wear the gown, and be subject to the rules of the college, in order to their being admitted to the degree of M.A. and that a clause be for the future inserted in the presentations of the exhibitioners for that purpose. In 1755, the professors of Glasgow brought an amicable bill against Dr. Williams's trustees, praying that they and the surviving professors might convey the devised estates to all the members and professors of the university in their natural capacity, and their heirs. As the trustees did not oppose it, a decree was made accordingly at the Rolls. During subsequent years the income of the college estates has increased so much by savings and improved rents, that at the present time (1816) exhibitions are granted to eight students of forty pounds per annum, while under-graduates, and of forty-five pounds per annum when graduates. By the regulations of the trustees, no exhibition is to be made to any of the students who are absent during the terms, or times of reading lectures, unless leave of absence be previously granted by them, or by the principal or faculty of the university. The qualifications of students, as to their knowledge in the languages, should be attended to while under-graduates, and testimonials are to be sent at the end of each session of their progress: if any exhibitioner wishes to continue another session beyond what is usually allowed, he must apply at least six months before the close of the expiring session. Students are not eligible till sixteen years of age, and are required at certain periods to declare their intention of pursuing the Christian ministry in South Britain.

"Dr. Williams gave to the Society in Scotland for propagating Christian Knowledge, an estate at Catworth in Huntingdonshire, together with one hundred pounds in money, to possess at the end of one year after they should send three qualified ministers on missions for the conversion of foreign infidel countries to the Christian faith; with the proviso, in the event of the Society's becoming dissolved, or subjected to restraint, or neglecting to name such ministers, that the possession of those estates should be resumed by his trustees. From the minutes of the trust it appears, that a variety of obstacles arose in negotiating the settlement of this business with the Scots Society, which were not removed for several years: but at length the conditions on which the grant was made by the testator having been satisfactorily complied with, and a deed of conveyance drawn up, which met with the approbation of all parties concerned, it was executed by the trustees on the 4th of July, 1737."

"The reversion of another estate called Becknam Hall, in Essex, Dr. Williams bequeathed to the Society for the Propagation of the Gospel in New England, upon the condition that sixty pounds per annum should be allowed to two properly qualified persons to preach as itinerants in the English Plantations in the West Indies; and that the remainder of the income should be paid to the College of Cambridge in New England, towards the support of persons engaged in the conversion of the Indians. In the year 1740, by the death of the person who had a life interest in that estate, it fell to the Society, and in 1746 the writings relating to it were delivered to the treasurer for the time being.

"Dr. Williams was also fully aware of

the state of barbarism and superstition which prevailed among the lower classes in Ireland, where he had his earliest settlement, and formed that matrimonial connexion to which he was chiefly indebted for his means of benevolence. With a view to promote their reformation, he charged his estates with a grant of fifty pounds per annum, to be paid in Dublin to a preacher of the gospel, being a protestant, and skilful in the Irish tongue, who should be willing as an itinerant, diligently to preach in Irish, wherever he might find an opportunity, so long as he should be approved of by four gentlemen whom he nominated in Ireland, and their assigns from time to time, as well as by his trustees.

"But Dr. Williams's bequests for the instruction and improvement of the poor were made on the most extensive scale, on behalf of that class in his native country, and at Chelmsford, in Essex. His trustees were directed to choose and appoint some pious grave persons, with salaries of eight pounds per annum, for the purpose of teaching twenty poor children to read English and of instructing them in the principles of the Christian religion, in several towns which he named, so long as they should conduct themselves in a manner to meet with their approbation. Among other towns, he had selected Flint, Beaumaris, and Conway. When, however, the trustees made proposals to the clergy and principal inhabitants of those towns for the settlement of such schools in them, they were reject d, on the supposition that the children were to be taught the Assembly's Catechism, and to be under the tuition of dissenters from the Church of England. The trustees resolved, therefore, to establish schools at Newmarket in Flintshire, and Pwlhely in Caernarvonshire, in their stead; and their resolution was confirmed by the Court of Chancery. In consequence of considerable improvements in the trust estates, the salaries of the respective masters have of late years been raised to sixteen pounds per annum; and the benefits of this branch of the testator's charitable benefactions extend, *communibus annis*, to more than two hundred children.

"The advantage of the rising generation was also consulted in another part of Dr. Williams's will, which directs the appropriation of the surplus of the income of his estates, after the other purposes and uses of his will have been fulfilled. Among the schemes for settling the testator's benefactions approved of by the Court, the following relates to such surplus:—Whenever it shall be found to amount to five hundred pounds, it shall be divided according to the proportion which he prescribes: one eighth for the purchase of bibles, catechisms, &c. to be distributed by his trustees; one tenth among the widows of ministers, and one fifth among ministers* respectively nominated by them; one eighth for the purpose of apprenticing poor boys; one eighth among the students of three years standing in seminaries of education for the ministry, for aid during two years additional study either in Scotland, or in England, at the discretion of the trustees; 108*l.* 6*s.* 8*d.* among approved ministers in North Wales; 54*l.* 3*s.* 4*d.* among approved ministers in South Wales. The amount of the nomination to ministers and ministers' widows is always to be determined by the number of trustees present on the day of the distribution.

"Dr. Williams's last bequest of any magnitude, was that of his books, including the purchased collection of Dr. Bates, which he appointed for a public library, accessible to such persons as should be approved of by his trustees, 'for the perusal of any books in the place where they are lodged.' For the reception of this library, he directed his trustees to 'purchase or build a fit edifice, not pompous, nor too large,' and to pay ten pounds per annum to a library keeper 'giving security for his fidelity and attendance at such times as they appoint.' In a parenthesis he intimated that a young preacher (being 'a single person') seemed to him the fittest for such a situation; but by not binding them with respect to the object of their choice, submitted it to their discretion."

Thus far we have copied from Dr. Morgan's "Abstract of the History of Dr. Williams's Trust." But having his will† before us, we shall give a few extracts from it, which on some account or other Dr. M. has omitted:—

"Item, I appoint, that what I have printed though inconsiderable be collected, and in fit parts reprinted the first year, 1500, and given away to poor people, (viz.) all such as are not controversial, such of them as are less edifying, printed in a less number, every five years, for the term of twenty-five years; and every ten years, for the term of thirty years; every twentieth year, for the term of two thousand years. But I will, that my Treatise of Childhood and Youth, Gospel Truth, Man made Righteous, The Answer to the Report and End of Controversy and the Ministerial Office, be printed

* The will directs, "Preachers of the word of Christ, as are poor, *orthodox*, and *moderate*." By orthodox, Dr. W. means *Trinitarians*; by moderate, what is now called *low Calvinists*.

† A true copy of the last Will and Testament of the late Rev. Daniel Williams, D.D. London, printed for R. Burleigh in Amen Corner, 1717. Price 1*s*.

at each of the forementioned terms, each to the number of one thousand, and given to young students and other proper persons, viz. the Vanity of Childhood and Youth, (to the poor, which may be printed oftener, because of the schools) and the last five to be given to persons of more judgment. These five I also desire may be translated into Latin, and given abroad; and that of Childhood and Youth into Welsh, and five hundred of each thus translated, printed the second year after my death, and this repeated but as often as they see occasion."

In reference to this bequest Dr. Morgan says, "The founder's works were collected together, and printed at different periods in 6 vols. 8vo. the last consisting of Latin versions of his tracts, which he directed to be published in that language for the use of foreigners." But have the special directions relating to Dr. Williams's theological works been attended to by his trustees? We have never heard of even one edition, one thousand copies of these five works being "given to young students and other proper persons."

Respecting the scholars in his schools, the conditions on which the schoolmaster's salary is made to depend is as follows:—"As long as every such teacher shall be approved by the said trustees, who shall give to each of the learners one of the catechisms commonly called The Assemblies Catechism, with the proofs at large; and one of my books called, The Vanity of Childhood and Youth, when they can repeat the Catechism without the proofs; and a Bible when they can repeat the proofs."

It is very evident from the well-known *Trinitarian* principles of those who were appointed trustees by Dr. Williams, (among whom are the Rev. Matthew Henry,) that he intended and expected their successors would be of the same opinion. From the corruption of doctrine, however, which followed the year 1719, among the English Presbyterians, the trustees it is believed are now (with very few if any exceptions) *Anti-Trinitarians.* They are however bound notwithstanding they differ so entirely from the worthy testator, to observe scrupulously his directions. "And my mind is," (says he, p. 24), that no part thereof be at any time applied to or for the use or benefit of any person or persons, or society belonging to or in communion of the church of *Rome.* But my desire is, that the profits may be employed *to the glory of God,* in spreading and promoting of *pure unmixed Christianity and the support of the poor.*

The will of this pious, learned, and benevolent minister thus concludes, and let it not be forgotten that this solemn prayer is *read* to every new trustee on his being invested with that office.

"I beseech the blessed God, for Christ Jesus sake, the head of his Church, (whose I am and whom I desire to serve) that this my will, may by his blessing and power, reach its end, and be faithfully executed, obtesting in the name of the great and righteous God, all that are or shall be concerned, that what I design for his glory, and the good of mankind, may be honestly, prudently, and diligently employed to those ends, as I have to the best of my judgment directed by this my last testament; witness my hand and seal, to this my will contained in six sheets of paper, each sealed with my seal, and signed by myself, and every one witnessed by my witnesses, in my presence and sight, this twenty-sixth day of June, 1711."

BURNING OF WIDOWS.

Mr. Johns the writer of the following letter, from having resided several years in India, is entitled to attention.

Sir,—In the February number of Blackwood's Magazine is an article on the Burning of Hindoo Widows, which contains an admirable summary of reasons, rendering it imperative on the British Government to interfere for the suppression of the atrocious murders which are daily taking place in our Eastern Empire.

About twenty-five petitions have been presented to Parliament, praying for legislative interference, most of them during last session, and subsequently to the Manchester town's meeting, on this subject, of May last. The difficulty and labour, as well as the slowness of the process in getting up petitions from towns, render that method comparatively inefficient. Allow me through your paper to recommend to the numerous body of Dissenters, the Wesleyan Methodists, and those firm friends of humanity commonly called Quakers, to petition in their respective congregations: numbers of the churches and chapels in the Establishment, and of the Scotch Presbyterians would no doubt join in this humane purpose. Let the world see that a Christian people can and will exert themselves, on behalf of the widow and orphan, and the unbefriended inhabitants of our Indian territories generally, as well as in the cause of what we deem that of civil and religious liberty in England. For one, I have long urged the claims of our common nature in this behalf: and I know not how I could have enjoyed a moment's ease, unless I had done so.

To attempt the conversion of heathen nations to the faith and practice of the gospel is a tardy and expensive undertaking; but to extinguish the dreadful fires which burn throughout the whole year in Bengal

and its adjacent provinces—fires which are kindled to destroy the bodies of the dead, and to immolate the surviving widows, requires but a word, the breath of an enlightened government. Much as I anticipate from the well-concerted and steady efforts of Christian missionaries, which must eventually be successful, I can scarcely credit that such efforts are making by persons who have not yet lifted up their voices and petitioned against these crying enormities. Let us hear no more of our philanthropy and Christian zeal until by presenting our respectful petitions to Parliament we shall have wiped off the stain of blood which attaches to us as a nation. In vain do we attempt to disguise the fact; we palliate a crime, and are partakers of it, if when in our power we do not use the only means at command to do away with the responsibility, the odium and the guilt.

The Pilgrim Tax, which, by increasing the revenues of the East India Company, and operating as it does as a premium on idolatry, is a disgrace in our annals, should be included in the petitions. I will only add that these atrocities are sanctioned by the Government in India, and will not cease until the British public petition Parliament, and to whom can the oppressed Hindoos look but to the religious portion of this professedly Christian country?—I am, Sirs, yours,

WILLIAM JOHNS, M.D.

Manchester, April 15, 1828.

INTELLIGENCE.

FOREIGN.

AMERICA.

STATE OF RELIGION IN VERMONT.

[Extracted from the Second Annual Report of the Baptist Convention in that State, held at Mountholly, October, 1827.]

In the Fairfield Association there are nineteen churches, eight ordained preachers, and two that are not ordained. The whole number of members is 1054. The state of religion in this Association is somewhat more prosperous than usual, harmony prevails in the churches, and they manifest an increasing willingness to aid the cause of Christ. A few churches have enjoyed revivals the past year, particularly the Hinesburgh church, for the accommodation of which a decent house for worship has just been completed. There is also a work of religion at this time going forward in the town of Waterville; but the church in this place, as well as several others, are destitute of stated preaching.

There are seventeen churches belonging to the Danville Association, furnished with nine preachers; the whole number of members is about 709. The state of religion is not very prosperous, there being scarcely a single church which is constantly supplied with public means of grace. Three missionaries who were employed by the Convention to itinerate within the limits of this body the past year, have preached among most of the destitute churches, but no very interesting change in the state of things has followed.

The Barre Association consists of fourteen churches, supplied with eight or ten preachers, a part of whom are superannuated; the whole number of members is 556. Either from the want of ability or disposition, there are none of the churches in this Association that support preaching constantly; they are, generally, in a languishing state.

There are seventeen churches in the Woodstock Association, belonging to Vermont, consisting of 1697 members, and supplied with twelve ministers. No very considerable alteration has taken place during the past year, except it be a revival of religion in the Townsend church, and the formation of another small church in that town.

In the Vermont Association there are twenty-five churches, fourteen preachers, 1608 members; five churches are destitute of stated preaching, seven are supplied with preaching half, and one a fourth part of the time; seasons of refreshing have been enjoyed by some of the churches, and in some places Sabbath schools and Bible class instruction are attended to. But there is a want of more religious fervour and activity in the cause of Christ.

There are eight churches in the Manchester Association, three ministers, and 574 members. The state of religion here is perhaps less encouraging than formerly.

In the Shaftsbury Association, there are seven churches within the state of Vermont,

Some of these churches are regularly supplied with preaching, and are in a flourishing state. The church in Stanford has recently built a meeting-house, but has no pastor.

In the Leyden Association, there are 18 churches within the limits of Vermont, and ten preachers. Interesting revivals have been experienced in some of these churches during the past year; thirty-two have been added to the second church in Brookline, and twenty-four to the second church in Dummerston. There are 1058 members in these churches, 98 of whom were added the past year.

From the whole, it appears that there are in the Baptist denomination of Vermont, 119 churches, consisting of 7760 members, and supplied with 71 preachers; the net increase of members the past year is 181.

MR. PENGILLY'S SCRIPTURE GUIDE TO BAPTISM IN AMERICA.

By a recent communication from Philadelphia, we are informed that such has been the demand for this work, that the Baptist General Tract Society have stereotyped it, the whole expence of which was met by subscribers to the Society at New York. Previous to this, repeated editions had been published by booksellers, and several thousand copies sold.

The following recommendation of American Ministers accompanies it:—

"*Recommendation to the third American Edition, published in Boston, December,* 1827.

"It has given us great pleasure to learn, that the merits of Pengilly's '*Scripture Guide to Baptism*' have so far attracted the attention of the public, that a third Boston edition is now called for. We wish that a copy of it were placed in the hands of every Christian, and of every inquirer after truth. Next to the Bible, it is the first book we would recommend to every person who wishes to know what the Bible teaches respecting baptism. Here every passage of the New Testament which has any reference to the subject is fairly cited, and is illustrated by the opinions of eminent pædobaptist writers. The spirit that pervades the work is mild and candid, and gives it an additional claim to the attention of every Christian, whatever may be his opinion respecting baptism.

"L. Bolles, *Salem.*
C. P. Grosvenor, *Pastor of the First Baptist Church, Boston.*
J. D. Knowles, *Pastor of the Second Baptist Church, Boston.*
Daniel Sharp, *Pastor of the Third Baptist Church,* Boston.
Howard Malcolm, *Pastor of Federal-street Baptist Church.*
Elon Galusha, *New York.*"

The Philadelphia Magazine, in announcing the stereotype edition, remarks, "Nothing has appeared among us on Baptism, which has given such general satisfaction, or been more useful than this piece. We hope our brethren all over the land will avail themselves of this work, to shew to those who oppose or neglect the duty of baptism, that we believe and practise the truth in this matter, being governed by the word of God; and that therefore we cannot follow the traditions and commandments of men." And a correspondent in Georgia states—"I venture to predict that it will be the most popular tract published by our Society. Every Life Director within this State will urge its publication."

DOMESTIC.

A DAY OF FASTING AND PRAYER.

According to the appointment, as given in our last Number, Wednesday, Nov. 10. was set apart for the solemn purpose of prayer for the outpouring of the Holy Spirit. Meetings, we understand, were held by all the London Baptist churches, which were in general numerously attended. A great degree of solemnity prevailed, so that in regard to the remarkable "spirit of grace and supplication" which was manifested, and the high degree of pleasure enjoyed, many exclaimed, "We have never seen it in this fashion!"

PLANS FOR THE ABOLITION OF SLAVERY.

The Report of a Committee appointed to take into consideration the Plans and Suggestions submitted at various Public Meetings, held weekly, during the last four months, at Salvador House, Bishopsgate Church, for the discussion of the following question—"What practical measures can be adopted to effect the Abolition of Slavery?"

Some idea of the extent of the evil may be formed from the following statement:

"In the Southern districts alone of the United States, the Committee find that the amount of the black population was, according to the last census, nearly *two millions.* In the island of Cuba, which must ere long follow the example of St. Domingo, the negro population amounts to upwards of 600,000. In Hayti they amount to about 500,000, and in the other West India islands to about 1,000,000. In the fertile

and extensive territory of South America, extending from Venezuela to Rio de la Plata, the black population is to the white as about *seven* to *one*. And in the Brazils, the slave trade is still carried on with great vigour, as it is also in the Danish, French, Dutch, and Spanish colonies."

The outline of the plan proposed for its abolition is embodied in the following resolutions:—

1. That it is desirable to form a Society for the purpose of abolishing slavery throughout the civilised world, at the earliest possible period.

2. That every person contributing the sum of one pound at one time, or by four instalments of 5s. each, be a member.

3. That contributors to a larger amount shall be entitled to a vote for every additional pound subscribed, but that no one person be permitted to have more than 100 votes.

4. That the affairs of the Society shall be conducted by a board of eighteen Directors, to be chosen by a majority of votes, at a general meeting; five to form a quorum.

5. That the Directors shall be chosen for three years, one-third to go out annually in rotation, the vacancies to be filled up at an annual general meeting of the Society.

6. That in order to comply with the last rule, the first board of Directors shall be chosen to serve six for one year, six for two years, and six for three years.

7. That the board of Directors shall appoint such officers as may be necessary for carrying into effect the designs of the Society, no Director being eligible to hold any other office.

8. That no Director, or other officer of the Society, shall supply the Society with any article from which he will derive any emolument.

9. That one object of the Society shall be to obtain from the different governments of Europe and America, a concordat for the effectual suppression of the slave trade on the coast of Africa, as early as possible; and for the total extinction of slavery by the termination of the present century.

10. That efforts be made from time to time, on the part of the Society, to obtain an act or acts of Parliament for effecting the following purposes:—

To confer freedom upon the first-born child (or, in case of its death, the next in succession,) of every slave, upon its attaining the age of twenty-one, calculating from the termination of the year 1830; such children to be supported by the owner during this term, and to be provided, at its expiration, with half an acre of land, half of which shall be cleared, and contain a habitable hut, consisting of two rooms; and also with one year's provisions. In case any female who shall become entitled to her freedom under this act, shall have children born to her during her period of slavery, she shall have, in addition to the above, one year's provision for every child she may have at the time of her emancipation. For the emancipation of the two eldest children of every slave, who shall be born after the expiration of the first twenty years from the passing of the last mentioned act, under the regulations already prescribed; and for the manumission of every child who shall be born after the fortieth year from the passing of that act, under the same regulations.

For the equalization of the numbers of the sexes, and the promotion of marriage among the slaves.

To give the slaves one day in the week for appropriation to their own concerns, in addition to the Sabbath; and for the more effectual suppression of all traffic on the latter day.

For the establishment of a tribunal for fixing the value of any slave desirous of purchasing his freedom; such value in any case not to exceed a certain sum, to be specified in the act.

To compel every free person who shall have a child by a female slave, to purchase its freedom at the time of its birth, and to provide for its maintenance and education.

11. That application shall be made to the British Government to introduce a system of education into the British colonies, the provisions of which shall embrace whites and blacks.

12. That the Society shall endeavour to promote the emigration of white persons to those countries where negro slavery exists.

13. That the Society shall submit to Government, as one of the means of increasing the white population, the propriety of substituting for New South Wales, such of the West India islands as may be found adapted to the purpose, for the reception of criminals.

14. That the Society shall endeavour to obtain a charter from the British Government, for the establishment of agricultural plantations in the British colonies, securing to them the remission of a certain portion of duties on the produce they may import into the British dominions; and to the planters who may adopt a similar plan, the same advantages.

15. That the Society shall establish certain plantations in the British colonies, under a system of cultivation adapted to free labour.

16. That the children of the negroes belonging to the Society shall be placed on an establishment separate from their parents, under a system of education which shall be based on the Holy Scriptures, that they

shall be instructed in the principles of agriculture, and trained to such other pursuits as shall be deemed beneficial, and obtain their freedom at the age of twenty-one years, receiving from the Society the provisions above prescribed for emancipated slaves.

17. That the Society shall also make provision for the emancipation of such of their negroes as shall, for a period of seven years, have evinced themselves worthy of it, by their moral and religious conduct.

18. That the Society will endeavour to promote the establishment of similar Societies all over Europe and America; and also adopt such other measures to perfect the system of emancipation, as time and experience may suggest.

WELSH BAPTIST CHURCHES.

Additions, &c. to the Baptist Churches in the Principality of Wales, for the year 1828.

Eastern Association.

Baptised	741	
Restored	175	
Received by letters	27	
		943
Died	122	
Excluded	189	
Dismissed by letters	9	
		320
Clear increase		623

Western Association.

Baptised	856	
Restored	198	
Received by letters	2	
		1056
Died	140	
Excluded	142	
Dismissed by letters	7	
		289
Clear increase		767

Northern Association.

Baptised	155	
Restored	48	
		203
Died	29	
Excluded	54	
Dismissed by letters	11	
		94
Clear increase		109
Clear increase in the three Associations		1499

Nov. 7th. J. T. R.

*** We are happy to perceive such indications of "the Spirit being poured out from on high" upon our Churches, (and we understand with equal pleasure the shower *has also* fallen upon those of other denominations) *in* the Principallity. It is we fear far different in most of our *English* churches. Is there not an awful *stillness*, a want of *spiritual* motion, to say nothing of comparatively but few additions? What can be the cause of this? Is not Jehovah saying to us, "Is my hand shortened at all that it cannot redeem? or have I no power to deliver?"—"Behold the Lord's hand is not shortened, that it cannot save: neither his ear heavy that it cannot hear." Isaiah l. 2. lix. 1.—Ed.

We refer our readers with pleasure to some remarks in our first sheet on this subject.

CORPORATION AND TEST ACTS.

At a Meeting of the Committee appointed to conduct the application to Parliament for the Repeal of the Corporation and Test Acts, held at the King's Head Tavern; present, William Smith, Esq. M.P. in the chair.

The Secretary reported, that the expenses incurred by this United Committee, in obtaining the glorious object for which they were appointed, had amounted to 3000*l.* of which 2000*l.* had been defrayed by the Deputies of the London Congregations, and the remaining 1000*l.* by the Protestant Society for the protection of Religious Liberty.

Whereupon it was resolved,

That the cordial thanks of this United Committee be given to those excellent Societies for the great liberality they have manifested in defraying the whole expenses of this Committee out of their respective funds.

That such Resolution be published in the usual periodical publications circulated among Dissenters.

ORDINATIONS, &c.

AMERSHAM.

On Thursday, Sept. 11, the Rev. J. Statham, late Missionary in Bengal, was publicly recognized as the pastor of the Particular Baptist Church, meeting in the Lower Meeting-houses, Amersham, late under the pastoral care of the Rev. R. May, now at Penzance.

The Rev. W. Tomlin of Chesham read a portion of the Scriptures and prayed; the Rev. S. R. Allom of Missenden stated the nature of a Gospel church, and asked the usual questions; Mr. W. Morten, jun. (one of the deacons,) gave a brief statement of the leadings of Divine providence which had led to the *unanimous* call of Mr. Statham by the church. Mr. Statham then gave an interesting account of his past experience; the Rev. D. Clarabutt of Tring gave a most impressive charge from Heb. xiii. 22; and

the Rev. Mr. Upton, sen. of London addressed the church from Philemon, 9th verse. The devotional services were conducted by Rev. Messrs. Cooper of Amersham, Styles of Marlow, (Indep.) Terry of Risborough, Harrison of Woburn, (Indep.) and Stampe of Uxbridge (Indep.) About thirty ministers of different denominations were present. In the evening the Rev. G. Edwards of Watford preached an excellent sermon on behalf of Baptist Home Missionary Society from 2 Thess. iii. 1.

NORTH BRADLEY, WILTS.

On Tuesday the 30th of September 1828, Mr. Benjamin Wilkins was publicly recognized as the pastor of the Baptist Church at North Bradley, Wilts. Mr. B. Marshman of Road, commenced the service by reading the Scriptures and prayer; Mr. Parsons of Corsley, gave a concise statement of the nature and constitution of a gospel church, asked the usual questions, and received Mr. Wilkins' confession of faith; Mr. Eagcott of Chapmanslade offered the ordination prayer; Mr. Walton of Trowbridge delivered the charge to the minister from 2 Tim. ii. 15.; and Mr. Dymott of Hilperton, addressed the church and congregation from Heb. xii. 25. former part, and concluded in prayer.

The Meeting-house was crowded to excess, and considerable numbers were unable to gain admission. May the Lord crown the union with an abundant blessing.

SOPLEY, HANTS.

On Wednesday, Oct. 1st, 1828, the Rev. H. V. Gill was set apart to the pastorate over the newly formed Baptist Church at Sopley, Hants. The Rev. B. H. Draper of Southampton delivered the introductory discourse and asked the usual questions; Rev. S. Bulgin of Poole, offered up the ordination prayer; Rev. J. Viney of Beckington (Mr. Gill's Uncle and Tutor,) delivered a very affectionate and impressive charge, founded on 1 Tim. iv. 16; Rev. J. Millard of Lymington preached to the people, with his usual animation and affection, from Matt. v. 14; and Rev. Messrs. Hall and Torquand, conducted the devotional parts of the service which were peculiarly solemn and interesting.

In the evening, Rev. Mr. Bulgin read and prayed; Rev. B. H. Draper preached, and Rev. R. Gill (Mr. Gill's Father,) the aged and much respected pastor of the church at Loughwood, Dorset, closed by imploring with much feeling and earnestness a blessing on the services of the day, on his son, and on the union recognised under circumstances of peculiar interest.

ANMORE.

On Wednesday morning, Nov. 26, 1828, a new Chapel was opened for divine worship at Anmore, in the Forest of Bere, ten miles from Portsea. Through the means of village preaching a Church has recently been formed, and a substantial place of worship erected in this most desirable situation, which promises great usefulness, being in the centre of 4 or 5 villages, all destitute of the gospel.

The services commenced in the morning at half-past ten o'clock. Brother Tilly of Portsea read and prayed: brother Birt of Portsea preached an excellent sermon from Rev. vii. 15; brother Shoveller concluded in prayer.

In the afternoon the ordination of the Rev. H. Crossman, an agent of the Baptist Home Missionary Society, took place, when the Rev. Mr. Cooper (Independent) of Emsworth read and prayed; brother Morris of Portsea delivered the introductory discourse, and asked the usual questions of the minister and the church; the ordination prayer was offered up by brother Birt, with imposition of hands. Brother Neave delivered a very affectionate charge founded on 1 Tim. iv. 16. and brother Davies concluded.

In the evening a truly appropriate sermon was delivered to the church by brother Cakebread from 1 Thess. v.12,13. The brethren, John Davis and Clay engaged in the devotional parts of the service.

The whole of the services were very interesting. The congregations were numerous, and there is every reason to hope, that much good will result from the divine blessing on the indefatigable labours of Mr. Crossman, under the patronage of that most useful institution by which he is supported.

HALLATAN.

On Thursday, October 23, 1828, the Rev. William Liddell, late of Bradford Academy, was publicly recognized as pastor of the Church at Hallatan, Leicestershire. The Rev. W. C. Bottomley of Gretton introduced the services of the day by reading the Scriptures and prayer; the Rev. J. K. Hall of Kettering gave a brief and explicit statement of the principles of dissent, proposed the usual questions and received the confession of faith; the Rev. T. Morgan of Birmingham (Mr. Liddell's pastor) offered up the ordination prayer and delivered a most impressive and affectionate charge from 2 Tim. ii. 15. The Rev. J. Mack of Clipston addressed to the church and interesting and appropriate discourse from Ephesians, v. 2.

SWANWICK, DERBYSHIRE.

The Baptist Church, meeting in this place under the co-pastoral care of the Rev. W. Fletcher, and the Rev. C. Stovel, having been so much increased, as to render the enlargement of their meeting house absolutely necessary, the work was completed, and the place re-opened on the 7th August 1828. On this interesting occasion the neighbouring ministers afforded their kind assistance. The Rev. W. Hawkins of Derby preaching in the afternoon, and the Rev. J. Jarman of Nottingham in the evening. On the following Lord's day, the Rev. James Hoby of Weymouth addressed the church and congregation in three interesting and powerful discourses. After each service, collections were made for the liquidation of the debt: the whole sum collected was 40*l.* Besides this, 80*l.* have been raised among the people, who are generally poor, making 120*l.* The church was formed 35 years since, by the Rev. W. Fletcher, who for the first year preached in a barn. A meeting house was then erected capable of containing 300 hearers, the debt of which has long been liquidated. Since that a gallery was erected and their burial ground enlarged, and the expences of both were sustained entirely by themselves. Their meeting house is now enlarged to twice its former size, which with gallery and vestry, notwithstanding the observance of the most rigid economy, will cost nearly 400*l.* for part of which sum it will be necessary to appeal to the generosity of their Christian brethren.

CRAYFORD, KENT.

Sept. 4th 1828, was re-opened after considerable enlargement, the Baptist Chapel, Crayford, Kent. Rev. Dr. Newman of Stepney, preached in the morning from 2 Cor. vi. 13; Rev. R. Davis of Walworth in the afternoon from Acts xiv. 7.; and Rev. J. Tippetts, of Gravesend (Indep.) in the evening from Isaiah lxv. 17, 18. The devotional services were conducted by the Rev. Messrs. Harris, (Indep.) of Dartford, Mills of Gravesend, Tippetts, Davis, Sault-wood of Bayswater, and Blakeman, pastor of the Church.

AYLESBURY, BUCKS.

A neat and commodious Chapel was opened for Divine Worship at the large and populous town of Aylesbury, Bucks, on Thursday the 18th of September last. Mr. Hopcraft of Long Crendon commenced the services of the day with reading the Scriptures and prayer; after which Mr. Shenstone of Alie Street preached from Isaiah ix. 7. In the afternoon Mr. Tyler of Haddenham, commenced with reading and prayer; and Mr. Ivimey of Eagle Street, preached from 2 Tim. ii. 8—10. In the evening, Mr. Gunn (Independent) commenced with prayer, and Mr. Hargreaves of Little Wild Street preached from Rev. v. 12. The new building having been found altogether insufficient to accommodate the numbers which pressed for admission in the morning and afternoon, Mr. Gunn kindly offered the use of his spacious chapel for the evening service, which was accepted.

Mr. Terry of Risborough preached on the ground at the back of the building in the afternoon, to full 300 persons who were unable to get into the chapel.

The collections through the day amounted altogether to £47 6s. 9½d. A considerable debt yet remains upon the chapel, towards the liquidation of which an appeal to the liberality of the public will shortly be made.

BROMHAM.

Oct. 14, a new Baptist Chapel was opened at Bromham, near Devizes, Wilts. Three sermons were preached on the occasion by Messrs. Walton of Trowbridge, Yates of Stroud, and Bunce of Devizes. The attendance was very numerous and respectable, and the proceedings of the day seem to give promise that "this little one may become a thousand." The Rev. G. Perren, pastor of the Baptist Church at Sandy Lane, has been indefatigable in raising this new interest, and is engaged to take charge of it in connexion with his own church, of which at present it forms a branch.

STOURBRIDGE.

Monday, Oct. 20, 1828, a new Baptist Chapel was opened at Stourbridge, Worcestershire. The Rev. J. Blakeman, of Crayford, Kent, preached in the morning from Phil. ii. 9—11. The Rev. S. Sugden, Wesleyan minister in the town, preached in the afternoon from Matt. xiii. 44. The Rev. J. Ham of Bilston, preached in the evening from Acts xi. 23. The Scriptures were read, and prayers offered by Messrs. Baylis of Willenhall, Ham, Sugden, and Bissell.

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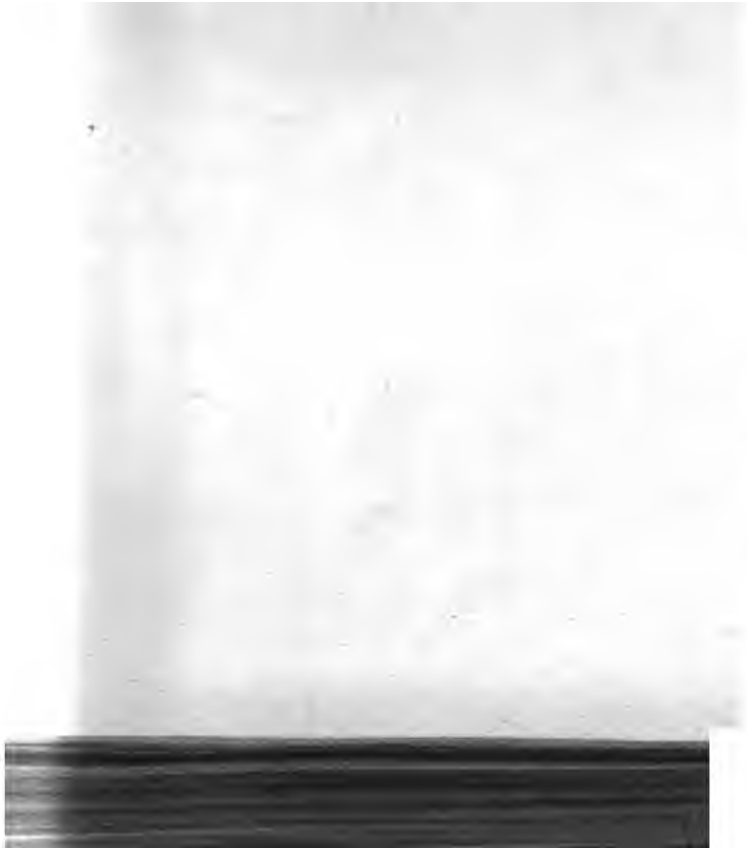

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